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ΑΠΟΣΠΑΣΜΑΤΙΑ SACRA:

OR

A Collection of posthumous and orphan

LECTURES:

Delivered at St. PAULS and St. GILES his Church,

BY

The Right Honourable

AND

Reverend Father in God

LANCELOT ANDREWS, or Andrewes

Lord Bishop of VVincheſter.

Never before extant.

Ἀπολαύσει ὅτε λαλήσει. Heb. 11. 4.

LONDON,

Printed by R. *Hodgkinſonne*, for *H. Moſeley*, *A. Crooke*, *D. Pakeman*, *L. Fawne*, *R. Royſton*, and *N. Ekins*. 1657.

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The Preface.

AS *there is nothing that a Chriſtian can more* deſire *than a perſonal* union *with his* myſtical Head; *ſo there is nothing that a Chriſtian ought more to* value *than the pretious* meanes *of its atchievement*: *For, as the higheſt degree of perfect Happineſſe, is to be actually* preſent *with Chriſt in Heaven*; *ſo the higheſt degree of* imperfect *happineſſe* (*ſuch of which wee are capable in this* valley *of* Teares) *is our* aſſurance *of* [a] hope *that we* ſhall *be happy in* perfection. *Now amongſt the ſeverall* Requiſites *and* meanes *of* Bliſſe, *our* invoking *of God Almighty is not the leaſt*: *for* whoſoever ſhall call upon the name of the Lord ſhall be [b] ſaved; *But as we cannot* call *upon him in whom we have not* beleeved, *nor* beleeve *on him of whom we have not yet* heard; *ſo neither can wee* heare without [c] a Preacher. *Upon which it followes; That becauſe* Faith [d] commeth by Hearing, *and* Invocation *by* Faith, *therefore* (*in order of Nature, though not of* Dignity) Invocation *is the* third ſtep; Faith

[a] Πληροφορία ἐλπίδος, Heb. 6. 11.

[b] Rom. 10. 13

[c] verſe 14.

[d] verſe 17.

the second; *and lawfull* [c] Preaching *the very* first.

But here it ought to bee considered, That Preaching *is not only That, which in these innovating times hath swallowed up the* word Preaching. *Nor are* Sermons *only those which spend themselves and* expire *with the* fugitive breath *of him that speaks them; and being publiquely uttered no more then* once, *doe either* vanish, *as* meere words, *into the* soft Aire; *or else are, as* water *commonly* spilt upon the Ground. *Wee know that* Preaching *is a* generall word, *which properly signifies to* divulge *or* [f] publish; *And though we usually* restraine *it to the manifestation of* God's *owne* word, *yet* That *may also be* Preached *more wayes than* one. *The* Catechizing *of* Neophytes *in the* purest Ages *of the* Church, *may bee worthily called* one *kinde of* Preaching, *although they were not* admitted *to any higher* degree *of Teaching than to the very first* Rudiments *and* Grounds *of* Faith. *It was said by* Justin Martyr, *in his* Paræneſis *to the* Græcians, *that even in* some *of their owne* writings *the very Judgement to come was* Preached *to them; and particularly in* Plato's, *the* [g] Resurrection *of the* Body. *The same Father tells us that* Orpheus [h] preached *to his sonne* Musæus, concerning the unity of the only true God. *The publique* Homilies *of the* Church *are an exact kinde of* Preaching, *and that in the judgement of* Master Hooker, *as well as of* King James, *and the* Councell *of* [k] Vaux. *The holy Ghost's* Amanuenses *did even* Preach *to the* Eyes *and* Understandings

c *verse* 15.

f *Luk.* 8. 39.

g Τὰ γὰρ μετὰ σώματος Κρίσεως ἐκ νεκρῶν φησιν ἐν ἅπασι σχεδόν, ἢ ὅπου περὶ τῆς ἀναστάσεως λόγον ἐποιήσατο. *Just. Mart. ἐν παραιν. πρὸς Ελλην. p.* 20. 21. 22 *&c. Plato in Rep. l.* 10.

h Πείσας τὸν υἱὸν αὐτοῦ Μουσαῖον πολυθεΐζειν καὶ μόνον θεὸν κηρύττειν. *Justin. Mart. ibid. p.* 13.

k *Hooker Eccl. Polit. l.* 5. §. 9.

ſtandings *of all the World, by tranſmitting what they had written from hand to hand, as well as when they conveyed it by* word *of* mouth. *The Word of God doth* Preach it ſelfe *to every man living who will but* reade *it.* *The* publique Reading *of the* Scriptures *is the* beſt *kinde of* Preaching *to all that* heare *it; And ſo the Councell of* Toledo *was pleaſed to call it.* *The* Reading *of the* Law *was laid by* Moſes *as the* foundation, *whereon to* build *in mens* ſpirits *the* [l] feare of God: *Upon the bare* Reading *of which* Law *King* Joſiah *was ſo moved, and wrought upon, that he* [m] humbled himſelfe, and wept, *and* rent his cloathes, *and* made a Covenant before the Lord, to keepe his Commandements and his Statutes, and perform the words of the Covenant which were written in that booke; *Nor is it unworthy to be ruminated upon; That though* Moſes *was* Theopneuſt, *the* Friend *and* Favorite *of God (as well as* Abraham) *and ſure as able to ſpeake,* without booke, *the mind and Tenour of the* Law, *as any man that ever lived* before *or* after, *yet he thought it as* effectual *to the ſaving of* Soules, *to* take the booke of the Covenant, *which he had firſt* tranſcribed *from God's owne* Preaching *upon the* Mountaine, *and publiquely* to [n] reade it in the audience of the People.

Now the Reaſon *of this is very* evident, *and deſerves to be conſidered by that ſort of* Hearers, *who are wont to preferre the* words of men, *when gracefully ſpoken out of the* Pulpit, *before the* plaine word of God, *when meerely* read *out of the* Pew,

[l] *Deut.* 31. 11. 12. 13.

[m] 2 *Chron.* 34 18. 19. 27. 31.

[n] *Exod.* 24. 1. 2. 4. 7.

° *Mal.* 4. 2. *not at all considering, That the* ° Sun of Righteousnesse *in the* Scripture, *like the* Sun of Nature *in the* Firmament, shines *much the* brighter *for being* Naked. *It is not the* Language, Fancy, VVit *and* Learning (*which are eminently seene in* one sort *of Preachers*) *much lesse the* Memory, *the* Lungs *and the* Gesticulations (*which are daily observable in* another sort *of Preachers*) *I say it is not any of these things, nor* all together, *that is* effectually powerfull *to the* conversion *of* Soules; *Nay it is not the* Spirits *going along with the* Preacher, *that doth alone doe the work* (*for the Spirit of God did goe along with the* Apostles *when they were* cast out of the Cities, *and along with our* Saviour, *in the* fulnesse *of his* God-head, *when yet he* could * not *doe many* Miracles in his own Countrey meerly because of their unbeliefe) *but 'tis his working a* docility *in the* heads *and* hearts *of such as* hear, *that they* receive with meeknesse the ingrafted P word, which is alone able to save their Souls.

* Οὐκ ἐδύναλο ἐκεῖ ἐ δῦναμαι δύναται ποιῆσαι, εἰ μὴ &c. *Mar.* 6. 5. *Ad divina enim opera requiritur accipientis Fides: Ergo hinc sequitur, homines incredulos & ingratos quasi Deo manus vincire, ne ipsis opem ferat. Theod. Beza in locum.*

P *Jam.* 1. 21.

This doth open to us a reason *why the very same* Sermon *hath such* variety *of* effects *in them that* hear *it, and why a* Jonah *may preach to the* melting *of* some, *whilest a* Jeremy *may doe it to the* hardning *of* others. *If we goe to* Christs Schole *as* * little-Children (*that is*) *with* humble, attentive, *and* teachable Dispositions, *we shall be great* proficients *and wise enough unto* salvation, *by hearing those* Sermons *distinctly* read, *which our* * only Master *& his* Messengers *are* incessantly preaching *throughout the* Scriptures; *whereas without that*

* *Mat.* 10. 15.

* 1 *Cor.* 7. 23

temper

temper *and* preparednesse *of* minde, *we shall (in utramq; aurem dormire) only* sleepe *with our* Eyes open, *and where Gods owne word, through our* wretchlesnesse, *is not sufficient to* awake *us from that* Lethargie *of* sin *wherein our* Soules *lye steept, and swallowed up. Certainly* nothing *that is* humane *will raise us out of our* senselesnesse *and* carnall security; *All the* vehemence *and* Invention, *all the* noyses *and* Declamations, *all the* Grimaces *and* gestures *of all the* Lectures *in the world will but amuse our* Eares, *and* lull *our* Fancies, *and* benum *our* Apprehensions, *and (like so much* Ladanum) *make us* snore *in our* sins *so much the* lowder. *'Twas by the* [q] foolishnesse *of* God (*to use the Apostles* Catachresis) *and by the* foolishnesse *of* preaching (*as the* worldly-wise *then* thought *it*) by which it pleased God to save them that beleeve, *that is to say, by the* plainnesse *and* simplicity *of the* Gospell, *without the* artifice *and* colours *of* skilfull *men, the* world was turned upside downe, *as the* envious [r] Jewes *were pleased to* phrase *it. By that* word, *and that* spirit *which the* learned Greeks *so much* despised, *Saint* Peter *preached to the conversion of* [s] three thousand Soules *at one short* Sermon, *and of* [t] five thousand *at* another.

[q] 1 Cor. 1. 25 & 21. Which compare with vers. 18.

[r] Act. 17. 5. 6

[s] Act. 2. 41

[t] Act. 4. 4.

Far be this which I have spoken from being spoken to the disparagement *of those* judicious *and* pious *Sermons, which have beene usefully* preached *by* able men. *Had I not beene a* true lover *of all* good preaching, *and even of all such* Lectures, *as were*

regularly

regularly founded *and* authoriſed, *not to* factious *but* pious ends, *I ſhould not now have gratified the* importunity *of friends* (*however* many *and* urgent *on this occaſion*) *by helping to* uſher *into the world*, (*and by commending to the* peruſall *of every* Reader, *who can bee* glad *to grow* wiſer *then now he is*) *The very* learned, wiſe *and* ſacred Reliques *of this* Great Author *who lies before us. I am not now to be taught, That though the beſt way to knowledge, is*
[u] *Joh. 5.39.* *to*[u] ſearch the Scriptures, *as thoſe that teſtifie of him*
[w] *Joh 6.68.* *who hath the words of*[w] *eternal life, and that as* faith *cõmeth by* hearing, *ſo* hearing *commeth by the* word
[x] *Rom.10.17* of[x] God (*not by the* gloſſes, *or* conjectures, *or* dexterities *of men*) *yet there are many* θησαυροὶ *pretious and* hidden treaſures *of* knowledge *which God was pleaſed to* lock up *in* Tropes *and* Figures, *of which*
[y] *2 Pet.3.16* *the* unſtable[y] *and the* unlearned *are not entruſted*
[z] *Luk.11.52* *with the*[z] Key. The Prieſts[a] lipps ſhould keep
[a] *Mal. 2.7.* knowledge, *and* they ſhould ſeek the Law at his
[x] Ἄγγελος, *apud LXX.* mouth, *as being the*[x] Angell *or* Meſſenger *of* the Lord of Hoſts, *and the Steward of thoſe* Myſteries *which God hath committed to his* keeping. *The*
[c] *Act. 8.27.* famous Eunuch *of*[c] Ethiopia *was able to* read *the*
28.29.30.31 *Prophet* Eſay, *and had ſo good an* underſtanding *as to diſcern how* little *he* underſtood *it*; *and therefore* S[t] Philip *was* joyned *to him for his* Guide.
[d] *2 Pet.3.16* *There were ſome*[d] hard things *in* S[t] Pauls Epiſtles, *which* many *did* wreſt to their own deſtruction, *of which* S[t] Peter *doth give us no* other reaſon, *then their* want *of* learning, *as well as of* ſtability. *Thoſe*
[e] *Iſa. 55. 1.* waters[e] of life *are not every where* fordable, *no not*

to

to this tall Elephant *who* waded *in them ſo very* deeply, *much leſſe to the* low-ſtatur'd ſilly Lambs, *who are apt, in* ſhallow *places, to* ſink *or* ſwimme. *And therefore, though it is evident, that our very* beſt drinking *is immediatly out of the* cryſtall Spring, *whileſt the* [f] milk of the word *is yet* [ff] ſincere, *not* mixt *and* troubled *with the* skilfull deceipts *of* knaviſh [g] *Teachers, or with the* zealous ignorance *of* honeſt [h] fools; *yet in the* Body *of the* Church, *we know that* every Member *is not an* [k] Eye, *and every one that hath* Eyes *is not a* [l] Seer, *and yet there* muſt *be* Seers, *that there* may *be* Viſion; *for* where there is no [m] Viſion, the People periſh. *The* Church of God, *which is the* [n] Pillar and ground of the Truth, *is univerſally acknowledged* The common Mother of us all. *And though* ſome *of her* Children *can* feed themſelves *by her* direction, *and are able to* digeſt *the* ſtrongeſt [o] Meat, *and can* carve *beſides to their* weaker Brethren, *yet ſuch as are* Infants *in* underſtanding, *or* new born Babes [p] *in Chriſtianity, muſt* ſuck *the* * milk *of the* word *from their* Mother's Breſt, *or elſe receive it from their* [q] lippes, *whom* ſhe *hath* appointed *to give them* food *in due ſeaſon. For want of able* Pilots *to* ſteer *their* courſe, *by the knowledge which they have to uſe their* Card *and their* Compaſſe *in Application to their* polar [r] Starre, *how many* [ſ] little ones *have been* [t] drowned *in the* [t] River of life, *and as it were* ſwallow'd *up by that* ſincere * milk of the word, *which able* [u] paſtors *would have taught them to* ſwallow down?

[f] 1 Pet. 2. 2.
[ff] 1 Pet. 2. 2.
[g] Eph. 4. 14.
[h] Phil. 1. 15. 16
[k] Rom. 10. 2.
[l] Heb. 5. 12.
[m] 1 Cor. 12. 14. 17. 19. 27. 28.
[n] Isa. 30. 10. Mich. 3. 7. Prov. 29. 18.
[o] 1 Tim. 3. 15
[o] Heb. 5. 14.
[p] 1 Pet. 2. 2.
* 1 Cor. 3. 2. Heb. 5. 12. 13.
[q] Mal. 2. 7.
[r] Hebr. 12. 2. Num. 24. 17
[ſ] 2 Pet. 3. 16.
[t] Rev. 22. 1.
* 1 Pet. 2. 2.
[u] 1 Pet. 2. 2.

But as on the one ſide it muſt be granted, *that*

)()(*where*

where the Scriptures *are* dark *there muſt be* Guides *to the* blinde; *and where the places are* ſteep *or* ſlippery, *there muſt be* Leaders *of the* Infirm: *ſo again on the other ſide it is too* plain *to be* denyed, *that there are many* [u] blinde Guides *and* feeble Leaders *of the* blinde, *who carry thoſe that* follow *them into the ſame* [w] Ditch *of* error, *wherein themſelves are* delighted *to* lye *and* welter. *There are not wanting in our Iſrael ſome* blear-eyed Seers, *who* love [x] darkneſſe rather than light. *Their inward* eyes *are ſo* ſore, *and ſo farre from being* patient *of ſeeing the* Sun *in his* Meridian, *that nothing ſeemeth to* hurt *and* offend *them more than the* brightneſſe *and* glory *of any* oppoſite Truth, *when it endeavours to* break in, *and* diſpel *the* darkneſſe *of their* Deſignes; *which is in effect the very* reaſon *that* St. John *hath rendred why men* love darkneſſe *and* hate the light, becauſe (*ſaith he*) Their [y] deeds are evil. *There is another kinde of* Seers, *who are not* blear-eyed, *but rather* purblind; *they are extremely* ſhort-ſighted, *and cannot ſee* a far [z] off. *They look no farther than the* outſide *and* face *of things*: *And not diſcerning the very* marrow *and* kernel *of what is* written, *they conclude that there is nothing beyond the* bone *and the* ſhell. *So when* Hercules *had travelled as farre as the* Streights *of* Gibralter, *he preſently ſet up his* Pillars, *and wrote upon them his* (Ne plus ultra,) *ſuppoſing he had gone unto the* end *of all the* Earth, *becauſe he was able to goe no* farther: *Whereas* Americus Veſputius *and* Chriſtopher Columbus *had their* eyes *of* underſtanding *farre better* ſighted, *and were able*

[u] *Mat.* 23. 16

[w] *Mat.* 15. 14.

[x] *Joh.* 3. 19.

[y] *Ib.*

[z] 2 *Pet.* 1. 9.

to

to finde out another VVorld. *There is a* third *ſort of* Seers, *who are not* purblind, *but* double ſighted *and* ſquint-eyed, *at leaſt* appearing *to look* two [a] wayes at once, *having* one *aſpect upon* God *and* another *upon* Mammon; *obliquely* glancing *with the* left eye *upon* Godlineſſe, *and attentively* gazing *with the* right eye *upon* Gain; *as if they endeavour'd by their* practiſe *to* confute *the* Aphoriſm *of* Chriſt, *That* No man (at once) can ſerve two [b] Maſters.

[a] *Eccluſ.* 2. 12. *Jam.* 1. 8.

[b] *Luk.* 16. 13

It is now too late *to be* diſſembled, *That ſince ſo many have* preached *without a* Miſsion, *and ſince ſo many have* made Preachers *without a* Commiſsion, *ſince the* Sanctuary *of God, which was appointed by* Him *to be* a Houſe of [c] Prayer, *hath been turn'd by* [d] ſome *into* a Houſe of meer Preaching, *the very* plenty *and* redundance *of ſuch as* preach *before they are* [e] ſent, *and of ſuch as* preach againſt thoſe *that* ſent *them, may be ſaid, in ſome ſenſe, to have bred a* Famine *of the* VVord. *This puts me in minde of what was ſaid by the* * Hiſtorian (in ipſo Samnio Samnium requiratur.) *In ſuch a caſe as this is, we are hardly able to ſee* wood *for* Trees. *There are ſo* many *vaſt numbers of either* untaught *or* ill-taught Teachers, *that amongſt them* all *nothing of* good *is to be* learn'd. *Nor was there ever more need to preſſe that* Caveat *upon the* People *which our Saviour gave to his* Diſciples (*though ſpoken by* Him *in a* different *ſenſe*) *Take heed* [f] what *yee heare, and Take heed* [g] how *yee hear, and Take heed* [h] whom *yee hear. For where there is* one good [k] Shepherd *who* entreth by the

[c] *Mat.* 21. 13.

[d] *Thoſe in Hooker's Eccleſ. Polit. l.* 5. S. 32.

[e] *Jer.* 23. 21.

* *Florus.*

[f] *Mar.* 4. 24.

[g] *Luk.* 8. 18.

[h] *Mat.* 24. 4.

[k] *Joh.* 10. 11.

dore [l] into the Fold, *there is a* [m] Thief *and a* [n] Hireling, *a* [o] VVolf, *and a* [p] Deceiver, *who doe all* climb up some [q] other way. *For* one good Shepherd, *who* will lay down his [r] life (*if need require*) in defence of his Sheep against the VVolfe, *how many* Hirelings *are there who* leave [s] the Sheep and flee away, as soon as they see the VVolfe coming [t]. *How many* Thieves *are there, who* [t] come not into the Fold, but for to steale, and to kill, and to destroy? *How many* VVolfe-like Shepherds *doe walk about in* [u] Sheeps cloathing, *but carry nothing into the* Fold *by which they are* qualified *for* Shepherds, *besides an* iron Hook *and a* paire of Sheers?

We know the VVord in it self *hath not only a* heating [w], *but withall a* [x] cleansing *Faculty. But as the* God *of all Grace, and* Grace *it self, so the* means *of Grace* (*next to* God *and his* Grace, *are most of all* capable *of being* injur'd. *And because the* abuse *of the* best *things doth ever prove the greatest and* worst abuse; *therefore the* liberty *of the* Pulpit *hath been of much* sadder consequence *than* that *of the* Stage. Infidelity *commeth by* hearing *as well as* Faith; *and that by hearing the* word of God *too*; *I mean, by* hearing *it* perverted, *not rightly* open'd, *nor* well applyed. *And I wish it were not* easie *to prove so* lamentable a Truth *by much deplorable* experience, *as well in* former *as* later *Times. Since the* Jesuites Apes *have taught the People to* rely *upon the* opus operatum *of* hearing Sermons, *as if* Religion *consisted in the* outward Sacrifice *of* the Eare, *it is well known that in*

France,

[l] *verse* 1. [m] *vers.* 1. & 10. [n] *vers.* 12. [o] *vers.* 12. *Mat.* 7. 15. [p] *Mat.* 24. 5. [q] *Joh.* 10. 1. [r] *vers.* 11. [s] *vers.* 12. [t] *vers.* 10. [u] *Mat.* 7. 15 [w] *Jer.* 23. 29. [x] *Joh.* 15. 3.

France, *as well as in many* other *places, the greatest* pretenders *to* Reformation *have by their* preaching *and* practise (*their* practise suitable *to their* preaching) *help't to make* Reformation *an* odious word. *Whilest they whose* Office *should have oblig'd them to have been* Messengers *of* Peace (*shedding abroad among the* People *words of* Reconciliation, Humility, *and* strict obedience) *have been the* Boutefeux *and* Bellows *of nothing but* warres *and* tumults *and* irreconcilable Dissensions. *The* chiefest *Protestants in* France (*such as the* Dukes *of* Roan *and* Boullion, *the famous* Mornay du Plessis, *and learned* Cameron) *could not hold from* complaining *against their* own Preachers: *It seeming* horrible *to* Them, *that the* first Banners *should be* display'd *by such as professed to be* Ministers *of the* Gospel of Peace. *But so it is* (*and can never enough be* insisted *on, untill a perfect* Amendment *and* Renovation.) *That since the* [a] Βδέλυγμα ἐρημώσεως, *I mean, the Doctrins of* Buchanan *and* Junius, Brutus, Boucherius, Hottoman *and* Paræus, *have been made to* stand in the holy [a] Places, *Christian* Magistrates *have* trembled *at the very opening of* Church dores, *as at the* opening *the dores of* Janus: *and the* first day of the week *hath rather been a day of* Sabbaoth, *for the* mustering *up of* Hosts *and* Armies, *than a Christian* Sabbath *or* Day of Rest. Pulpits *have been the* places *where men have* beaten up *their* Drummes *and* lifted up *their* voices like so many Trumpets, *not* (*as the* [b] *Prophet*) to shew the People their Transgressions, *but to* exhort *and* incite *them to their* Commissions. *They who* compell'd *so many*

[a] Mat. 24. 15.

[b] Isa. 58. 1.

thousands *to* perish *at* Rochell *for want of* victuals, *rather than suffer them to partake of the* Royal clemency *that was offer'd*; *they who made a* conflagration *of the whole* Province *of* Languedoc *and parts adjoyning*; *they who* eminently *murder'd the learned* Cameron, *for refusing to run into the same* excesse of Riot, *were none others then the* pretended *and* professed Ministers *of the* Gospel. *And if the* Name *of the* Gospel *was thus* abused *even in* France (*where the* Beast *was more* subject *to* bit *and* Bridle,) *How much* more *was it in* Scotland, *where it was frequent for the* Beast *to hold fast the* bit *betwixt his* Teeth, *or to* spit *it out of its* mouth, *or to shake the* Reins *from off its* Neck, *and thereupon either to* cast *or* run away *with its* Rider? *The pretended* Heralds *of* Peace *and* Charity, *national* Unity *and* Concord, *have been the* Tragical Boanerges, *whose* Thunders *have been seconded with* Thunder-bolts. *They have turn'd their* Flocks *and* Congregations *into* Bands *and* Regiments, *and have made their* Churches *their several places of* Rendez-vous. *When any* Malecontents, *whether* Lay *or* Clergy, *have meditated* Disturbance *to* Church *and* State, *the common custome hath been to dispatch their* Emissaries *and* Tickets *to all the* Præcones *of the* Pulpit, *to make them* pray *up and* preach *up the* thing Design'd: *whose tongues have been* touch't *with such* Coles *of* fury (*rather than* zeal) *as have* kindled *a* fire *throughout the* Body *of the* Church; *such a flagrant and spreading, devouring* fire *as hath not been able to be* quenched *with lesse* effusions *than of many whole* Rivers *of* Christian-

blood.

blood. *King* James *complain'd at* [c] Newmarket, *(upon occaſion of Mr.* Haddock, *who was wont to* preach *in his* ſleep, *as he pretended, that he might vent his* own Inventions *as the* Oracles of God) *of his* Troubles *which in his Kingdome of* Scotland *he had received from* that Sect; *profeſſing his* inability *to* ſuppreſſe *thoſe* Miniſters *from* open ſlandering in their Sermons: *In ſo much that many times he was conſtrained to* interrupt *them in the midſt of their* Declamations, *whereby they did not only preſume to* raile *by* name *at his* Servants, *but againſt his own* Royal perſon *before his* face, *and all this out of the* Pulpit, *and in perfect* digreſſion *from their* Text. *For* twelve intire years *together, during his* Reſidence *in* Scotland (*for his* Reign *we can hardly call it*) *he prayed to God upon his knees before* every Sermon *he was to* heare, *that he might* hear nothing *from the* Preacher *which might afterwards* grieve *him; but after his comming into* England (*he ſaid*) *his caſe was ſo well altered, that* his Prayer was *to* edefie *by what he* heard. *Indeed whoever hath but* dip't *into the* Scotiſh Story, *and remembers what he hath read concerning Mr.* [d] James Gibſon, *or* David [e] Blacke, *Mr.* Robert [f] Bruce, *Mr.* VValter [g] Balcanquall, *Mr.* Andrew [h] Melvill; *Mr.* John [k] VVelch, *Mr.* Robert [l] VVallis, *and Mr.* [l] Dalgleiſh, *Mr.* John [m] Davidſon, *and Mr.* John [n] Dikes, *beſides the* Buchanans *and* Knoxes, *and many others of the ſame* Peſt, (*ſome declaring* * *out of the* Pulpit, "*That all Kings were* "*the Devils Barns; That the Devil was in the* "*Court, and in the guiders of it; That King* James "*in*

c *A.D.* 1620

d *Spotſwood Hiſt. Scot. l. 6. p. 367. 368.*
e *Idem ibid. p. 419. 420. 421 as far as p. 426.*
f *Ibid. p. 416. 417. 451.*
g *Ibid. p. 417.*
h *Ibid. p. 419. 451.*
k *Ibi l. p. 430.*
l *Ibid p. 446. 447.*
m *Ibid. p. 450. 451.*
n *Ibid. p. 456.*
* *Loc. citat.*

" *in particular, was poſſeſs't with ſeven Devils; That*
" *his Queen was only to be prayed for for faſhions*
" *ſake; That Queen* Elizabeth *was an Atheiſt;*
" *That the King (then over them) had diſcovered*
" *the treachery of his heart; That the Subjects might*
" *lawfully riſe and take the ſword out of his hands;*
" *That the Judges, Nobility, and Lords of the*
" *Councel were Miſcreants and Bribers, godleſſe*
" *Diſſemblers, enemies to the Church, holy Glaſſes,*
" *Cormorants, and of no Religion:) I ſay, whoever*
hath read ſuch things as theſe, will not wonder at that
hatred *which the* learned and orthodox King
James *conceived of them; nor at that* advice *which*
he gave his ſonne, " *To take heed of ſuch* [o] *Puritans,*
" *very Peſts in the Church and Commonweale* (they
" are the Kings own words) *whom no deſerts can*
" *oblige, nor oaths or promiſes binde; breathing no-*
" *thing but Sedition and calumnies, aſpiring without*
" *meaſure, rayling without reaſon, and making their*
" *own imaginations the ſquare of their Conſcience.*
Nor will any man wonder, that ſo much [p] care *was ta-*
ken by him for the giving of Laws *to the* Pulpit, *and*
more eſpecially for the regulating *of* Lectures, *that*
there might not be " *broached (by the reading of late*
" *Writers and ungrounded Divines) any unſound,*
" *ſeditious and dangerous Doctrins, to the ſcandall of*
" *the Church, the diſquieting of the State and preſent*
" *Government. I will conclude what I have ſpoken of*
the corruptions *of the* Pulpit *with the* complaint
and Prophecy *of our* incomparable [q] Author,
which he delivered to all *the* Biſhops *of a* Pro-
vincial Synod. *Firſt of all he complained,*
" *That*

[o] Βασιλ. Δωρ. lib. 2. p. 41. 42.

[p] K. J. his letter from Windſor, to the Archbiſhop of Canterbury, Aug. 4. A.D. 1622.

[q] Bpp. Andrews Opuſc. p. 31. 32. 33.

"That since the dumb Dogs were lately beaten, eve-
"ry Dunce took upon him to usurp the Pulpit, where
"talking by the hour glasse, and throwing forth head-
"long their incoherent, mishapen, and stinking crudi-
"ties, to the very glut and surfeit of all wise hearers,
"they have the luck forsooth to have it call'd by the
"name of Preaching. He further added, That
"since unlearned and itching tongues had invaded the
"liberty of speaking their pleasures from the Pulpit,
"the very Church was infested with as many fooleries
"of discourse as are commonly vented in the places
"where men sheere sheep By which means (saith
"our Author) Theologie was turn'd into meer Bat-
"tologie, and the dumb Doggs into barking Whelps;
"crying out against them who improve their Sermons
"with any unvulgar and choyce parts of learning, as
"those that corrupt and adulterate the word of God.
While they themselves (who thus rail against the things they understand not) "are the most
"dishonest Hucksters and corrupters of it; the crude
"and raw trifles of their own sick brains are as unsa-
"vory as spittle, as tastlesse and insipid as the white of
"an Egge. This is the upshot of this great mans complaint: And his Prophecy upon it was briefly this, That unlesse the Synod then assembled would take heed unto themselves, and to all the Flock, to the Church of God, to the Doctrin of the Church, and to the Dispensers of the Doctrin, "There
"would * shortly come a time when nothing of these
"should be left to be taken heed of; And a [r] Babel
"should be erected instead of Sion. Now that this

Ex quo nuper hic apud Nos vapulârunt Canes muti, animos sibi sumpsit indoctissimus quisque, involavit in locum hunc, hic ad clepsydram ἀκροᾶται πολλὰ τε, coherentia non coherentia, scabra, putida, insulsa, nec cocta nec condita præcipitavit ad nauseam usque, & hoc scilicet Concionari dicitur. Ex quo pruriginoso cuivis aditus patefactum hit quicquid libet effutiendi, Ecclesiam Tonstrinam versa est, non plus ibi ineptiarum quàm hic. Theologia in Batrachoglossiam, Canes mutantes mutati in Catulos oblatrantes. Siquis quid enucleate aut recondite eruditionis proferre. Statim Corruptorem clamant, & quasi adulterantem verbum Dei: ita rem peragunt ipsi omnium corruptores & caupones nequissimi, qui non eruditionem immiscent, sed pro ea nugas & naenias, & cerebri crudicates, quibus non salivam, non albumen ovi magis aut jejunum aut insulsum est.

* Nisi Doctrina Vocis ista, maturè attendatis, brevi nulla futura est omnino, cui (si maxime velitis) possitis attendere. In Conc. ad Clerum in Synod. provinc. Cantuar. prov. 1593. p. 40.

moſt learned *and* pious Prelate *was moſt* impartially ſevere *in every part of that* Sermon, *and ſincerely* aimed (*in his* ſeverity) *at the* peace *and* welfare *of* Church *and* State, (*to which he was carried by* [f] nature *as well as by* deſigne) *and that he meant the ſame* Faction *or* Sect *of* Preachers *to whom* his beloved *King* James *was ſo* deſervedly ſevere (*as being alwaies infeſted by them*) *will undeniably appear to every intelligent and honeſt Reader, who will* [t] *compare that* Latin Sermon *with his* three Epiſtles *to learned* Moulin.

[f] Sciam me ἐγὼ ἐκ φύσεως ἐκ θεοσεβείας pacis ſemper ſtudioſum fuiſſe. Idem in Reſp. ad Epiſt. 1. Petr. Molinæi p. 172.

[t] Conſer. opuſc. p. 39. 40. ut & p. 32. 33. cum p. 165. 168. & ſeq.

What the admired Biſhop Andrews, *and the* judicious Mr. Hooker, *and many other* wiſe men *of the age laſt paſt, did only* feare and foreſee, *we, the* firſt *of their* Poſterity, *have liv'd to* feel: *I mean the* lamentable effects *which are wont to follow* (*I ſay not the* liberty, *but*) *the* licentiouſneſſe *of the* Pulpit. *What comes too late to be* prevented, *may yet, in time, be capable of ſome* redreſſe. *Be our condition never ſo* ill, *we cannot hope to make it* better *by meerly* deſpairing *of our* Amendment. *What I have hitherto premiſed concerning the nature of our* Diſeaſe, *is not intended to* deject *or* afflict *any Reader, but only to make him the more* attentive *to what is offer'd in* this Volume (*at leaſt*) *as* one *means of* Cure *and* Reſtauration. *Where there are too* many *Sermons, I apprehend there are too* few. *And the more* numerous *they are who preach up* Hereſie *and* Schiſme *and* Diſobedience, *the greater* number *is needfull to preach them* down. *The more* unruly and vain * Talkers, eſpecially they of the Circumciſion (the οἱ ἐκ τῆς περιτομῆς *doe* † ſubvert whole

* *Tit.* 1. 10.

† *Verſ.* 11.

whole Houſes, and teach things which they ought not, for filthy lucres ſake; *the more* need *have we of ſuch as* hold * faſt the faithfull word, and are able by ſound Doctrin, both to exhort, and to convince, and to ſtop the mouths of Gainſayers. *The greater* plenty *there is of* them * *who* depart from the Faith, giving heed to ſeducing ſpirits, and Doctrins of Devils, ſpeaking lyes in Hypocriſie, & having their Conſcience ſeared with an hot iron; *The more muſt* They *be needs wanted who are* † good Miniſters of Chriſt, nouriſhed up in the words of Faith and good Doctrin; refuſing prophane and old VVives Fables, giving attendance unto Reading *and* Meditation, *and* continuing *in both*, that they may ſave themſelves and them that hear them. *By how much the more we doe abound with ſuch as* * creep into Houſes, leading captive ſilly VVomen, *ever* learning, *but* never learned, *ſuch as like* Jannes and Jambres reſiſt the Truth; *The greater abundance there ought to be of ſuch as* † continue in the things which they have learned and been aſſured of, knowing of whom they have learned them, *and are* throughly furniſhed unto all good works. *The more there are of thoſe* * itching and prurient Eares *who* cannot endure ſound Doctrine, *but* heap to themſelves Teachers *who have as* prurient and itching Tongues, *and* turn away *their attentions from* aged Truth *unto* newly deviſed Fables *and* Conceipts *after* the Mode; *By ſo much the greater is the* neceſsity *of ſuch as are* knowing *and* ſtable *men*, holding † faſt the form of ſound words, *and*

* *Verſ.* 9. & 11.

* 1 *Tim.* 4. 1. 2.

† *Verſ* 6. 7. 13. 15. 16.

* 2 *Tim.* 3. 6 7. 8.

† *Verſ.* 14. & 17.

* 2 *Tim.* 4. 3. 4.

† 2 *Tim.* 1. 13

* *Rom.* 12 6. preaching according to the * Analogie of Faith,
† *Jer.* 6.16. *teaching the People to* walk in the † old and the good way, *that* walking therein they may finde reſt unto their Souls. *In a word, The*
a *Luk.* 11.52 *more* Interpreters *there are who have* a taken away the Key of knowledge, neither entring in themſelves, nor ſuffering others to enter in; *by ſo much the more we ſtand in need of* all *thoſe*
* 1 *Cor.* 4. 1.2. faithfull * and able * Stewards, *who may* b deliver
b *Prov.* 2.12. us from the way of the evil Man, from the man that ſpeaketh froward things.

Now if ever any Biſhop, *ſince the* Apoſtles *own* Times, *was both a* faithfull *and* able Steward, *rightly* uſing *the* Key of knowledge, *religiouſly* opening
c *Mat.* 13.52 *the* Myſteries of God, bringing c forth out of his Treaſures things new and old; *If ever any* Paſtor
d *Act.* 20.28 1 *Tim.* 4.16. took d *carefull* heed unto himſelf, and to his Flock, over which the holy-Ghoſt had made him Over-
e 2 *Tim.* 4.5. ſeer, e watching in all things, enduring afflictions, doing the work of an Evangeliſt, and making full
f 2 *Tim.* 2.15 proof of his Miniſterie; *If ever any* f Workman needed not to be aſhamed, as rightly dividing the word of Truth, *and venting nothing out of the Pulpit but what is* g elaborate *and* exact; *If ever any*
g Κοπιᾶν ἐν λόγῳ (1 *Tim.* 5.17.) eſt, Sermonem elaborare. *Authore noſtro Judice, in concad Cl. p.* 32 Preacher *had both* Urim *and* Thummim, *the* former *in his* words, *and the* later *in his* example, h unreprovable *in his* Doctrin, *and* k unblamable *in his*
h *Tit.* 2. 8. k 1 *Tim.* 3.2. *Tit.* 1.7. life; *The moſt* admired Biſhop Andrews *may*
l *Tit.* 2.7. *paſſe for* one *of thoſe* l Patterns, *in whom theſe* Lines *of* perfection *were all* concenter'd.

And this I ſay ſo much the rather, *becauſe I finde*
* *Correp. Corr.* p. 190. & 206. 208. *him to have the* honour *of being* hated *and* * ſnarl'd

at by a late profane and ſawcy Scribler; *who, as if he were willing to* kill the dead, *and* pluck *a* glorified Saint *out of the* Land of the [m] Living, *hath not only attempted to* ſullie *the* Name *and the* VVritings *of this* Great Author, *but hath publickly* malign'd *his very* imparadiſed Soul *too. He hath not only* defam'd *his* Doctrin, *as* Atheological, irrational, *and* worſe than that of Arminius (*which, in the judgement of the* Accuſer, *is no ſmall crime*) *nor hath he only* reproach't *him by a moſt* odious compariſon *with one exceedingly* below *him* (*whom yet he preſumeth to* prefer as far before him, *forſooth*, in ſanctity) *but by an* unchriſtian inſinuation *would make his Reader to believe, That Biſhop* Andrews *was the* worſe *for being* Biſhop Andrews, *that* Dr. Andrews *was* more a Saint *than the* Lord Biſhop of VVincheſter, *and by conſequence, that his* laſt dayes *were very unhappily his* worſt *too. But ſince the* Author *of ſuch* profaneneſſe *is very ſufficiently* ſtigmatiz'd *by avowing himſelf, in* print, *the* Author *of it, I ſhall not in a preface ſay more than this, That the* great [n] Biſhop of our Souls *was far* worſe *dealt with; and, in the* later *part of his* life, *was called a* VVine-bibber, *a* Glutton, *a* [p] Blaſphemer, *a* Demoniack.

[m] *Pſal.* 27. 13

[n] 1 *Pet.* 2. 25

[p] *Mat.* 26. 65 *Mar.* 2. 7.

How conſummate a Divine, *how exact a* Preacher, *how acute a* Diſputant, *how judicious a* Moderator, *and how eminent a* Chriſtian *our* Author *was, there is nothing more eaſie than to conclude, both from the* admiration *of the* beſt *men, from the* malignity *of the* worſt, *and from ſo many of his* VVritings *as have been heretofore* publiſh't: *And* (after

all, *I may add*) *from theſe* imperfect, *but* pretious Reliques, *which are here preſented to the* learned *and to the* unlearned Reader. *They being ſo* pithie, *and yet ſo* plain; *ſo very* ſhort *and* conciſe, *but yet ſo* full *and* perſpicuous; *ſo* cloſe *and* home *to the Text, but yet ſo* uſefull *in* Applications; *that 'tis hard to ſay, for which ſort of Readers they are moſt* proper; *whether for the* learned, *by being ſo* wiſe; *or for the* unlearned, *by being ſo* eaſie. *They who are the moſt* ignorant, *may here get* knowledge; *and they who have the moſt* knowledge, *may here get* more. *They that are* Leaders *of the* People, *may* learn *what things they ought to* preach; *and they that are* followers *of the* Pulpit, *may learn what* Preachers *they ought to* hear.

'Tis true, it cannot be denyed, *and it ought in* juſtice *to be* proclaim'd, *that this* Volumne *of* Notes *was only taken by the* Eare *from the* voluble Tongue *of the* Dictator, *as he deliver'd them out of the* Pulpit; *and ſo are infinitely* ſhort *of their* original perfection. *We muſt not judge by theſe* Lectures, *what kinde of* Preacher *their* Author was; *but we muſt* gueſſe *by the* Author, *how exactly* accompliſh't *theſe* Lectures were. *There have been many great* Monarchs, *who having began to erect their* ſtately Fabricks, *have left them* imperfect *upon* Deſign, *that late* Poſterity *might* wonder *at the exceſſive* greatneſſe *of their* Intentions. *And it is thus farre applicable to the caſe in hand, That every Reader may imagine by the* beauty *of theſe* Ruines, *what kinde of* Buildings *he ſhould have ſeen if he had ſeen them* ſtanding *in their* integrity.

integrity. *But having said thus much in* veneration *of the* Author, *to whom the* Printer *hath offer'd this well-meant* injury, *I have something to alledge by way of Apologie for the* Printer, *by whose devotion of* care *and* cost, *these sacred* Fragments *were thus* collected. *He knew the* fame *of the* Author *was so* transcendently high, *and placed so far out of the* reach *of* spight *or* envy, defamation *or* disgrace, *that he supposed it a* lesser Crime *thus to communicate these* Lessons *as now they* are, *than to deprive* Posterity *of their* Advantage. *He look't not so steadily upon the* Name *and* Credit *of the* Author, *as upon the* interest *and* good *of* Souls. *He thought the* Reader *would esteem it, not only as an* excusable, *but as a* commendable trangression, *which being no way* injurious *to more than* One, *will redound to the* benefit *of many* thousands.

Besides, it may be pleaded in his excuse (*by such as are willing to make the* best *of a* bold adventure, *not because it is* bold, *but because it is* past, *and now* too late *to be* prevented) *That next to the* Author's *and* Composers *of* learned VVorks, *their* Conservators *and* Guardians *deserve most* thanks *and* commendations. *We think we owe a great deal to such as* Photius, *and* Stobæus, (*and the* publick-minded Sirmondus *of these last times*) *through the industry of whom we doe* enjoy *many things, which but for* them, *we might have* lost. *How comes it to passe, that we have nothing* (*unlesse meer* figments *or arrant* scraps) *of such as* Berosus, Ctesias, & Megasthenes, Theopompus, Euphorus, Callisthenes, *and* Timæus? *Or that we want so many* books

of

of Diodorus Siculus, Polybius, Ingens Livius, *and* Dion Cassius? *Or that we have* lost *so many* Volumes *of learned Writers in the* Church, *such as* Melito, Theophilus, Tatianus, Irenæus, Clemens Alexandrinus, Hippolytus, Origen, *and the like, but because there were not in all times, men of* faithfull, industrious, *and* publick Souls? *Yet we reckon our selves* obliged *to such as will lend us the very* Ruines *of* Methodius *of* Tyre, *and* Dionysius *of* Alexandria. *Nor was the publisher able to guesse at any* reason, *why the* Remains *of Bishop* Andrews *should not be every whit as* welcome (*if not to this which is so* neer *him, yet at least*) *to* after Ages; *when men will value the very* Gleanings *after so excellent a* Labourer *in the* [r] Harvest *of the Gospel, above the many* whole Crops *of such as are* unskilfull *or* idle workmen.

[r] *Mat.* 9 38.

But now for mine own part, I must ingenuously confesse, that though I finde my self more usefully *and* deliciously *entertained with the very least* fragments *of Bishop* Andrews, *than with the* fullest *spread* Tables *of those* new Men, *who* uninvite *the People to be his* Guests, *and train them up to another* Diet; *yet in reverence to the* Fame *of so* inestimable *a* VVriter, *and in a fear of being* offensive *to many persons* yet living, *with whom his* memory *is highly* pretious, *and in an humble* submission *to the most* wise determinations *of those two Reverend and learned Prelates, who were* alone intrusted *with the* disposal *of his* VVorks, *I should* never *have consented to the divulging of these* Notes, *had I been* timely *consulted with* before *they were*

finished

finiſhed *at the* Preſſe. *Not only for thoſe reaſons which I finde to have been given by the* Biſhops *of* London *and of* Ely, *both in their* Engliſh *and* Latine Prefaces, *before his* Engliſh *and* Latine VVorks, *but for divers other reaſons which are too* obvious *to need a* prompter. *I know that the* enemies *of this* Great Author (*that is to ſay, of the* Church of England) *doe love to take their* meaſures *of him, not from his* lateſt, *and moſt* mature, *but from his* youngeſt *and* crudeſt *Writings. I know the* injuries *he hath ſuffered by the* unwarranted publications *of ſome few things which are found to* vary *from that which is* known *to be his* laſt and ripeſt judgement. *I know what* calumnies *are* heaped *upon his equally* beloved *and* friendly Grotius *through the* licentious *publication of his* poſthumous VVorks. *I know his infinite* Improvements *from after that time when he was* Vicar *of* S^t. Giles; *and his* diſlikes *of all preaching, which, by being too* frequent, *is withall too* looſe. *Thence was his* Cenſure *upon himſelf* (*recorded by Biſhop* Buckridge *in his* * *funerall Sermon*) *That* when he preached twiſe a day at S^t. Giles, he prated once: *Not but that his very* Table-talk, *and what, in the* depth *of his* Humility, *he call'd his* prating, *was more* uſefull *and more* learned *than the very beſt* preaching *of them that are* Enemies *to his* Glory *as well as* Doctrin, *but becauſe he thought the* VVord *of* God *was never well enough* handled, *and that the* VVork *of* God *was never well enough* done, *until it had received his* utmoſt care *and* circumſpection. So meek *and* modeſt *was his opinion of his* own *per-*

* p. 21.

)()()()(*formances*

formances, (however admired by other men) that he ſeldome (if ever) could give them his final Approbation, *until they had paſſed, the* third *time, betwixt the* Hammer *and the* Anvill.

All which when I conſider, I think it my duty to make it known, That I never heard *of this Volume until I ſaw it intirely printed, and only have taken this opportunity to preſerve the Reader from being* deceived, *and the incomparable Author from being* wrong'd. *My* excuſing *of the* publiſhers (*I mean, my endeavors to excuſe them*) *is not meant to imply that they are* innocent; *but the mercifullest way to conclude them* guilty; *We commonly* live *and* ſubſiſt *not by being* over-tender *of the* Names *and* Reputations, *but by* publiſhing *the* VVritings *of thoſe eſpecially, whom they think the moſt* vendible *and famous* Authors.

Were thoſe Stenographers *now living, by whoſe* Legerdemain *theſe* Notes *were* ſtoln, (*and yet it were well if that* dexterity *had never been uſed to viler* ends) *they would not ſcruple to tell the* Reader, *what* [f] Arrian *ſaid to* Lucius Gellius *in the very ſame caſe.* "(*We have tranſcribed theſe* Lectures "*of* Biſhop Andrews *neither preciſely ſo as he deliver'd them, nor perhaps ſo exactly as they might have* "*been taken by other men, nor yet with any deſign to* "*put them forth into the* light: *But we caught them* "*out of his* mouth *by* ſleight *of* hand, *in ſuch a manner as we were* able, *that recollecting in our* me-

[f] Οὔτε γὰρ ἐγὼ τὰ Ἐπικτήτου λόγους ὅπως οἷόν τε συνέγραψα τὰ τοιαῦτα ἔτη ἐξήνεγκα εἰς δυνάστας αὐτὸς ὢν οὐδὲ συγγράψαι ἐσπούδασα ὅπως ἥκιστα αὐτῷ λέγοντος, ταῦτα αὐτὰ ἐπιεικῶς αὐτοῖς ἐνόμισαν, ἀλλ' ὡς οἷόν τε ἦν γραφεῖόν τε καὶ πινακίδα ἐμαυτῷ διαπυλαξαι τῆς ἐμῆς ἀπειρίας. τὸ παράπαν δὲ οὐκ ἐπὶ τούτῳ συνέγραφον Ἐπικτήτου ἕνεκα, εἰ καταφρονήσει τις αὐτοῦ τῶν λόγων, ἔπειτα ἧττον αὐτὸς ἀξιόλογος ἄλλος δόξω· ἐμοὶ γὰρ ἐπεδόθη, ὅτι μὴ κινῆσαι τὰς γνώμας τῶν ἀκουόντων πρὸς τὰ βέλτιστα, εἰ δὲ μὴ τοῦτο δύναιτο, λόγοι οὐκ εἰσὶν· ἀλλ' ἐκεῖνο κρεῖσσον ἐστὶ συγχωροῦντος, ὅτι αὐτὸς ἐκεῖνος ἔλεγεν αὐτὰ, ἀναίτιος καὶ τοῦ τὸν ἀκροώμενον αὐτῶν, ὅστις ἐκεῖνος οὐκ ἂν παθεῖν ἠβούλετο. Εἰ δ' οἱ λόγοι αὐτοῦ ἐξ' ὑπῶν τοῦτο διαπεφεύξονται, τύχοι μὴ ἐγὼ αἴτιος, &c. Arrian. *Præfat. in præcat.*

"mories

"mories *the excellent* Leſſons *which we had*
"heard, *we might be able the more effectually to* lay
"them up *in our* Hearts. *Nor can we chooſe but*
"*admire, how theſe* imperfect *and* impoliſh't Le-
"ctures *ſhould thus have* flown *into the* Common,
"*out of our* Incloſure, *not without our* knowledge
"*only, but againſt our* wills *too. Yet are we by ſo*
"*much the leſſe* ſolicitous, *by how much the more we*
"*are* aſſured, *That he, whoſe* Auditors *we were,*
"*affected no man's* applauſe; *but was* wholly in-
"tent *upon this very thing, That he might* benefit
"*his Hearers by* all *he* ſpake. *He was ſo* power-
"full *and* mighty *in what he taught us out of the*
"Pulpit, *as to* carry *our* affections *which way he*
"pleaſed. *And if he proves leſſe powerfull in theſe*
"Inſtructions *of his which are deliver'd from the*
"Preſſe, we alone *are to be* blamed, *by whom*
"alone *they have deceived their* Imperfections.)

But becauſe thoſe dead writers *are not in* being *to ſpeak themſelves, I will conjure the* Reader, *in their behalf, ſo to* profit himſelf *by this Volume of* Inſtructions, *as not to* prejudice *his* Teacher *in any kinde; but evermore to reflect upon the greatneſſe of his* Piety, *the tranſcendency of his* Judgement, *the exceſſiveneſſe of his* Learning, *and the exactneſſe of his* Life; *his* painfulneſſe *and* diligence *in his* Paſtoral *charge at* S^t. Giles, *and afterwards in his* Epiſcopal; *the great and manifold ſervices he did the* Proteſtant Church, *not by preaching only and* living *in a moſt* exemplary *manner, but by defending her* Diſcipline *as well as* Doctrin, *againſt the* ſtrongeſt Opponents *of each* extreme,

(*I mean*

(*I mean Thoſe of the* Conſiſtorie, *and Thoſe of the* Conclave,) *and by all other performances ſo every way worthy of his Great* Calling, *that the* learned Iſaac Caſaubon (*as himſelf hath told us in one of his* publiſhed Epiſtles) *look't upon* Him *and Biſhop* Overall, *with* other Fathers *of our* Church, *as equall to* Hoſius *and other* holy Aſſeſſors *in the general* Councel *of* Nice. *To which he added this declaration*; *That he never expected to ſee a* Church *ſo neerly approaching unto the* Primitive *in point of* purity *and* Order, *as the* Church *which he found at* that Time *here in* England.

Now that the God *of* Purity *and of* Order *will*, *in his own beſt time*, reſtore *and* raiſe up *ſuch* able Paſtors *to* goe in and out *before his* People, *and to keep his Remnant from being carried from* Jeruſalem *to* Bethel, *from* Bethel *to* Babel, *and from* Babel *to* Babylon; *That he will* binde *up the* Breaches, *and* wipe *off the* Stains, repair *the* Glory *and* Reputation, *of his* afflicted, defiled, diſgraced Spouſe, *cauſing* Righteouſneſſe and Peace *to take up their* dwelling *within her* Gates, Plenteouſneſſe *and* Truth *within her* Palaces, *is ſincerely and daily the prayer of*

The very meaneſt of her Admirers

in the dayes of her Mourning and Captivity,

T. P.

Faults eſcaped in this Preface.

PAge 1. line 6. read *Advancement*, p. 2. l. 11. r. *genericall*, ib. in marg. l. 7. r. λόγῳ, p. 3. l. 18. after *was* read *a*, p. 5. l. 10. r. *Lectures*, p. 13. in marg. l. 5. add *and to* p. 426. p. 24. in marg. l. 4. *ei* ms. ib. in marg l. 17. *ωμοιολ.*

Elenchus

Elenchus Latino-Anglus omnium Concionum totius Libri; Numerus paginam indicat.

A Latine and Engliſh Table of the Sermons of the whole book, with the number of the page in which the Sermon doth begin.

Index Concionum in Caput primum Geneſeôs.

The Contents of the Sermons preached upon the firſt chapter of Geneſis.

Væ vobis Legis interpretibus, quoniam ſuſtuliſtis clavem cognitionis: ipſi non introiſtis, & eos qui introibant prohibuiſtis. Luc. 11. 52.

Woe unto you Lawyers, for ye have taken away the key of knowledge: ye entred not in your ſelves, and them that were entring in, ye hindred. pag. 657

In principio Deus creavit Cœlum & Terram, &c. Gen. 1. 1.

In the beginning God created the Heaven and the Earth. p. 1

Creavit Cœlum & Terram, & omnia in illis.

He created the Heaven and the Earth, and all things therein. p. 5

Terra autem erat res informis & inanis, tenebræque erant in ſuperficie abyſſi. verſ. 2.

And the earth was without form and void, and darkneſſe was upon the face of the deep. p. 10

Et ſpiritus Dei incubabat ſuperficiei aquarum.

And the ſpirit of God moved upon the face of the waters. p.13

3. *Tum dixit Deus, eſto lux; & fuit lux.*
And God ſaid, Let there be light; & there was light. p.14

4. *Viditque Deus Lucem illam bonam eſſe.*
And God ſaw the light that it was good. p.19

Et diſtinctionem fecit Deus inter hanc lucem & tenebras.
And God divided the light from the darkneſſe. p.25

5. *Lucemque Deus vocavit diem, tenebras verò vocavit noctem.*
And God called the light, Day, and the darkneſſe he called, Night. p.32

Sic fuit veſpera & fuit mane diei primi.
And the evening & the morning were the firſt day. p.660

6. *Deinde dixit Deus, Eſto expanſum inter aquas; ut ſit diſtinguens inter aquas unas & alteras.*
And God ſaid, Let there be a firmament in the midſt of the waters: and let it divide the waters from the waters. p.36

7. *Fecit ergo Deus hoc expanſum, quod diſtinguit inter has aquas, quæ ſunt ab infera expanſi iſtius, & aquas illas quæ ſunt à regione ſupera expanſi: & fuit ita.*
And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was ſo. p.44

8. *Expanſum autem hoc Deus vocavit Cœlum.*
And God called the firmament, Heaven. p.52

Sic fuit veſpera, & fuit mane diei ſecundi.
And the evening and the morning were the ſecond day. p.664

9.10. *Poſtea dixit Deus, Confluant aquæ iſtæ quæ ſub hoc Cœlo ſunt in locum unum, & conſpicua ſit arida: & fuit ita. Aridam autem vocavit Deus terram, ſingula verò aquarum conceptacula vocavit maria: & vidit Deus id eſſe bonum.*
And God ſaid, Let the waters under the Heaven be gathered together unto one place, and let the dry land appear: and it was ſo. And God called the dry land, Earth, and the gathering together of the waters called he, Seas: and God ſaw that it was good. p.56

Iterum dixit Deus, Herbaſcat terra herbulas, herbas ſementantes ſemen, arbores fructiferas edentes fructum in ſpecies ſuas, in quibus ſuum ſit ſemen ſuper terram. 11.

And God ſaid, Let the earth bring forth graſſe, the herb yeelding ſeed, and the fruit-tree yeelding fruit after his kinde, whoſe ſeed is in it ſelf, upon the earth. p.65

Et fuit ita. Nam produxit terra herbulas, herbas ſementantes ſemen in ſpecies ſuas, & arbores edentes fructum in quibus ſemen ſuum eſt in ſpecies ſuas : & vidit Deus id eſſe bonum. Sic fuit veſpera, & fuit mane diei tertii. 12.13.

And it was ſo. And the earth brought forth graſſe, and herb yeelding ſeed after his kinde, and the tree yeelding fruit, whoſe ſeed was in it ſelf, after his kinde : and God ſaw that it was good. And the evening and the morning were the third day. p.666

Poſt dixit Deus, Sunto luminaria in expanſo Cœli, ad diſtinctionem faciendum inter diem & noctem : ut ſint in ſigna cum tempeſtatibus, tum diebus & annis. Sintque in luminaria in expanſo Cœli, ad afferendum lucem ſuper terram : 14.15.

And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night : and let them be for ſignes, and for ſeaſons, and for dayes and yeers. And let them be for lights in the firmament of the heaven, to give light upon the earth : p.72

Et fuit ita. Fecit enim Deus duo illa luminaria magna : luminare majus ad præfecturam diei, & luminare minus ad præfecturam noctis, atque ſtellas, Et collocavit ea Deus in expanſo Cœli, ad afferendum lucem ſuper terram, Et ad præſidendum diei ac nocti, & ad diſtinctionem faciendum inter lucem hanc & tenebras : viditque Deus id eſſe bonum. Sic fuit veſpera, & fuit mane diei quarti. 16.17.18. 19.

And it was ſo. And God made two great lights : the greater light to rule the day, and the leſſer light to rule the night : he made the ſtarres alſo. And God ſet them in the firmament of the heaven, to give light upon the earth : And to rule over the day, and over the night, and to divide the light from the darkneſs : and God ſaw that it was good. And the evening

and the morning were the fourth day. p.78

20. *Postea Dixit Deus, Abundè progignunto aquæ reptilia animantia; & volucres volante supra terram, superficiem versùs expansi cœlorum.*

And God said, Let the waters bring forth abundantly the moving Creature that hath life, and Fowl that may flie above the earth in the open firmament of Heaven. p.667

21. *Et creavit Deus cætos maximos: & animantia omnia reptantia, quæ abundè progenuerunt aqua in species ipsorum, omnesque volucres alatas in species suas:*

And God created great whales, and every living Creature that moveth, which the waters brought forth abundantly after their kinde, and every winged fowl after his kinde: p.84

Viditque Deus id esse bonum.

And God saw that it was good. p 88

22. *Et benedixit eis Deus, dicendo: Fœtificate, ac augescite, et implete aquas per maria, et volucres augescunto in terra.*

And God blessed them, saying, Be fruitfull, and multiply, and fill the waters in the Seas, and let fowl multiply in the earth. p 89

24. *Deinde dixit Deus, Producat terra animantia in species ipsorum, Pecudes et Reptilia, bestiasque terrenas in species suas: et fuit ita*

And God said, Let the earth bring forth the living creature after his kinde, cattell, and creeping thing, and beast of the earth after his kinde: and it was so. p.669

25. *Fecit enim Deus bestias terrenas in species suas, et pecudes in species suas, omniaque reptilia terræ in species suas: et vidit Deus id esse bonum.*

And God made the beast of the earth after his kinde, and cattel after their kinde, and every thing that creepeth upon the earth after his kinde: and God saw that it was good. p.670

26. *Postea dixit Deus, Faciamus hominem ad imaginem nostram, secundùm similitudinem nostram: qui dominetur in pisces maris, et in volucres cœli, et in pecudes, et in universam terram, atque in omnia reptilia reptantia super terram.*

And

And God ſaid, Let us make man in our Image, after our likeneſſe: and let them have dominion over the fiſh of the Sea, and over the fowl of the aire, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth. p.93

Itaque creavit Deus hominem ad imaginem ſuam, ad imaginem, inquam, Dei creavit eum: marem et fœminam creavit eos. 27.

So God created man in his own Image, in the Image of God created he him; male and female created he them. p.97

Deinde benedixit eis Deus, et dixit eis Deus, Fœtificate, ac augeſcite, et implete terram, eamque ſubjicite; et dominamini in piſces maris, et in volucres cœli, et in omnes beſtias reptantes ſuper terram. 28.

And God bleſſed them, and God ſaid unto them, Be fruitfull and multiply, and repleniſh the earth, and ſubdue it; and have dominion over the fiſh of the Sea, and over the fowl of the aire, and over every living thing that moveth upon the earth. p.100

Præterea dixit Deus, Ecce, dedi vobis omnes herbas ſementantes ſemen quæ ſunt in ſuperficie totius terræ; omneſque arbores in quibus eſt fructus arboreus, ſementantes ſemen; veſtræ ad comedendum erunt. Omnibus autem beſtiis terræ, et omnibus volucribus cœli, omnibuſque reptantibus ſuper terram, in quibus eſt anima vivens, dedi omnes herbas virides ad comedendum: et fuit ita. Tum inſpexit Deus quicquid fecerat, et ecce autem bonum erat valde: ſic fuit veſpera, et fuit mane dies ſexti. 29.30.31.

And God ſaid, behold, I have given you every herb bearing ſeed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yeelding ſeed; to you it ſhall be for meat: And to every beaſt of the earth, and to every fowl of the aire, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was ſo. And God ſaw every thing that he had made; and behold, it was very good. And the evening and the morning were the ſixth day. p.105

Index Concionum in Caput ſecundum Geneſeôs.

The Contents of the Sermons preached upon the ſecond chapter of Geneſis.

Gen. 2. 1. *ITaque perfecti ſunt cœli et terra, omniſque exercitus illorum.*
Thus the heavens and the earth were finiſhed, and all the hoſt of them. p. 115

verſ. 2. *Quum autem perfeciſſet Deus die ſeptimo opus ſuum quod fecerat, quievit ipſo die ſeptimo ab omni opere ſuo quod fecerat.*
And on the ſeventh day God ended his work which he had made; and he reſted on the ſeventh day from all his work which he had made. p. 122

3. *Et benedixit Deus diei ſeptimo, et ſanctificavit ipſum: quum in eo quievisset ab omni opere ſuo, quod creaverat Deus, faciendo.*
And God bleſſed the ſeventh day and ſanctified it, becauſe that in it he had reſted from all his work which God created and made. p. 128

4. 5. *Iſtæ ſunt generationes cœli et terræ, quando creata ſunt: quâ die Jehova Deus fecit terram et cœlum: Et omnem ſtirpem agri, qui nondum fuiſſet futurus in terra, omnemque herbam agri, quæ nondum fuisset oritura: quum non demiſiſſet Jehova Deus pluviam ſuper terram, et nullus homo fuiſſet ad colendum terram.*
Theſe are the generations of the heavens and of the earth, when they were created: in the day that the Lord God made the earth and the heavens, And every plant of the field, before it was in the earth, and every herb of the field, before it grew: For the Lord God had not cauſed it to rain upon the earth, and there was not a man to till the ground. p. 142

6. 7. *Aut vapor aſcendens è terra, quivirrigaret univerſam ſuperficiem terræ. Finxit verò Jehova Deus hominem de pulvere terræ, ſufflavitque in nares ipſius halitum vitæ: ſic factus eſt homo anima vivens.*

But

But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul. p. 147.

Ornaverat autem planoū Jehova Deus hortum in Hedene ab Oriente: ubi collocavit hominem illum quem finxerat. 8.

And the Lord God planted a garden eastward in Eden: and there he put the man whom he had formed. p. 155

Fecerat que Jehova Deus ut germinaret è terra ille quævis arbor 9.
desiderabilis ad adspectum, et bona ut cibum: arbor quoque
vitæ in horto illo, et arbor scientiæ boni et mali.

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evill. p. 162.

Fluvius autem procedit ex Hedene ad irrigandum hunc hortum: 10.11.12.
& inde sese dividit, fitque in quatuor capita. Primi no-
men est Pischon: hic est qui alluit totam Regionem Chavile,
ubi est aurum. Et aurum illius Regionis præstans: ibidem
est Bdellium, & Lapis Sardonyx.

And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads. The name of the first is Pison, that is it which compasseth the whole land of Havilah, where there is Gold. And the Gold of that land is good: there is Bdellium, and the Onyx stone. p. 167

Nomen vero fluvii secundi est Gichon: hic est qui alluit totam 13. 14.
Regionem Cuschi. Et nomen tertii fluvii Chiddekel: hic est
qui labitur ad Orientem Assyriam versus: Fluvius autem
quartus est Euphrates.

And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria: and the fourth river is Euphrates. p. 172

Accepit itaque Jehova Deus hominem, collocavit ipsum in 15.
horto Hedenis, ad colendum eum et ad custodiendum eum.

And

And the Lord God took the man, and put him into the garden of Eden, to dreſſe it, and to keep it. p. 177

16. *Interdixitque Jehovah Deus homini, dicendo, De fructu quidem omnis arboris hujus horti liberè comedes.*

And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat. p. 182

17. *De fructu verò arboris ſcientiæ boni et mali, de illo ne comedas.*

But of the tree of the knowledge of good and evill, thou ſhalt not eat of it! p. 187

Nam quo die comederis de eo, utique morieris.

For in the day thou eateſt thereof, thou ſhalt ſurely dye. p. 192

18. *Dixerat autem Jehovah Deus, non eſt bonum eſſe hominem ſolum: faciam ei auxilium commodum ipſi.*

And the Lord God ſaid, It is not good that the man ſhould be alone: I will make him an help meet for him. p. 197

19. *Nam quum formaviſſet Jehova Deus è terrâ omnes beſtias agri, omneſque volucres cœli, et adduxiſſet ad Adamum ut videret quî vocaret ſingulas (etenim quocunque nomine vocavit illas Adam, animantem quamque; id nomen ejus eſt.)*

And out of the ground the Lord God formed every beaſt of the field, and every fowl of the ayr, and brought them unto Adam, to ſee what he would call them: and whatſoever Adam called every living creature, that was the name thereof. p. 204

20. *Vocaviſſetque Adam nominibus pecudem quamlibet, et volucrem Cœli, omnemque beſtiam agri: non aderat Adamo auxilium commodum.*

And Adam gave names to all cattell, and to the fowl of the air, and to every beaſt of the field: but for Adam there was not found an help meet for him. p. 211

21. *Quapropter injecit Jehova Deus ſoporem altum in Adamum quo obdormivit: et deſumpta una de coſtis ejus, incluſit carnem pro illa.*

And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept: and he took one of his ribbs, and cloſed up the fleſh in ſtead thereof. p. 216

22. *Extruxitque Jehovah Deus ex coſta illa, quam ſumpſerat de Adamo, mulierem: eamque adduxit ad Adamum.*

And

And the rib which the Lord God had taken from man, made he a woman, & brought her unto the man p.219

Tum dixit Adam, Hac demum vice adest os ex ossibus meis, & caro ex carne mea : hæc vocabitur vira, eò quòd hæc ex viro desumpta est. 23.

And Adam said, This is now bone of my bones, and flesh of my flesh : she shall be called woman, because she was taken out of man. p.222

Idcirco relicturus est vir patrem suum & matrem suam : & adhærebit uxori suæ, eruntque in carnem unam. 24.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh, p.225

De septem versiculis, a versu 18. usque ad finem 24. qui de Matrimonio Viro & Fœminâ agunt. 18.19.20. 21.22.23. 24.

Of the seven verses, from the eighteenth verse to the end of the twenty fourth, concerning Matrimony. p.228

Erant autem illi ambo nudi, Adam & uxor ejus : ac non erubescebant. 25.

And they were both naked, the man and his wife, and were not ashamed. p.237

Index Concionum in Caput tertium Geneseôs.

The Contents of the Sermons preached upon the third chapter of Genesis.

Serpens autem erat astutus, astutior quâvis bestiâ agri, quam fecerat Jehova Deus : Gen. 3. 1.

Now the Serpent was more subtill than any beast of the field which the Lord God had made: p.249.252

Ille dixit mulieri, Etiamne edixisse Deum, ne comedatis ex omni fructu arborum hujus horti ?

And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the Garden? p.254

vers. 2. *Tum dixit mulier Serpenti illi, &c.*
And the woman said unto the Serpent, &c. p. 257

2. 3. *De fructu quidem arborum hujus horti comedemus : At de fructu arboris ipsius quæ est in horto hoc dixit Deus, Ne comedatis ex ipso, neque attingatis eum : ne moriamini.*
We may eat of the fruit of the trees of the Garden : But of the fruit of the tree which is in the midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye dye. p. 260

4. 5. *Dixit verò Serpens ille mulieri, Non utique moriemini : Novit enim Deus, quo die comederitis ex eo, aperturos se oculos vestros : & vos fore sicut Deos, scientes boni & mali.*
And the Serpent said unto the woman, Ye shall not surely dye : For God doth know that in the day ye eate thereof, then your eyes shall be opened : and ye shall be as Gods knowing good and evill. p. 263

6. *Quum ergo videretur mulieri bonum esse fructum arboris illius in cibum, & gratissimam esse illam oculis, ac desiderabilem esse arboris fructum ad habendum intelligentiam, accepit de fructu ejus & comedit.*
And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat. p. 266. & 272

Etiamque dedit comedendum viro suo secum, qui comedit.
And gave also to her husband with her, and he did eat. p. 281

7. *Tunc aperuerunt sese oculi amborum, noverunt que se nudos esse : & consutis foliis ficulneis fecerunt sibi subligacula.*
And the eyes of them both were opened, and they knew that they were naked : and they sewed fig-leaves together, and made themselves aprons. p. 289

8. *Deinde audiverunt vocem Jehovæ Dei itantem per hortum ipsum ad ventum illius diei : quare abscondit se Adam & uxor ejus à facie Jehovæ Dei, inter arbores illius horti.*
And they heard the voice of the Lord God, walking in the garden in the cool of the day : and Adam and his wife hid themselves from the presence of the Lord

Lord God, amongst the trees of the garden. p. 292
Inclamauit autem Iehova Deus Adamum, & dixit ei, Vbi es ? 9.
And the Lord God called unto Adam, and said unto him, Where art thou ? p. 296
Qui dixit, Vocem tuam audiebam in hoc horto : extimui autem, 10.
eò quòd nudus sim, & abscondi me.
And he said, I heard thy voice in the garden: and I was afraid, because I was naked; and I hid my self. p. 300
Dixit verò Deus, Quis indicavit tibi nudum esse te ? An de fru- 11.
ctu illius arboris, de quo interdixeram tibi ne comedas ex eo, comedesti ?
And he said, Who told thee that thou wast naked ? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat ? p. 303
Cui dixit Adam : Mulier ista quam posuisti mecum, ipsa dedit mihi 12.
de fructu illius arboris, & comedi.
And the man said: The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. p. 306
Tum dixit Iehova Deus mulieri, Quid hoc est quod fecisti ? Dixit 13.
autem mulier, Serpens iste seduxit me, & comedi.
And the Lord God said unto the woman, What is this that thou hast done ? And the woman said, The Serpent beguiled me, and I did eat. p. 309
Quapropter dixit Iehova Deus Serpenti illi : Cùm feceris istud, ma- 14.
ledictus esto præ omni jumento, & præ omni bestia agri.
And the Lord God said unto the Serpent, Because thou hast done this, cursed art thou above all cattel, and above every beast of the field; p. 305
Super ventrem tuum ito, & pulverem comedito omnibus diebus vi-
tæ tuæ.
Upon thy belly shalt thou goe, and dust shalt thou eat all the dayes of thy life. p. 672
Præterea, inimicitiam pono inter te & mulierem hanc, similiterque 15.
inter semen tuum & semen hujus.
And I will put enmity between thee and the woman, and between thy seed and her seed. p. 678
Hoc conteret tibi caput, tu autem conteres huic calcaneum.

It ſhall bruiſe thy head, and thou ſhalt bruiſe his heel. p.686

16. *Mulieri dixit, Admodum multiplico dolorem tuum, etiam conceptus tui; in dolore paries liberos: quin erga virum tuum appetitus tuus eſto, & ipſe præeſto tibi.*

Unto the woman he ſaid, I will greatly multiply thy ſorrow, and thy conception. In ſorrow thou ſhalt bring forth children: and thy deſire ſhall be to thy husband, and he ſhall rule over thee. p.313

17.18. *Adamo verò dixit, Quia auſcultaviſti voci uxoris tuæ; & comediſti de fructu arboris illius quo interdixeram tibi, dicendo, Ne comedas ex iſto: maledicta eſto terra propter te; cum dolore comedito proventum ejus omnibus diebus vitæ tuæ: Eaque ſpinam & carduum proferto tibi, tu verò comedito herbam agri.*

And unto Adam he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree, of which I commanded thee, ſaying, Thou ſhalt not eat of it; curſed is the ground for thy ſake, in ſorrow ſhalt thou eat of it all the dayes of thy life. Thorns alſo and thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herb of the field. p.315

19. *In ſudore vultûs tui veſcitor tibo, donec revertaris in humum, cum ex eâ deſumptus fueris: nam pulvis es, et in pulverem revertêris.*

In the ſweat of thy face ſhalt thou eat bread till thou return unto the ground: for out of it waſt thou taken; for duſt thou art, and unto duſt ſhalt thou return. p.321

20. *Vocavit autem Adam nomen uxoris ſuæ Chavvam: eò quòd ipſa mater ſit omnium hominum viventium.*

And Adam called his wifes name Eve, becauſe ſhe was the mother of all living. p.327

21. *Fecitque Jehova Deus Adamo et uxori ejus tunicas pelliceas, quibus veſtivit eos.*

Unto Adam alſo, and to his wife, did the Lord God make coats of skin, and cloathed them. p.330

22. *Et dixit Jehova Deus, Ecce, homo eſtne ſicut unus ex nobis, cognoſcendo bonum et malum? nunc igitur videndum ne extendens manum ſuam accipiat etiam de fructu arboris vitæ,*

ut comedat viturus in ſæculum.

And the Lord God ſaid, Behold the man is become as one of us, to know good and evill. And now leſt he put forth his hand, and take alſo of the tree of life, and live for ever. p. 335

Emiſit itaque eum Jehova Deus ex horto Hedenis, ad colendum 23.
terram illam ex quâ deſumptus fuerat.

Therefore the Lord God ſent him forth from the garden of Eden, to till the ground from whence he was taken. p 339

Quumque expuliſſet hominem; inſtituit à parte anteriore horti 24.
Hedenis Cherubos, flammamque gladii ſeſe vibrantis, ad cuſtodiendum viam quæ ferebat ad arborem vitæ.

So he drove out the man: and he placed at the eaſt of the garden of Eden, Cherubims and a flaming ſword, which turned every way to keep the way of the tree of life.

Index Concionum in Caput quartum Geneſeôs.

The Contents of the Sermons preached upon the fourth chapter of Geneſis.

Deinde Adam cognovit Chavvam uxorem ſuam: quæ Gen. 4. 1.
ubi concepit et peperit Kajinum, dixit, Acquiſivi virum 2.
à Jehova. Poſtea pergens parere, peperit fratrem ipſius, Hebelum.

And Adam knew Eve his wife, and ſhe conceived, and bare Cain, and ſaid, I have gotten a man from the Lord. And ſhe again bare his brother Abel. p. 363

Fuitque Hebel paſtor gregis, et Kajin ſuis agricola.

And Abell was a keeper of ſheep, but Cain was a tiller of the ground. p. 369

Fuit autem poſt dies multos, quum obtulit Kajin de fructu terræ verſ. 3. 4.
munus Jehovæ. Et ipſe quoque Hebel obtulit de primogenitis gregis ſui, et de adipe eorum.

And in proceſs of time it came to paſſe, that Cain brought of the fruit of the ground an offering to the Lord. And

Abel, he also brought of the firstlings of his flock, and of
the fat thereof: [illegible]

4.5. *Respexitque Jehova ad Hebelum et ad munus ejus. ad Kajanum*
verò eiusque munus non respexit.

And the Lord had respect unto Abel, and to his offering:
But unto Cain, and to his offering, he had not re-
spect: p.381

Quapropter accensa est ira Kajini valdè, et decidit vultus ejus.

And Cain was very wroth, and his countenance fell. p.388

6.7. *Tum dixit Jehova Kajino, Quare accensa es? et quare*
decidit vultus tuus? Nonne si bene egeris, remittis; si verò
non bene egeris, præ foribus est peccatum expectans?

And the Lord said unto Cain, Why art thou wroth? and
why is thy countenance fallen? If thou doest well, shalt
thou not be accepted? and if thou doest not well, sinne
lyeth at the dore: p.393

At erga te est appetitus illius, et tu præes illi.

And unto thee shall be his desire, and thou shalt rule over
him. p.398

8. *Post colloquebatur Kajin cum Hebelo fratre suo: evenit autem*
quum essent in agro, ut insurgens Kajin in Hebelum fratrem
suum interficeret eum.

And Cain talked with Abel his brother: and it came to
passe when they were in the field, that Cain rose up a-
gainst Abel his brother, and slew him. p.407

9. *Quamobrem dixit Jehova Kajino, Ubi est Hebel frater tuus?*
qui dixit, Non novi: An custos ego sum fratris mei?

And the Lord said unto Cain, Where is Abel thy brother?
And he said, I know not: am I my brothers keeper? p.415

10. *Dixit verò Deus, quid fecisti? vox sanguinum fratris*
tui, me ab ipsa humo invocantium.

And he said, What hast thou done? the voice of thy bro-
thers blood crieth unto me from the ground. p.422

11.12. *Nunc itaque tu maledictus esto: exsul abi a terra, quæ aperuit*
os suum ad excipiendum sanguinem fratris tui è manu tua.
Quum humum ipsam colueris, ne pergito edere vim suam tibi:
vagus et infestus agitationibus esto in terra.

And now art thou cursed from the earth, which hath ope-
ned

ned her mouth to receive thy brothers blood from thy hand. When thou tilleſt the ground, it ſhall not henceforth yeeld unto thee her ſtrength: a fugitive and a vagabond ſhalt thou be in the earth. p.428

Tum Kajin dixit Jehovæ, Major eſt pœna mea quam ut ſuſtinere poſſim. 13.

And Cain ſaid unto the Lord, My punishment is greater than I can bear. p.435

Ea expellit me hodie à ſuperficie iſtius terræ, ut à facie tua abſcondam me: eamque ego ſim ut infeſtus agitationibus in terra, fiatque fuerit qui me invenerit, interficiet me. 14.

Behold, thou haſt driven me out this day from the face of the earth; and from thy face ſhall I be hid, and I ſhall be a fugitive and a vagabond in the earth: and it ſhall come to paſſe, that every one that findeth me, ſhall ſlay me. p.443

Dixit verò Jehova illi, Propterea quiſquis interfecerit Kajinum, ſeptuplo vindicatur: & impoſuit Jehova Kajino ſignum, ne eum caderet ullus qui foret inventurus eum. 15.

And the Lord ſaid unto him, Therefore whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven fold. And the Lord ſet a mark upon Cain, leſt any finding him ſhould kill him. p.450

Egreſſus itaque eſt Kajin à facie Jehovæ: & conſedit in terra Nodi, ad Orientem Hedenem verſus: 16.

And Cain went out from the preſence of the Lord, and dwelt in the land of Nod, on the Eaſt of Eden. p.456

Et cognovit Kajin uxorem ſuam, quæ concepit & peperit Chanochum: quamobrem ſtudebat ædificare civitatem, & vocavit nomen civitatis illius de nomine filii ſui Chanoc. 17.

And Cain knew his wife, and ſhe conceived and bare Enoch and he builded a Citie, and called the name of the Citie, after the name of his ſonne, Enoch. p.462

Deinde Chanoc natus eſt Hirad, & Hirad genuit Mechujaëlem; Mechuajël verò Methuſchaëlem, & Methuſchaël genuit Lemecum. Aſſumpſit autem ſibi Lemec uxores duas: 18.19.

And unto Enoch was born Irad; and Irad begat Mehujael, and Mehujael begat Methuſael, and Methuſael begat Lamech.

Lamech. And Lamech took unto him two wives p.468

19.20.21.22. *Assumpsit autem sibi Lemec uxores duas: nomen unius Hada, & nomen secundæ Tzilla. Peperitque Hada Jabalum: hic fuit autor habitantium in tentoriis & pecoribus. Nomenque fratris ejus fuit Jubal: hic fuit autor omnium tractantium citharam & organon. Tzilla verò ipsa quoque peperit Thubal-Kajinum, qui erudivit omnem fabrum æraium & ferrarium: sororemque Thubal-Kajini, Nahamam.*

19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattell.

21 And his brothers name was Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah she also bare Tubal-Cain, an instructer of every artificer in brasse and iron: and the sister of Tubal-Cain was Naamah.

p.474

23.24. *Tum dixit Lamec suis uxoribus, O Hada & Tzilla audite vocem meam, uxores Lemeci, auribus percipite sermonem meum: nam virum interfeci ad vulnus meum, etiam adolescentem ad tumorem meum. Cum septuplo sit vindicandus Kajin, utique Lemec septuagies septies tanto.*

23 And Lamech said unto his wives, Adah and Zilla, Hear my voice, ye wives of Lamech, hearken to my speech: for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain be avenged seven fold, truly Lamech seventy and seven fold.

p.480

25. *Cognovit autem denuo Adam uxorem suam, quæ peperit filium, & vocavit nomen ejus Schethum: nam reposuit mihi Deus, inquit, semen alterum pro Hebelo, quem ipsum interfecit Kajin.*

25 And Adam knew Eve his wife again, and she bare a son, and called his name Seth: for God, said she, hath appointed me another seed in stead of Abel, whom Cain slew.

p.486

26. *Sed & ipsi Schetho genitus est filius, cujus nomen vocavit Enoschum: tunc cœptum est invocari nomen Jehovæ.*

26 And to Seth, to him also there was born a son, and he called his

his name Enos: then began men to call upon the Name of the Lord. p.492

Index Concionum diverſarum, ex veteri & novo Teſtamento.

The Contents of the Sermons, preached upon ſeverall choice Texts, both out of the Old and New Teſtament.

SED advolavit ad me unus ex iſtis Seraphim habens in manu ſua prunam, quam forcipibus ſumpſerat ab altari... Admovitque ori meo dicens, Ecce, attigit hoc labia tua: jam amovetur iniquitas tua, & peccatum tuum expiatur. Iſai. 6. 6, 7.

Then flew one of the Seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and ſaid, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy ſinne purged. p.515

Attendite ne juſtitiam veſtram exerceatis coram hominibus, ut ſpectemini ab eis: alioquin mercedem non habebitis apud Patrem veſtrum qui eſt in cœlis. Matt. 6. 1.

Take heed that ye doe not your alms before men, to be ſeen of them: otherwiſe ye have no reward of your Father which is in heaven. p.522

Operamini non cibo qui peris, ſed cibo illi qui permanet in vitam æternam, quem Filius hominis dabit vobis: hunc enim Pater obſignavit, id eſt, Deus. Joh. 6. 27.

Labour not for the meat which perisheth, but for that meat which endureth unto everlaſting life, which

d the

the Son of man shall give unto you : for him hath God the Father sealed. p. 528. & 533

Luc. 12. 15. *Dixit igitur eis, Videte, & cavete ab avaritia : nec enim cujusquam vita ex iis quæ ipsi suppetunt, in eo sita est ut redundet.*
And he said unto them, Take heed and beware of Covetousnesse : for a mans life consisteth not in the abundance of the things which hee possesseth. p. 538

2 Pet. 1. 9. *Nam cui hæc non adsunt, is cæcus est, nihil procul cernens, oblitus sese à veteribus peccatis suis fuisse purificatum.*
But he that lacketh these things is blinde and cannot see far off, and hath forgotten that he was purged from his old sinnes. p. 544

Joh. 8. 56. *Abrahamus pater ille vester gestivit videre diem istum meum, & vidit, & gavisus est.*
Your Father Abraham rejoyced to see my day : and he saw it, and was glad. p. 550

Psal. 49. init. *Principes populorum congregantur, populus Dei Abrahami ; quia Dei sunt protectiones terræ, valde excelsus est.*
The Princes of the people are gathered together, even the people of the God of Abraham : for the sheilds of the earth belong unto God : he is greatly exalted. p. 555

Matt. 25. 30. *Et inutilem servum ejicite in tenebras illas extimas : illic erit fletus & stridor dentium.*
And cast yee the unprofitable servant into outer darknesse, there shall bee weeping and gnashing of teeth. p. 561

1 Sam. 1. 27, 28. *Pro puero isto supplicabam, præstitique mihi Jehova petitionem meam, quam petebam ab eo. Quamobrem ego quoque precario datum fisto eum Jehovæ omnibus diebus quibus fuerit, ipse rogatus precario est Jehovæ. Incurvavitque se Schemuel ibi Jehovæ honorem exhibens.*
For this child I prayed, and the Lord hath given me my petition which I asked of him. Therefore also I have lent him unto the Lord as long as he liveth, he shall be lent unto the Lord. And he worshipped the Lord there. p. 565

Victori dabo edere ex arbore illa vitæ quæ est in medio Paradisi Dei. Apoc. 2. 7.

To him that overcometh, will I give to eat of the tree of life which is in the midst of the Paradise of God. p. 572

Cupimus autem ut unusquisque vestrum idem studium ad finem usque ostendat, ad certam spei persuasionem. Heb. 6. 11.

And wee desire that every one of you doe shew the same diligence, to the full assurance of hope unto the end. p. 578

Et factum est prælium in Cœlo: Michael & angeli ejus prœliati sunt cum Dracone, & Draco pugnabat & Angeli ejus: Sed his non prævaluerunt, neque locus eorum amplius inventus est in Cœlo. Apoc. 12. 7, 8.

And there was war in heaven, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels, And prevailed not, neither was their place found any more in heaven. p. 586

Quicquid dat mihi Pater, ad me veniet: & eum qui venit ad me, nequaquam ejecerim foras. Joh. 6. 37.

All that the Father giveth me shall come to me: and him that commeth to me, I will in no wise cast out. p. 594

Qui verò hæc audierunt compuncti sunt corde, & dixerunt ad Petrum & reliquos Apostolos, Quid faciemus viri fratres? Petrus autem ait ad eos, Resipiscite. Act. 2. 37.

Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and bretheren, what shall we doe? Then Peter said unto them, Repent. p. 601

Tum alter ad alterum dixerunt, Nonne cor nostrum ardebat in nobis, dum loqueretur nobis in via, & dum aperiret nobis Scripturas. Luc. 24. 32.

And they said one to another, Did not our heart burn within us, while hee talked with us by the way, and while he opened to us the Scriptures. p. 607

Etenim per unum Spiritum nos omnes in unum corpus baptizati sumus, 1 Cor. 12. 13.

mus, & Judæi, & Græci, & servi, & liberi: & omnes potati sumus in unum Spiritum.

For by one Spirit are wee all baptized into one body, whether we be Jewes or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit. p. 614

2 Pet. 1. 4 *Ex eo quòd maxima illa nobis ac pretiosa promissa donavit, ut per hæc efficeremini divinæ consortes naturæ, elapsi ex corruptione quæ est in mundo per cupiditatem.*

Whereby are given to us exceeding great and pretious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust. p. 620

2 Pet. 1. 5. *Ad hoc ipsum verò vos, omni prætereà collato studio, adjicite fidei vestræ virtutem;*

And besides this, giving all diligence, adde to your faith virtue. p. 624

Adjicite fidei vestræ virtutem; virtuti verò notitiam.

Adde to your faith, virtue; and to virtue, knowledge. p. 628

2 Pet. 1. 6. *Scientiæ verò continentiam; continentiæ verò tolerantiam.*

And to knowledge, temperance; and to temperance, patience. p. 631

2 Pet. 1. 7. *Tolerantiæ pietatem, pietati verò fraternum amorem, fraterno verò amori charitatem.*

And to patience, godlinesse; and to godlinesse, brotherly kindnesse; and to brotherly kindnesse, charity. p. 635

Lam. 1. 12. *Nihil ad vos, O viatores omnes? intuemini & videte si sit dolor par dolori meo, qui factus est mihi: quam afflixit Jehova mœrore die æstus iræ suæ.*

Is it nothing to you, all yee that passe by? behold and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. p. 639

1 Pet. 2. 25. *Nam erratis velut oves errantes: Sed nunc conversi estis ad Pastorem & Curatorem animarum vestrarum.*

For yee were as ſheep going aſtray, but are now returned unto the Shepheard and Biſhop of your ſouls. p. 644

Pauliſper, & non conſpicietis me, & rurſum pauliſper, & videbitis me, quia ego vado ad Patrem. John 16 16

A little while, and ye ſhall not ſee mee: and again a little while, and ye ſhall ſee me; becauſe I goe to the Father. p. 648

Adeo provocantes Deum ad indignationem factis ſuis, ut irrumperet in eos plaga; donec conſiſtente Pinchaſo & judicium exercente, coercita eſſet plaga illa. Pſal. 106. 29, 30.

Thus they provoked him to anger with their inventions: and the plague brake in upon them. Then ſtood up Phinehas, and executed judgment: and ſo the Plague was ſtayed. p. 652

LECTURES

PREACHED UPON

the firſt Chapter

OF

GENESIS.

LECTURES



LECTURES, Preached at Saint PAULES LONDON.

In Principio Deus creavit Cœlum & Terram, &c. Gen. 1. 1.

WEE have heard of the undoubted credit and unquestionable Authority of *Moses* the writer: Now touching his hand-writing, hee hath left five Bookes, as five fingers of his hand, to point at the knowledg of God and heavenly things, that so hee might shew them unto us.

In all which Bookes, wee may observe two principall parts of his intent and purpose: The one was to deliver to Gods Church the Law and Word of God: The other is to write the History of Gods Works.

First hee sets downe the Creation of the Wold, and all flesh; that after hee might shew the Lawe which was given to all flesh in the World.

This Historie of the worlds Creation aptly divideth it self into two parts; The first concerneth the old World (2 *Pet.* 2.5.) which was in *Paradise*. The other, that World which hath been since, and shall be to the end thereof.

Touching the old World, hee considereth it in its perfection, integrity, and happinesse, in these first two Chapters; and in its defection, decay, and misery, in the third Chapter: For the perfection of it, wee are led to consider the Creation of the World, in the beginning of this Chapter, and the Creation or making of Man, and investing him in *Paradise*, to bee the Lord and Governor of all the World and the things therein.

The sum of these verses, is the narration of the manner of the rearing up of the frame of all things wee see in heaven and earth; which is a matter of so high, huge, and infinite consideration, that wee should quickly confound and lose our selves in it, if God had

not given us this thred of direction in our hands, to bring us out of this intricate maze, which elſe would aſtoniſh us.

This Creation is divided into ſix dayes works, in which is ſhewed the ſix joynts, as it were, of the frame of the whole World: In which ſix dayes the proceeding of God in this worke, conſiſteth in theſe three points. Firſt, the creating of all Creatures, of and after an indigeſt, rude and imperfect matter, and manner: For, the firſt day *was made a rude maſſe or heape*, which after *was the Earth*. Secondly, *a bottomleſſe huge gulfe, which was the Waters*. Thirdly, *over both was a foggie obſcure myſt of darkneſſe which was the Firmament*.

After that, in the ſecond place, is ſet downe the diſtinction, which is in three ſorts. Firſt, *Of Light from darkneſſe*. Secondly, *Of the nether Waters from the upper Waters*, (viz.) *of the Seas and Clouds*. Thirdly, *Of the Waters from the Earth*.

After the diſtinction and dividing of this, enſueth in the third place, Gods worke in beautifying and adorning them after this order which wee now ſee.

Firſt, *the Heaven with Starres*. Secondly, *the Ayre with Fowles*. Thirdly, *the Earth with Beaſts, Herbs and Plants of all ſorts*. Fourthly, *the Sea and Waters with Fiſhes*.

And having thus finiſhed this great frame of all the World, and beautified the ſame as wee ſee; Then he framed and made Man, the little world, after his Image, and placed him therein, as his Pallace to enjoy and poſſeſſe.

Touching the firſt part of the Creation, it is ſet downe in the firſt verſe; in which are foure workes of great weight and importance.

1. The firſt, *In principio*; Second, *Deus*; Third, *creavit*; Fourth, *Cœlum & Terram*: For theſe two, being coupled, doe fall under in one part of the diviſion. In which are offered unto us four principall matters of great regard.

1. Firſt, *That this World and the things wee ſee, were not ſo ever, but had a beginning at a certain time*.

2. Secondly, *At the beginning, theſe things had not their being of themſelves, but of another*.

3. Thirdly, *That the Creation and working of them was only of God, and of that God which is in unity of eſſence and trinity of perſons*.

4. Fourthly, *That Heaven and Earth are God's, and that they were made and preſerved by him*.

Touching the firſt (*in principio*) hath admitted a three fold ſence, according to the diverſe conceits of divers men; all which have beene received, and may bee, without error or danger: Firſt, *Origen* and *Ambroſe* doe take and interpret it as the Cauſe, which was the beginning of all, and that is Gods Wiſdome; which (as the Cauſe) began all. And they may ſeeme to bee led to underſtand it thus, by theſe two places, the one in the 4 *Prov.* 7. *Wiſedome is the beginning, &c.* the other 104 *Pſal.* 24. *In Wiſedome haſt thou made them all*; Therefore they thought, that in the beginning is meant, *In Wiſedome God created, &c.*

Secondly

Seeondly, it is taken for the order of time, as who ſhould ſay; Firſt of all, and before any thing elſe was done, God made Heaven and Earth, in the very firſt beginning of time; that is, in a moment, or as it were in the twinckling of an eye 1 *Cor.* 15. 52. So had all things their beginning and motion, in the beginning of time; as they ſhall leave and loſe it at the end and laſt period of time, which is the Worlds end: It is no danger of error thus to underſtand (*In principio.*

Thirdly, It is ſaid (11 *Heb.* 3.) that it is a Myſtery and matter of Faith, to beleeve this, of the *Creation, in the beginning*, and ſo it is; yet God hath not made our reaſon ſo repugnant from Faith, even in naturall men; but that even by the ſenſe and ſight of things, mans reaſon cannot deny, but muſt needs gather and confeſſe this to be true, *That all things were made, and had a beginning*; And this all Heathenith Philoſphers (as may appeare by all books of the Gentiles, in all ages, ſince the ſtudy of learning, and learned men hath beene) doe plainly ſhew, that they had in remembrance themſelves, and did commend to others by their writings, the knowledge and acknowledgment of this univerſal *Creation.*

This hee proveth by thoſe Philoſophers which were as ancient as the Prophet *Eſdras*, untill late times, and that they had a remembrance of *Noah*, naming him *Janus*, and painting him with two faces, one looking into the old world before the Flood, and the other beholding the world after: Beſides ſuch writers, of naturall men, very reaſon doth conſent hereunto, *That the world was made by ſome wonderfull Power, and ſo had a beginning*; for Reaſon is ever naturally led to look and conſider the beginning and cauſe of any thing it ſeeth; as when it ſeeth a great Tree, though it ſee not the roote, yet it conceiveth, for certain, that it hath a roote which conveyeth ſapp to the Tree, by which it groweth and encreaſeth: So when it ſeeth a great River, it by and by concluderh, there is a great Fountain and head where it hath his originall and beginning. Again, Reaſon cannot abide infinite Cauſes, as 1 *Cor.* 11. 3. to ſay, *the woman came of man, the man of Chriſt, and Chriſt of God*; Becauſe divers Cauſes have divers times and motions; but Reaſon will bring things to their particular head and chief cauſes, which by one motion and at one time did it.

Alſo in that we ſay things are done ſucceſſively, by order of times neerer and farther off, it argueth neceſſarily a beginning, and therfore ſaith *David Pſal.* 119 91. *All things continue alike, from the beginning, through thy Ordinance.* All things ſince in the world have beene yb Gods appointment and Decree. *Pſal,* 65. 9. *Paul* telleth this to the wiſe and learned of *Athens*, as a thing which they knew and taught in their Schools to bee true 17 *Acts* 24. And *Plato* ſaith it was a ſaying of great antiquity and credit in his time, and long before; *That God made all things, and man, at a certain time, which was their beginning.*

Plutarch ſheweth that ſome deemed the world to bee conceived

and brought forth, and to grow to perfection as a man; and others, that it was the ſtamp which God ſet on it, and ſo all learned men in all ages, and all men endowed with natural ſence and right reaſon have beene reſolved in this, *That the world was the workmanſhip of God, and had his beginning.*

The partie adverſe to this truth, was the firſt of the ſect of the *Peripateticks*, which (contrary to his maſter *Plato*, and all that were before him, and contrary to his Scholar *Theophraſtus*, and the moſt that followed him after) held that *Mundus erat æternus*, and ſo had no beginning nor maker at all; yet (notwithſtanding this new conceit and opinion) hee confeſſeth this twice or thrice, that hee giveth credit to thoſe ancient men which were before him, which by long grounded experience, and by evident demonſtration, and credible teſtimonies held and taught otherwiſe then hee thought, and in his book *de Cœlo*, hee ſaith that there was a *Chaos*, a darkneſſe and light which had a beginning, therefore as hee ſeemeth to differ, and leave his ancients, of ſingularity only, on a conceit and deviſe of his own, ſo his Scholers and followers after him, forſook him in that opinion, and therefore this point ſtandeth undoubted; as ratified both by evidence of reaſon, and by the judgement of the learned in all ages. The ſecond Point is the Creation, in which wee are to note firſt, that the things which wee ſee were not of themſelves, when they had their being and beginning, becauſe they are an effect and worke of ſome efficient cauſe; for it is very abſurd in reaſon, that one and the ſame thing ſhould bee both a Cauſe and an Effect of it ſelfe, for ſo it muſt bee granted that a thing both was and was not at one time; for as it is the Cauſe, it muſt needes bee before it was, and as it is an Effect, it could not bee at the firſt; ſo it ſhould bee and yet not bee at one time: Therefore *David* teacheth us to ſay, *It is hee that made us, and not wee our ſelves, wee are the Sheepe of his paſture*, for preſervation, *and the works of his hands*, for Creation; ſo that *Job* ſaith, we muſt reſolve *That it was another that made all things*, and that one is God.

Theſe two points, that not the World, but another, made the World and all in it, doth overthrow two errors of the Philoſophers,

Opinio Stoicorum, the one was of the Stoicks, which taught *quod omnia fiunt fato*, as if by the revolution of things and times, at ſuch an inſtant the world muſt needs bee, by fatall deſtiny and neceſſity, and might not bee otherwiſe.

Epicureorum. The other were the Epicures, which taught; The world was a thing made at a venture, by caſual chance, and happy hazard, by a divine eſſence; the one taught that God could doe no otherwiſe then but make it; the other thought that God did hee could not tell what.

But *Pſal.* 115. 3. *Deus fecit quecunque voluit in Cœlo & Terra.* And *Revel.* 4. 11. *All things were made for him and by his will.* And *Eſai* 45. 18. *God made not Heaven and Earth in vain, to no end*, but the word ſignifieth *that hee made it with Wiſdome and Counſell. Eſai* 43. 13. *God*

was

was before any day was, and hee asketh, *Who could constrain him by neceſsity to make it or not to make it. Heb.* 3. 4. *If a man, being in a ſtrange Country, ſhall ſee a houſe, hee will certainly affirm that there hath a man builded it, that it is a mans worke;* ſo ſaith hee, when wee ſee all Creatures, Heaven and Earth, wee know that God made them all.

A reaſon againſt that opinion of Fortune is this, That things done by Chance are without cunning: But God with infinite wiſdome deviſed all things; the Eye to ſee, Colors to bee ſeen, and the Light, as the meanes by which wee ſee; alſo all things are in ſuch wonderfull order, ſucceeding one another in their courſe, as the ſeaſons of things, which ſhew them not to bee by Chance, therefore the Philoſophers were glad when they found out that *νους, intelligentia*, that was the cauſe of all; ſo that they confeſſe all things to bee made by a wonderfull wiſe Counſell, and diſcourſe of an underſtanding minde; So that it was made by another, not by Neceſſity nor Chance.

Creavit Cœlum & Terram, & omnia in illis. Gen. 1. verſ. 1.

NOw are wee come to the fourth and laſt point which wee are to conſider, in this verſe, and that is, *That the things which were Created by God, are both Heaven and Earth, which here is ſaid to bee his workmanſhip*; Which though it be here ſet downe in two generall things, yet are his works manifold, yea infinite and cannot be numbred; All which Creatures and things Created, cannot bee better expreſſed then in theſe two, which contain all the reſt, for hee ſo ſaith *Exod.* 20. 11. *In ſix dayes hee made Heaven and Earth, the Sea and all that is therein*; So doth *David* expound his meaning, *Pſal.* 146. 6. and *Revel.* 10. 6. therefore *Job* ſaith, 38. 6, 7. *That God made not only the Starres with the Heavens, but alſo the Angels, or Children of God which are in them*, and *Pſal.* 24. 1. *God when hee is ſaid to make the round World*, he meaneth alſo, *all that dwell therein*, that is, *Man alſo*; yea hee is alſo the Lord and Creator of the Soules and Spirits of all Fleſh, as well as their bodies. *Numb.* 27. 16. So that, to conclude with Saint *Paul*, by theſe two is underſtood and comprehended all the Creatures, viſible and inviſible, which God made. *Coll.* 1. 16. *For the Heavens are the bound upward, and the Earth is the bound below, which conclude all betweene them*: Let us therefore firſt conſider theſe two joyntly; then in the order wherein they ſtand, and in the laſt place ſeverally. Touching the firſt, *David* ſaith, *Pſal.* 102. 25. *Thou Lord in the beginning haſt laid the foundations of the Earth, and the Heavens are the worke of thy hands. Eſay* 40. 12. *It is God that made Heaven and Earth. Job* 37. 17. 18. *Job.* 38. 5, 6. *The Heavens doe ſhew this, in that they reſemble their Creator*, becauſe they are moveable, and yet ſubject to alteration, and the Earth immoveable, and not ſubject to motion.

Moſes meaning is, That not the Earth alone was made by God, 2. Point.

but alſo the Heavens, that is, both of them, and all in both, were his worke, not the Earth only but alſo the Heavens; againſt the Philoſophers, which thinke therfore that the Heavens were not made, becauſe none can aſſigne the point where the Heavens began, nor in what part God began to make them, nor where the Heavens firſt began to move; by which reaſon they might hold that the heart of man was not made, becauſe none can tell how it began its motion to pant and beat, whether by *ſyſtole* or *diaſtole*, but as the heart was made, though unknown where the firſt motion of it is, ſo were the Heavens.

That hee made not the Heavens only, but alſo the Earth below, againſt the errors of the Manichees, which hold that there were two cauſes of Heaven and Earth; That the good and white God made the Heaven, and Man from the middle upward; And the black and evill god was the efficient cauſe of the Earth, and of Man from the middle downward; but as Gods power and wiſedome is ſhewed and ſeen as well in an *Ant* as in an *Elephant*, as one ſaith; as well in the creeping Wormes, and baſeſt Creatures, as in the *Angels* and moſt excellent Creatures: So doth his Majeſty and Might appeare in the Earth as well as in Heaven.

3 Point. Now in regard of the order here ſet downe, wee have a conſideration firſt of the Heavens; for if there were any Order obſerved in Gods *Creation*, ſurely the Heavens were made in the firſt place, which ſheweth the glory of the Creator; for who ever, in building his houſe, would or could begin it at the Roofe firſt, and then afterwards lay the Foundation of the Earth? but his omnipotency is ſuch, that hee beginneth to make his houſe from the Roofe downeward, as wee ſee in the ſecond and third verſes; And this is ſtrange, ſaith *Job* 26. 7. *That hee hath made the Heavens turn round like a wheele without an axeltree, and that hee hath cauſed the Earth to hang and ſtand without any prop to uphold it: When wee therefore conſider the Heavens and Earth, the worke of thy hands*, wee muſt needes know that the corners of the Earth are upholden by his hand.

4 Point. Let us conſider them ſeverally and apart, in which wee muſt regard them after three ſorts; Firſt in reſpect of God, as they are
1. compared with him; Secondly, as they are compared to themſelves; Thirdly, comparing them to us.

1. *Eſay* 66. 1. Comparing them with God; *Heaven was made to bee his Seate, and Earth to be his Foot-ſtoole.*

2. In reſpect of themſelves; Heaven was made as the male part of the World, by whoſe influence, motion and dewes, the Earth, as the female part ſhould, as it were out of her womb, bring forth all living and neceſſary things. *Hermes* the Ægyptian, the *Perſian* wiſe men, and *Orpheus* the Grecian, appoint theſe two as the matter of all things that are.

3. In regard of us our ſelves, Heaven and Earth are the meanes of our moving and reſt, for the motion of the Heavens is the beginning of our bodily motion, and the unmoveable Earth is the cauſe of reſt:

reſt : Wherefore ſaith *Job* 38. 33. That the Courſe and Order of Gods Creatures muſt make us orderly in all our doings. In reſpect of God and us, God hath made the Earth to bee our ἐργαστήριον, our work houſe to doe his will in; & he made heaven to be his βασιλεῖον, his Country, or pay houſe, where he will reward our good workes. βεβαῖον.

Thus we have ſeen Gods ordinance in theſe words, 1. That Heaven and Earth are Gods handywork: 2. That the Heavens by order are firſt, and firſt of us to be cared for: 3. The uſe of it which we muſt make, both in reſpect of God, of themſelves, and our ſelves. Now out of this doctrine we frame the firſt article of our belief thus, God in the goodneſs of his fatherly love made Heaven, and Earth, and all in them: And that he might have a Creature above all others, to whom he might impart and beſtow them, he made Man after his own likeneſs; ſo he made all things, *non ſuo commodo*, *Job.* 35. 6, 7. for we can doe him no good; neither did he give them us, *noſtro merito*, *Eſay* 40. 5, 6. For how could we deſerve any thing, when he gave all things to us before we were, and when we were made we were but vanity; therefore it was his mere and gratious goodneſs that brought forth Heaven and Earth for us at the beginning. *Pſal.* 115. 15. *We are the bleſſed of the Lord, which made Heaven and Earth:* So in that Pſalm is diſtinguiſhed the true God from all Idolls; for they cannot move, nor ſpeak, nor doe any thing; but God did all with his word. So *St. Paul*, by the ſame reaſon, exhorteth the *Lycaonians* to turn from Idolls to the true God, *Acts* 14. 15. But moſt plainly *Jeremiah* 10. 11. teacheth this uſe to be made of the knowledge of Gods Creation. *In Captivitie*, ſaith he, *you ſhall be tempted to ſerve their Idols*; but he telleth them what anſwer they muſt make, which is written in the Caldee tongue, all the reſt of the book being in Hebrew, which anſwer is this: *Our God made Heaven and Earth, and all in them is; but your Gods can doe nothing, but their names ſhall vaniſh away, and not be heard upon the Earth.* By which we ſee, that this maketh a plain difference between the true God of Heaven, and Idols, their names ſhall periſh before the earth; but as our God was before the Earth was made, ſo the Earth and Heavens ſhall paſs away before him, which endureth for ever. The Gentils made their gods the ofspring of Heaven & Earth; but we know that Heaven and Earth are the ofspring of our God, which made all; and this is the difference to diſcerne the true God from the falſe; thus we have ſeen what we are to learn out of this, for the grounding of our judgment and ſound knowledge, and perfecting our underſtanding in the Creation.

Now it remaineth to ſhew, out of this four points, what is to be *uſus.* learned for the breeding and nouriſhing of good motions and affections in our hearts.

For the firſt, If there was a beginning of all things, then undoubtedly there will be an end.

If there be a head, though the Image be never ſo great and tall, yet we ſhall come to his feet at the laſt, *Dan.* 2. 41, 42, 43. as the world

world had its ſeed time, that is, its beginning, and its Winter time, when it was overwhelmed with water, and its hot Summer, when God rained in it fire, ſo ſhall it have its harveſt time at the laſt, ſaith Chriſt: *Math.* 13.30. when the good ſhall be carried into Gods barn, and the evill into Hell fire: therefore ſome have well obſerved, that the Hebrew words which ſignifie heaven and earth, have the firſt letter of them Aleph, and the laſt letter of them Tau, to ſhew that they ſhall have an end, as they had a beginning, both in heaven and earth; ſo ſaith St. *Paul*, 1 *Cor.* 10.11. and *Dan.* 12.12. but as in the beginning the morning had his evening, and the evening his morning: ſo ſhall it not be at the end; for then ſaith Saint *Jude*, in his Epiſtle, there ſhall be to the godly a morning of eternall life, without any dark or dimme evening any more, *verſ.* 21. and to the wicked an evening of utter darkneſs, without any morning or lightneſs, *verſ.* 6. that is, as the Angell ſware *Rev.* 10. 6. that as God made the beginning of time, ſo *there ſhould be no more time*, nor courſe, nor order of dayes, but eternity of all; Wherefore ſaith *St. Peter, what manner of men ought we to be in all godlyneſs of life, ſeeing God made the world in love for us, and ſeeing there will be an end of the world, and a judgement for us.* The Apoſtle, *Heb.* 1. 11, 12. citeth *Davids* ſaying, that *the Heavens ſhall wax old, and be folded up as a garment*, when the full number of Gods Elect are accompliſhed, for whom this garment and covering of heaven was made, and who doe bear up the pillers of the earth; for if it were not for the Godly and Elect in the world, neither of them could continue, *Eſay* 51. 6. *The earth alſo ſhall be wrapped up at the time*: in a word, this word (*Create*) ſignifieth to begin with wiſdome and judgement, and to end with juſtice and judgement; ſo, *Elohim*, the Creator, ſignifieth a Judge; and we in our name Creatures carry about us this ſentence, that we are one day to be judged.

2. Point. The ſecond point is, That the Creation was of nothing: then good motions and affections, which that knowledge muſt breed, nouriſh, and bring forth in us, is to make us learn to know and acknowledge our *nihil*, that each of us in particular are nothing, though we in pride ſo advance our ſelves here on earth, as though it ſeemed to us, that we were ſomething; yea, that we were made of ſome more excellent things than others; as if we were not as the Publican: but ſaith *St. Paul*, If any think themſelves to be ought, or if we be any thing now, let him know that this is ſo by God, not of himſelf, 2 *Cor.* 11. 5. *tametſi nihil ſumus, in illo tamen ſumus*, therefore if we be nothing, that ſhall condemn us; if we be any thing, it is not that which can deſerve to ſave us; for *we are that we are, by his grace*, 1 *Cor.* 15. 10. And if we can acknowledge this with humilitie, then we ſhall know this alſo, to our comfort, that he which made us of nothing, can, and will, bring us to be ſomethings in goodneſs, if we ſerve him with humble mindes, *Eſay* 38. 3. And this is the uſe and fruit of that.

3. Point. The third point is, That God is our Creator whoſe name, *Elohim*, is

is fetched and derived from this Hebrew prepoſition *el*, and from the Greek prepoſition ἀπό, by both which God is called, which prepoſitions both doe ſignifie *per & propter*; to teach us, that he is our *per quem*, and muſt be our *propter quem*, in all our actions: therefore as it is he *per quem ſumus*, ſo we muſt make here, his glorie and praiſe, the end of all our thoughts, words, actions, or deviſes, whatſoever. *Pſal. 96.* 5. *Elohim* is ſaid to make all, and therefore we muſt with praiſe tell it out among the Heathen: So there we are taught to remember him in our youth, as our Creator; to knit our ſelves and our wills to him, as our Governor; and in trembling, to fear him as our Judge, *for he commeth to judge the world in truth, Pſal. 96.* 13. for if we ſhall amend our lives, we ſhall rejoyce and wiſh for his comming, as we rejoyce and praiſe him for our making; and this is the perfection of a Chriſtian man, *contremiſcere*, when we think how wonderfully God hath made us, and with joy and gladneſs ſay with *David, Pſal.* 119. 52. *I remembred thy judgements of old, and received comfort*: and as we know that *in him, and by him, we live, move, and have our being, Acts* 17. 28. ſo we muſt live, move and breath only for him, that is, ſo farre forth as may make for his glorie, that at laſt we may with joy *commend our ſouls to him, as to a faithfull Creator, 1 Pet. 4. verſ.* 19.

The fourth point was, the things made, namely, Heaven and Earth, which comprehended all in them; that one being the upper bound above, and the other below, between both which are all: The uſe is, that if we look upward we ſee Heaven; if we caſt our eyes down, the earth will be ſeen; for our eyes and light are given to ſee both, which two, *if we ask them, they will tell us, Job.* 12. 7. If we will not ask them, yet they will preach and *declare Gods glorie, Pſal.* 19. 1. that not once a week, but night and day; not for an hour in the night or day, but continually; though their preaching doe not trouble our ears, being dumb, yet they cry aloud; and though they ſpeak not Engliſh, yet their voyce is intelligible to all Nations and Languages in the world: wherefore ſeeing they ſtill cry aloud, and tell us of the Creator, that he made all theſe for us; it is required of us, that we be ready with our tribute and homage, which is to yeild due and continuall praiſe and thankſgiving to God for them; for heaven and Earth have a fellow feeling of the good and evill which either we doe, or God doth for us, *Eſay* 39. 1. and they rejoyce with us, when we doe, or have any good done to us. And ſo when we offend God in paying our duty, *Jer.* 2. 12. then it is enough to make heaven and earth ſtand ſtill and be amazed and aſtoniſhed at it, becauſe we forget God and our duty. Thus doth our ſinne and ungratefullneſs overthrow and prevent, and ſtain the whole courſe and order of Nature, *Jer.* 12. 4. ſo there is a concurrent of them with us in honoring, ſerving, and praiſing the Creator, both of them and us. Therefore it is our duty and part, to give heedfull eare to thoſe preachers, which preach God without the Church, alwayes in ſilence; and ſo give our duty and tri- 4 Point.

bute to ſerve and praiſe God with them amongſt his Saints here, that we may be glorified with them in Heaven; that we may praiſe and magnifie him with his Creatures in earth, that we may be glorified with his Saints in Heaven, *quod faciat Deus per Chriſtum.*

Gen. 1. 2 verſe *Terra autem erat res informis & inanis, tenebræque erant in ſuperficie abyſſi.*

THE former verſe was delivered to us an abſtract of the whole work of Gods Creation: now leſt we ſhould think that when he mentioned Heaven and Earth before, he ſhould mean that all things in Heaven and Earth were made in the very moment of the beginning, even as we ſee them now; therefore *Moſes* maketh haſte to tell us, that though at the beginning and firſt moment God made *quecunque nunc ſunt*, yet he made them not *qualia nunc ſunt*, but did that in ſix diſtinctions of ſeverall times. It had been as eaſie to him, to have created all things, even in the perfection and order they are, in a moment and inſtant, and in that beautifull form, in which they preſent themſelves now to our eyes: But it pleaſed God, though in power he could doe it, yet in wiſdome to proceed after theſe three degrees mentioned before. Firſt, to create the beginning, both of all times and of all things, as the matter and beginning of all ſuperior bodies, and the beginning of all inferior bodies, of nothing. After the work of creation, followeth the work of diſtinction, from this 2. verſe to the 11. And laſtly enſueth the work of perfection, with beauty to adorn all his works, and to finiſh them, which is from the 11 verſe to the 16.

It pleaſed God thus to proceed in this work; as well that he might ſhew himſelf to be the God of order; as alſo to diſcover to us the myſterie of the Trinity, in the three properties of the three perſons, which appear in the Creation; For all was made by his Power, which is the property of God the Father; By his Wiſedome, which is the property of God the Sonne, by which all things were orderly diſpoſed and diſtinguiſhed; And by the riches of his goodneſs, which is the property of the holy Ghoſt, by which all things were adorned and made perfect: theſe three properties are remembred in the *Revel.* 5. 12. and *Acts* 17. 28.

We live by his power; we, and all things, move in this order by his wiſdome; and we have this our being by his grace and goodneſs: by his power we are taught to acknowledge him to be our beginning and originall, *ex quo ſumus*: by his wiſdome we acknowledge him to be the upholder, *per quem ſumus*: by his goodneſs we confeſs him to be the Chief, *propter quod ſumus*. For, conſidering his

his goodneſs, we, and all Creatures, muſt endeavor to doe all that we can for him, and his praiſe and honour. All which three are plainly and orderly ſet in the 11. *Rom.* 36.

God alſo took this orderly proceeding, partly that we entring into the meditation of Gods works, might by this means have, as it were, a thread to direct us orderly therein: for, by this means, we come to know this difference between *Creatum ordinatum, & ornatum eſſe*, as the Hebrews ſay, by this means we ſhall know, not only the beginning and being of all things, but alſo how orderly and excellently all things were made in this Creation: And thus much of the reaſons of this courſe of Gods proceeding in this work.

Moſes having therefore in the firſt verſe ſet down the materials of the World and all in them; now to the 11. verſe he ſheweth the work of diſtinction: And after, the work of adorning and perfecting all.

But firſt of all he handleth two things in this verſe, Firſt what the things were he made in the beginning, before they were diſtinguiſhed by God; for they were void and vain confuſed things, without order or form, all covered with obſcure darkneſs. The rude rudiments of the World.

Secondly, He ſheweth how God did firſt order and diſpoſe theſe rude things, that they might be fit for diſtinction and perfection. Of the firſt whereof at this time.

In the firſt verſe we conſider God as *Deum Theologicum*; for it is a matter and a myſterie of Faith, that God gave all things their being of nothing: But now hereafter we ſhall conſider him *tanquam Deum Philoſophicum*; for there is no Philoſopher, if you allow him his ὕλην this matter of the World, but will confeſs, that it was God as they call νοῦς, an underſtanding Spirit, which is his power and wiſdome, framed all things in this order and forme, even common natural reaſon alloweth and admitteth this rule, becauſe our Conſciences doe ſee it, That in every excellent work, the action muſt by certain degrees and ſpaces come to perfection; for before fire can burn any other things, it muſt firſt warm, then by little and little make black, and parch and ſcorch the combuſtible thing, & after that, it inflameth it, and at laſt maketh it perfectly of its fiery nature, able to doe that to another thing which the fire did to it at the firſt; ſo every cauſe, by an orderly courſe of proceeding, doth bring his effect to perfection

Moſes ſheweth therefore, that God took that courſe which is very agreeable to natural reaſon; and therefore firſt ſetteth down the imperfection of all things at their firſt beginning, and then the degrees by which they come to their perfection: For at the firſt there was a foggie groſs darkneſs; after, he made the dawning or morning, which is a mixture of ſome light and ſome darkneſs; And after, he made the perfect light. So at the firſt he ſheweth touching the waters, that they were a bottomleſs gulfe; afterward, he made them quiet waters; and at laſt, made them ſalt Seas and freſh Waters, Fountains and Springs, in moſt neceſſary and orderly ſort. And for the Earth, firſt the beginning of them (which were the matter

of all earthly things) it was a desolate and disordered, rude and deformed mass, covered with water; After, God set it above the Waters, and made it dry ground, as the word signifieth; And at the last he brought it to its perfection, making it fruitfull and sanctifying it in all necessary things: In the handling of which, we will first generally behold them together, and then severally and apart.

Touching the first, It is even as if he had said, all things in Heaven and Earth were not, at the beginning, in that comely and perfect order and manner, in which you behold them now: for now they present themselves to our eyes well fashioned, adorned and replenished; but then they were without form, unshapely, and void. So the waters now we see, serve for Navigation above, and within them they are most profitable and fruitfull in bringing innumerable store of fish; but at the beginning it was made void, rude, and raging: Now we see the Heavens beautified and adorned with stars and lights; but at the beginning it was but a gross mist and confused darkness, without any light: Wherefore one calleth them the swadling Clouts of the Worlds infancie, *Psal.* 104. 6. for the Waters overspread and covered all the Earth, and *the mist of darkness*, *Job* saith, *was the swadling band of the World*, 38. 9. So the Cloudes were the swadling Clouts of the World, in which it was wrapt up; and the Seas were his Swathes, to binde and swadle it up in its best infancie.

As the Worlds Creation was of nothing, in the work of distinction all things were next kin to nothing; for that without was rude and confused, and within is void and emptie of any good, is as a thing of nothing, and such were all things saith *Moses*. The Earth being distinguished from the Waters was somthing indeed, but yet so dry and unprofitable, that it was to no purpose nor use for any thing to dwell and remain on it.

Now we see the earth is set first, if *Moses* had observed a curious order, he should have placed heaven before earth, as in the 1. & 6. but the manner of the holy Ghost in the scripture, is alwayes to begin to speak of that which is freshest in memory, and that is commonly, that which one speaketh of last.

The earth is called *Tohu*, *Tohohu*, which hath this signification that it was a thing without shew, in sight misshapen and deformed to outward view, and within to have no inward vertue of good substance, to make amends; for *Tohu*, signifieth a thing misshapen without, and *Tohohu* signifieth a thing wanting all goodnesse, and substance within, to make amends for that; and so it signifieth a thing of no commendation or value. There are many things which are *Tohu*, that is, deformed without, as *Elisha* 2 *Reg.* 2. 23. who was mocked and derided of the boyes in the street, but yet within he had inward vertues, which made amends for his outward want.

And there are some things which are *Tohohu*, that is, void and wanting all inward substance, and good stuffing within, without

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are very goodly and fair in ſhew to look too, as *Abſolon* which without, was a man without blemiſh, but within he had no good ſtuffing anſwerable to that without, but rather fraught with pride, murder, and diſobedience.

But the earth was both *Tohu* and *Tohohu*, without deformed, and within void and empty, not that it had no form, for that were againſt reaſon, but it was ſuch a form as was altogether deformed; for there is, *forma confuſionis, & forma perfectionis*, and this deformed form it had which made it loathed, having nothing to commend it; it had as the prophet *Eſay* 34. 11. ſpeaketh, line of deformity, and the ſtones of emptineſſe, threatning to make wicked Cities ſuch deformed things, that is, he will make them like the world at this ſtate, a confuſed heap, and the ſtones of the heap ſhall not be found ſtones, but unprofitable rubbiſh fit for no uſe. Thus we ſee what the earth was at the beginning.

Now God in proceeding did repleniſh and fill that voyd emptyneſſe which it had, with all good things which it wanted; and beautified the deformity of it in this moſt glorious form, as now we ſee, and better ſhall perceive hereafter: ſo that it is evident, that both the fulneſſe of things, with which now it is repleniſhed, and this beauty which it hath, it then wanted.

Et Spiritus Dei incubabat ſuperficiei aquarum.

SEcondly, we are to conſider of the deep which is called *Abyſſum*, which in the Scriptures is properly applyed unto the waters, as in the 7. *Gen.* 11. and *Eſay* 51. 10. and *Luke* 8. 22, 23. 2.

Theſe waters were the matter of which the heavens were made, for God ſpread them abroad as molten glaſſe, *Job* 37. 18. and they ſhall diſſolve and melt again in the laſt day 2 *Pet.* 3. 10, 11, 12. ſo that in this depth of water, is conteined the matter whereof the high heavens were made. St. *Auſtine* calleth it *inordinatum menſitatem aquarum*, that is, a diſordered, for they had no limit or bound, nor any order or courſe in them; they were without any ſhore *Pſal.* 104. 6, 9. for *they were above the mountains* and prevailed over all, untill God did limit them, *and ſet them their bounds*, *Pro.* 8. 27. which they ſhould not paſſe to cover the earth, yea and alſo God limitted the upper waters, *and bounded them in Clouds*, *Job* 26. 8. *ſo that the Clouds break not*, he alſo *made doors and barrs for the Sea below*, *Job* 38. 10, 11. *and ſaid thus farre you ſhall come, and no further.* Touching their firſt diſorderly motion, it is ſet down *Pſal.* 93. 3, 4. *the flood did rage horribly and they did lift up their waves*, but now God hath ſet them a moſt orderly and profitable and neceſſary courſe *eundo & redeundo*, *Pſal.* 104. 10. of ebbing and flowing by courſe and recourſe of times and tides: Theſe deeps had a face, nay as the word ſignifieth, it had two faces, in which the Philoſophers doe eaſily conſent and agree with him; for all know that this globe hath a double hemiſphere, yea one half ſphere is the upper face of the

earth, and the other is the nether face of the earth; now he telleth us that then the darkneſſe was over both faces of the earth and waters, and not as it is now; for when it is dark night with us, it is bright day with the Antipodes, which are as the nether face of the earth, but then it covered all with obſcure darkneſſe.

3. Thirdly, As for darkneſſe we are not to conceive any otherwiſe of it, then to be only a privation, defect and abſence of light, which then wanted; for as one ſaith *tenebræ erant, id eſt, non erat lux:* So that by the negative, he ſheweth that there was a privation of light, not that this privation followed the habite, as if there had been light, but that the darkneſſe was firſt over all, before there was any light made, 45 *Eſay* 7. it was ſaid, that God created darkneſſe but that was by denying unto things light; for herein appeared Gods power, in that as he made ſomething of nothing, ſo God brought light out of darkneſſe, 1 *Cor.* 4, 5. *Pſal.* 18. 11. *God came down and darkneſſe was under his feet, he made it his pavillion round about him,* to cover the brightneſſe of his perſon, *Pſal.* 36. 6. God and his works are as *tenebræ & Abyſſus,* like the great gulph; therefore we muſt not curiouſly prye and queſtion about him, and his matters.

As God made the darkneſſe for ſome uſe and purpoſe for himſelf, to be his pavillion, *Pſal.* 18. 11. ſo, in reſpect of us, he made them to ſpeciall uſe, *Pſal.* 104. 23. he made darkneſſe that it may be night, which is a time for all things to take their reſt in: ſo that as the day was made for labour, ſo this for reſt, becauſe *quod caret alterna requiæ durabile non eſt.*

And God hath made it for a third uſe, to the rebellious Spirits, and Divels, and to wicked men, namely, *to reſerve them in utter darkneſſe unto the great day, Jude* 4, 5, 6. So God made it to be a pavillion for himſelf, a couch for us, and a torment to the wicked.

Gen. 1. 3 verſe

Tum dixit Deus, eſto lux.

Moſes, having before deſcribed the primative State of the world, how God made it of nothing, and then endowed it with an aptneſſe to receive a better form, he doth in this verſe unto the 11. proceed to a three fold work of diſtinction, ſeparating and ſequeſtring orderly one part from the other, to avoid confuſion. The firſt was of the light from darkneſſe, which was the firſt dayes work: The ſecond of the celeſtiall and ſuperior parts of the heavens from the inferior bodies below: Thirdly, the earth and dry land from the waters, and having performed this inward perfection, as it is called Chap. 2 verſe 1. he proceedeth afterward to the outward adorning of them three, and ſo finiſheth the work.

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This verſe hath in it the firſt work of diſtinction; for, whereas before it was a blinde lump, wrapped up in Clouds of waters, as in his Clouts, and ſwadled with darkneſſe as with a ſwathe, as *Job* ſaith, now God took off from it his ſwadling clouts, and clothed it with his own garments, *Pſal.* 104. 2. that is, endowed it with light. In ſhewing thereof we are to conſider two things: Firſt, the precept and mandate of God, *Fiat lux*. Secondly, the execution thereof for the performance, *Et erat lux*. *Fiat lux & erat lux.*

In the firſt, two things are to be obſerved. Firſt, the authority from whence the mandate came, *Dixit Deus*. Secondly, the tenor and contents of the precept, *Fiat lux*.

Firſt, touching the authority of the precept, we ſee it was God that ſaid it, *dicere autem*, ſaith *Auſtine, eſt verbum proferre*, whereout we gather two obſervations. 1. The mouth of the Lord, from whence this ſpirit before, and this word came. 2. Of this word, from whence this work came.

Touching the firſt, it were abſurde to ſay, that God ſhould ſpeak after the manner of men, with an audible ſound of words; for it were in vain and to no end, to ſpeak when there were none to hear: therefore this is that which we muſt conceive of it, that when God ſpeaketh to us in his word, he doth it, as it were, in our dialect, that is, ſo as we may underſtand what he meaneth; for if he ſhould ſpeak properly of himſelf, we are not able to comprehend the manner of his works: therefore as the Holy Ghoſt taketh a name, and title from a Dove, ſo doth God here borrow his manner of doing from a Prince, which is the greateſt thing we can conceive; for what is in our conceit (more forceable to the ſpeedy execution and through diſpatch of a thing) then a Princes ſtreight commandement, and mandate, which on a ſodain can cauſe whole Armies of men to be ready at his pleaſure.

Men doe unfold and manifeſt their wills and counſells in all matters, by word of their mouthes: *Sicut voluntas ſermo ejus, ita natura opus ejus*, ſaith one, his word is his will, and all the frame of nature is his work, proceeding therefrom. Wherefore, in that it is ſaid *God ſpake*, it is meant, that he plainly revealed and meant to declare his will.

This uttering and revealing the will is after two ſorts, which the two Hebrew words doe ſignifie. Firſt when a man, by a ſecret diſcourſe doth reaſon or ſpeak in his heart, which doth cut off the audible ſound of words, *Preach.* 2. 3. *I in my heart purpoſed with my ſelf*; ſo *the fool ſpake in his heart*, that he durſt not utter by ſound of voyce. *Pſal.* 14. 1. So there is a double word ſpeaking, the one is *verbum vocis*, the other *cordis*: But to ſpeak truly and properly, there is but one word, which is in our hearts; as our word is firſt cloathed with aire, and ſo becommeth audible to mens eares; ſo ſaith one, Chriſt, the word of his Father, being cloathed with fleſh, was viſible and manifeſt to all men: So to conclude, the word is that he conceived firſt in the Cloſet, as I may ſay, of his breſt, and then

then doth make it plain here by Creation, and after by redemption.

And here we may learn the difference between us and God: In us there is one thing by which we are, and another thing by which we understand and conceive things; but in God both his being and understanding are of one and the same substance: And this substantial Word of God, is that wherewith *St. John* beginneth his Gospell. God created that which was not, but *the word was in the beginning*. Therefore it is *verbum increatum*: it made all things at the beginning, *Coll.* 1. 15. 16. Therefore it was before the beginning, *John* 17. 5. Thus we see, as Christ saith, how *Moses scripsit de me, John* 5. 46. this word of God is proceeding from God, *John* 8. 42. as the holy Ghost doth also, *John* 15. 26.

The proceeding of the Sonne is four folde.

But Christs manner of proceeding is determined after four sorts. First, as a sonne proceeding from a Father. Secondly, as an Image from a Picture. Thirdly, as the light from the Sunne. Fourthly, as a word from the speaker, as a Sonne from the Father, *Psal.* 2. 7. *this day I beget thee*; this day, that is, from all eternity; for to God all times is as one day: also he begot him in respect of the connaturality and identity of nature and substance that he hath with God the Father.

As an Image from a pattern, that is, in likeness and resemblance to the Father, *Coll.* 1. 15. for he is like God in property and similitude of quality, and therefore is called, *the lively and expres's character and graven Image, form, and stamp of his Father, Heb.* 1. 3. Thirdly, in respect of Coeternity; For, as the light proceeded from the Sunne, so soon as ever the Sunne was, so did Christ, the word, from eternity, *Heb.* 1. 3. and therefore he is called, *the brightnes of his Fathers glorie*: So at what time God was, at that time the brightnes of his Sonne appeared and shone from him. Last of all, in regard of the immateriality, 1. *John* 1. For, as a word conceived in us, is no matter or substance, so this was Cōmateriall, but an incorporeall generation: Thus we see that his proceeding is foure fold.

Christ distinct in person, one in substance.

Now this word is distinct from the Father in person, and one with him in substance: That he is distinct from him, it appeareth *Gen.* 19. 24. *Psal.* 110. 1. *the Lord said to my Lord*, 30. *Prov.* 4. *what is his name, and what is his sonnes names, Esay* 36. 9. *the father brought forth a sonne*; *ergo*, divers from himself. Touching the Godhead of Christ, *Job* saith, *surely my Redeemer liveth, and I shall see God with these eyes, Job.* 19. 25, 26. *Psal.* 45. 7. *God, even thy God, shall annoynt thee*: There is God annoynting God; for he is called *thy God also, whom wee must worship; Esay* 9. 6. *Jer.* 63. 6. *his name is the righteous God*. In the new Testament, *Rom.* 9. 5. even as he was *verbum incarnatum*, 1 *Tim.* 3. 16. and *John* 17. 2. this is eternall life, to know God, and him whom he sent, Jesus Christ. I have made it plain before that the Heathen had notice of his second person: As the Persian called him the second Understanding; The Caldeans called him the Fathers Understanding or Wisdome; *Macrobius*, a Conn-

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ſell or Wiſdome proceeding from him: ſo may we ſay likewiſe of this word λογος, which is attributed to Chriſt; for they ſeem not to be ignorant of that name. Some called him πνευμα which is *verbum*: *Hermes* calleth him the Naturall Word of God: *Orpheus*, the Word of the Father; And *Plato* moſt plainly in his Epiſtle to *Hermias*: But moſt ſtrange is that which *Auſtine* writeth *in lib. de preparatione Evangelii*, ſcited out of *Æmilius* and *Heraclitus*, and let this ſuffice for the diſtinction of the duty and notice of Chriſt, which is *Verbum Dei*.

Now this word hath a relation to him that ſpeaketh it, and alſo to the things Created: therefore it is called *verbum expreſsivum* in reſpect of God, and *verbum factivum* in regard of his works: for his Precept did, in reſpect of himſelf, expreſs his Will; but, in reſpect of us, it had a power to Create, and make things that were not. Therefore, 1. *John* 3. he is called λογος αγαθος, and in the 15. verſe he is λογος αγαθος: ſo that both in regard of his Father and us, he is a word. Little divinity, and much danger, is in thoſe late Divines, which ſay, that this was but a temperarie word, which God uſed in Creating all things; for we ſee this is *verbum increatum*, and the very root; of which, all that is ſaid after, are but as branches derived therefrom.

And thus much for the authority of this Word.

Now to the Creation of light. *Moſes* maketh plain mention, That the firſt ſeveral thing which God perfectly made was Light: Wherefore we will firſt ſpeak of the Order, then of the Nature. God is *Pater Luminum*, *Jam.* 1. 17. Therefore firſt he brought forth light, as his ſunne: But ſome, having little Philoſophie in them, doe reaſon againſt this work of God very impiouſly, as if it were not to be ſaid, that light was made three dayes before the Sunne, which is the cauſe thereof. But if we reſpect God, the Father of lights, or the Sunne, which is the light of the World, or the neceſſity of light, for *Lux eſt vox verum*, becauſe that which things cannot expreſs by voyce and words, they doe plainly ſhew by the comming of light, which manifeſteth all things. Again, God being about the work of diſtinguiſhing, it was neceſſary, firſt to make the great diſtinguiſher of all things, which is light; for *in nocte eſt color omnibus idem, & tenebræ verum diſcrimina tollunt*, but the light diſtinguiſheth one thing from another. Again, of the three beginnings, we ſhew that the firſt beginning was of time, but we could not have a morning to make a firſt day, without light of it was firſt made; for the naturall common Clock of the world, to diſtinguiſh times, is the courſe of light and darkneſs, which is the eſſence of day and night. Furthermore, we have ſeen that the Heavens were the firſt and moſt excellent: therefore the light, being the firſt quality and affection of the the Heavens, the firſt body made, muſt by right order be made firſt. Laſt of all, we begin naturally, *a communionibus*, but there is nothing with which all things doe more commonly communicate, than the light of the Son: *ergo*, it is firſt, for it is the communication of Heaven, becauſe all the

Fiat lux.

Starres doe borrow their light of it, and we ſee by it on earth; it is *oculus noſter*, by which we ſee, and it is their Creſſet to light all them.

There are ſome which will have a reaſon of Gods works, and would know how it could be that light ſhould be firſt made, and four daies after the Sunne to be made, which was the cauſe of it: But to theſe, I anſwer, that their abſurd doubt, doth argue ſmall skill in Philoſophy: for they ſpeak, as if the light were an affection and quality only of the Sunne; for we ſee that the fire on earth, the meteors and lightnings in heaven, the ſcales of Fiſhes, and a dark wood, have alſo light in them: And what doth give light to theſe? I anſwer, not the Sunne; But admit the ſame were the cauſe of light, yet we ſee that many things have their proceeding in nature before things on which they have, after their dependance: As all agree that the livor in a man, hath the precedence in nature, and yet after it hath his dependance on the heart as his chief; for though the light hath now his dependance on the Sunne, yet then it had his precedence. And as Chriſt was long before he took the body of Fleſh: ſo was the light a certain time before it took, and was joyned, to the body of the Sunne: Again we may ſay, that though the Sunne was not created now, yet the ſubſtance of the Sunne was now made, and ſo we may underſtand *lux* [illegible] *corpus lucidum*, which after was perfected.

Laſt of all, this of *St. Baſill* will overthrow their doubt: For if a man will grant to God, that he made all things, without matter, of nothing: then we muſt alſo grant that he can make light without the Sunne; for God doth not depend upon ordinary means; he is not bound and tyed to the Sunne, that by the means thereof, light ſhould ſhew; for he can give light without it three dayes, by miracle, at the beginning, and will for ever give light without the Sunne, after the end of the world. The Hebrews ſpake of three Creations. 1. *De nihilo*: 2. *In nihilo*: 3. *Super nihilum*: All things were of nothing, the light was in nothing, *the earth hanged upon nothing*, *Job.* 26. 7. Tell me, ſaith *Job*, on what the earth dependeth; and I will tell thee on what the light then did depend, for it was miraculouſly, giving light without Sunne.

A word of the ſecond point, *Job* telleth, that it is a probleme, and a hard queſtion, to know from whence the light is, *Job* 38. 19. and in the 24. verſe, That it is more than mans wiſdome to anſwer it, for the very light is darkneſſe, and ignorance to us, for all that reaſon can conceive of it, is this, that either it muſt needs be a ſubſtance, or elſe *defluum ſubſtantiæ*, that is, flowing, or proceeding from a ſubſtance, as a quality or affection of it: if it be a ſubſtance, it muſt be a ſpirituall or a corporall ſubſtance: a ſpirituall ſubſtance it cannot be; for it affecteth a bodily ſubſtance, bodily it cannot be, for the motion of it is a moment, for with a flaſh it lighteneth all, and alſo if it were then, it muſt be granted, that two bodies are in one place, as the ayre and the light at one inſtant, but indeed as they ſay of the Element, that they are next kinne and affinity to accidents; ſo we may ſay of light,

Preach.

Preach. 11. 5. there is a light of knowledge and a light of comfort.

The execution of the Precept was of the nature of the Preceptor and Commander. 2 *Cor.* 4. 6. For as by his word, he made the Whale bring *Jonas* safe to land; so here *he caused light to come out of darkness*; *Rom.* 4. 17. *calling things that were not, as if they were*; *as the motion of the lightning is*, that is, in an instant with celerity comming from the East to the West, *Luke* 17. 24. so was the Creation of it for the facility of making it: we know that *no work is impossible to God, Luke* 1. 37. For as easie as it is for man to speak any thing, so easie it is for God to doe any thing: Gods *dictum & factum* is all one and alike to him. Wherefore we may conclude with *David*, that *Gods word runneth swiftly to the performance and execution of his Will*: It is easily and speedily done. There is matter to be learned, to lead us to good motions: But of this hereafter.

The execution of the Precept.

Viditque Deus Lucem illam bonam esse. *Gen.* 1. 4 *vers.*

THE meaning of this is, That as we have seen Gods wisdome and power in the execution of his Will, so now we may see the goodness and mercy of God in the confirmation and approbation of the light which he made, herein allowing it as good for our use, *Job.* 28. 3. 5. for God gave not the light to the Moon, but to us, that the light might arise to us. The reference that this verse hath with that which goeth before, is this: God made things before; and here *Moses* sheweth the quality of it, that it was even in Gods judgement very good and perfect, that is, as the Philosophers say, God in all his works limiteth together *bonum & ens*; for all that he maketh is passing well made, which sheweth the difference between Gods works and ours: For it is our manner, so we doe a thing that God willeth, or that we purpose, it is no matter, we care not how it be done: But here God teacheth us by his example, that we should in attempting any thing, have a speciall care that it be good, and well done: Also it is usuall with us, that the thing we make in haste is, as we say, *canis festinans*, that is, it is rudely and blindely done; and therefore that which a man will doe well, he taketh great pains and leasure about it, because it is a hard and difficult matter to doe a thing well; but God doth, and can doe things well, and perfectly well, with ease, with quick dispatch, even in a moment, with great facility and celerity, and yet we see, he confirmeth it to be very good in these words: Therefore there are two parts; First, the view which God taketh, in beholding the light: Secondly, his testimony, affirming and confirming it to be good.

The difference between Gods works and ours

Two parts: the View, and Confirmation to be good.

Touching the first, As before we have heard of Gods speaking, so here now we are to consider of Gods seeing. Touching both

The View.

which, *Moſes*, by Gods ſpirit, is taught to ſpeak after the manner of men, in our phraſe and dialect, that it might be to our capacity; for he cannot *ſpeak to us as to ſpirituall, but as to carnall men*, for our fleſhly underſtanding, 1 *Cor.* 3. 1. It is ſaid, that God ſpake familiarly to *Moſes*, *Exod.* 33. 11. that is plainly, both touching the matter, and alſo for the phraſe and manner of his ſpeech: My meaning is, that *Moſes* ſeemeth to tell us, that God did, as men uſe to doe; which, when they have done any worke, they will after return to it and take a view thereof, and look on it, that if any thing be amiſs, he may mend it, and to the end he may allow and approve of it, if it be well and according to his minde. So God, after the ſame manner, is ſaid to doe here: having made the light, he conſidered of it; and ſeeing it according to his minde and liking, he expreſſeth his love, liking, and allowing of it. Wherefore it is as much to ſay, as *placuit Deo*: for as his word *fiat lux* expreſſed his Counſell and ſecret purpoſe, which it pleaſed and liked him to determine to bring to paſs; ſo now this approbation expreſſeth his good pleaſure, that it ſhould continue and abide to our good uſe and benefit: So that God is not like the potter, which ſometime having made a pot, doth not like it, but breaketh it again; but God will have his work continue, and therefore doth authoriſe it to be good, *Gen.* 1. 4. We ſet our eyes upon things that are good and beautifull; ſo when God is ſaid to like any thing, it is ſaid that he looked and beheld it, yea, and that he ſmelleth alſo to it, as a pleaſant thing, *Gen.* 8. 21.

The uſe, fruit, and profit of this Doctrine is of two ſorts.

The firſt is in reſpect of our minds and affections. The ſecond in reſpect of our actions and practiſe. For our judgement, it teacheth us to know that *Deus videt*, that is, we are the work of his hands, and he doth behold and conſider us and our doings, whether they be good *Gen.* 16. 14. God is there called *Deus vivens & videns*, and *Job.* 7. 18. *nos indies viſitat*, that is, he doth ſee us often every morning, he doth viſit us, for that is a frequentative of ſeeing; ſo that he by his providence and care doth behold and viſit us and our doings continually, not only when it is morning, and in the light, but alſo in ſecret and in the dark and hidden places, *Pſal.* 139. 12. for the darkneſs is no darkneſs to him, *the night and day light to him are both alike*; yea, the 16. verſe of that Pſalm, God ſaw *David* when he was ſecretly in his mothers wombe; if we could dig down into hell he ſeeth us there, *Amos* 9. 2. if we fly to the uttermoſt parts and corners of the earth, there he is and ſeeth us, *Pſal.* 139. 8. 9. 10. *ſive lucerna ardet, videt te; ſive extincta eſt, videt te*, ſaith one; there is nothing ſo hid but that he knoweth it, and he will reward it openly, be it good, *Matth.* 6. 4. 6. 18, or bad, 2 *Sam.* 12. 12. Then this that God watcheth and ſeeth hath relation to theſe two ends; He looketh on it, that if it be good it may pleaſe and delight him, and ſo he may be moved therewith to ſave and preſerve and commend us and our actions; but if he ſeeth it evill, it is his intent to condemn, diſlike, and deſtroy it and us. Thus we ſee Gods view is profitable for

our

our thoughts and judgment to know his approbation or reprobation.

The ſecond ſort, is for our practiſe: for God is ſaid in the Scriptures, to doe many things, that we may doe like and reſemble our Father: If God look on his, and our works, much more it is our duty and behoveth us to doe the like: If he be grieved, and ſorrowfull, and repent, when he ſeeth our works evill; how much more doth it concern us to doe the like?

Examen in mente eſt quod viſus in oculo. Therefore we muſt conſider often of our doings, to ſee whether they be good or bad, which thing is contrary and againſt a humor of ours; for when we have done any thing, we never conſider whether it be good or bad, we have no regard of it afterwards.

Therefore, the Prophets oftentimes beat upon this exhortation, *Vadite in cor veſtrum.* Conſider your own doing in your hearts, *Eſay* 46. 8. *Preach.* 2. 12. The wiſe man, often ſaith, that he returned to conſider the fruit and labor of his hands, to ſee the vanity or good of them: And if we thus conſider our waies and works, whether they be good or evill, and repent, or rejoyce, approve or diſprove them, then we doe, like Children, imitate our Father: If God return to behold his light, how much more ſhould we return to ſee and conſider of our works of darkneſſe, and to acknowledge with repentance, how evill they are; It is our cuſtome and faſhion, if we doe any thing for our inferiors (as God doth here) not to regard it; wherefore ſeeing he doth carefully conſider and regard the things he maketh for us, being ſo baſe as worms, how much more doth it concern us, doing things for him that is our Creator, to doe the like? For if we doe any thing for a Prince or a Noble man, what great care and pains, and conſideration doe we take in doing and viewing, that it may be well? wherefore much more muſt we doe in our works, for him who is King of Kings.

Laſt of all, touching the uſe: If God were ſo carefull to look to this work, which could bring no gain or profit to him at all, then how much more doth it concern us, to look to our works, which we doe to him, ſeeing to them is great reward promiſed? *Pſal.* 19. 14. he did his *gratis*, without any hope of reward, but we have promiſe and hope of reward for our well doing; and therefore it behoveth us to behold and ſee that our works be good; which we ſhall the rather doe, if we conſider the ſeldomneſſe of our attempting any good, and the ſillyneſſe of our well doings, when they are at the beſt; for God every day doth many good things perfectly for us, but we ſcarce doe any good once in a week, yea, not one good thing, though never ſo unperfect, to a thouſand ſinnes, which therefore muſt humble us, and make us look to our works.

Now we are to conſider the goodneſſe of this creature *Light.* *Lux erat bona.* Touching which, this is the generall regard and rule of Divinity. *Nemo bonus eſt niſi Deus, Mark* 10. 18. therefore if any man, or any thing created, be good, or have any goodneſſe aſcribed to it, we muſt

know that it was derived from God, which is the fountain of all goodneſſe, *Pſal.* 104. 2. for goodneſſe is his garment, and we are naked and deſtitute of it, untill he doth caſt the lap of his own garment over us. Light is good, becauſe God made it, and partaketh the quality from God. For it is impious to think that any thing in the World ſhould be evill, defective or imperfect, (and therefore not commendable) and the cauſe and fault of it not to be in the matter of which it was made, but of the efficient which made it; But if any thing be good, perfect and commendable, the cauſe of it is the goodneſſe of the maker, not of the matter: for the matter of all things is nothing, or a thing rude and unperfect, and therefore of it can proceed nothing of worth. In mens works, if the matter whereof we make things, were as permanent and durable as the form, which the work-man ſetteth to it, our works would be long and very laſting; for we ſee, that if the matter of a houſe or garment would continue, and were perfect, the form and faſhion of it would continue, and not decay; but becauſe the matter is ruinous and ſubject, the one to be rotten, and the other to be thread-bare. Therefore our works cannot laſt, ſo all the defects and imperfections, both of Body and Soul, doe come from the defects of the matter, of which we were made, not of the form in which God made us: from thence therefore had *Adam* and his poſterity, an ability and poſſibility, to be ſubject to return to emptineſſe, to darkneſſe, and to deformity, to be without goodneſſe and full of evill, becauſe he was made of the rude matter, which was ſo: But if any good thing remain in us, it is becauſe of the relicks of that form in which God made us. Thus much of goodneſſe in generall: now for a more particular conſideration of the goodneſſe of light: We ſee that God firſt praiſeth that, which indeed cauſeth all other things to be praiſed, and therefore it muſt needs be good and moſt commendable.

Secondly, God is the *teſtis* and witneſſe, which affirmeth it to be ſo: Who dare deny it?

Thirdly, yea who can deny it, for our own eyes being judg and witneſſe, we muſt needs alſo, with God ſay, it is good, for it hath *aſpectabilem in ſe bonitatem*; yea it is a means by which we ſee how good God is, *Pſal.* 34. 8. Behold and ſee how good God is. Goodneſſe hath two reſpects, the one is in regard of it ſelf, the ſecond in reſpect of others; when it is good to other things, and in aſmuch as it doth good, and delighteth others beſides it ſelf, by communication of his quality to others; And hereunto ariſeth the threefold diſtinction of *bonum*, which all Philoſophers gaze at, and ſpeak of ſo much. The firſt, is, *bonum honeſtum*. Second, *bonum jucundum*. Third, *bonum utile*, all which doe much differ. *Pſal.* 133. 1. unity and amity of brethren, is *bonum atque jucundum*. *Titus* 3. 8. many things may be *bonum, utile & jucundum*, but this light is good in all reſpects, *Eſay* 47. 3. *verſe*. For the firſt, That is good, which is deſired in, and for it ſelf, as *Eve* therefore deſired the Apple, *Gen.* 3. 6. but we deſire to ſee the light only for it ſelf, *propter videre lumen*; and therefore having

having no pleasant object at all: Yet we still love to have our eyes open, because it is good to see and behold the light of the Sunne. Also all good things and vertues are in a league of great affinity, friendship, and amity with the light, which argueth that it is somewhat like it in goodness, *Ezek.* 13. 9. 17. 22. *veritas non quærit angulos*, for truth seareth and hateth nothing more then to be kept and imprisoned in darkness; and all evill things cannot abide the light, but hate it as deadly, because light is contrarie to their evill nature; but honest and good things delight in the light.

Secondly, It is delightfull for others to behold, as the apple, *Gen.* 3. 6. aswell as *Bonum in se*; for we count it a miserable thing to eate our meat in darkness though our meat be good, *Preach.* 11. 7. and 5. 6. *It is a pleasant thing to see the Sunne, Preach.* 11. 7. Blindness is an uncomfortable thing, as *Tobie* confesseth, yea such things as have not sufficient light, are less comfortable and delightfull, for the house which hath little store of light, we finde fault withall as melancholy and uncomfortable: Therefore it hath a nature to be comely also and amiable or beautifull, *Psal.* 147. 1. *Lux habet venustatem*, it is sightly for the pleasure of the eye, and therefore is called *mater pulchritudinis*, the colours that have most brightness and light in them, are best liked, and so are the silks which have the greatest and fairest gloss. But without light there is no beauty, the eye is without pleasure or delight in any object, for in the dark a russet coat and a scarlet robe is all one; no difference between a ruinous Dungeon and a princely Pallace: Therefore in this degree of good, light is very good.

Thirdly, touching the profit of it, Which *utile* also caused the desire of the Apple, *Gen.* 6. 3. light is very profitable and commodious, both in matters of expediencie, and also in things of necessity; for all our knowledge cometh of light, and is compared to light, *Ephes.* 5. 8. 9. In *Job.* 37. 22. it is compared to gold, both *propter venustatum, utilitatem, & necessitatum*; and if you will know throughly the price, value, and estimation of it, then see the value and estimate of the eye; for one would rather lose all his gold and treasure for a ransome, than depart from one eye, for that did grieve Israel most, 1 *Sam.* 11. 2. and why should one make any reckoning of his eyes, if it were not for the light? for without it, our eye and our nose can see both alike: yea, we have no use, but trouble of it, without light; we may know and consider the price of light by this, that in the night, which is a naturall absence of light, rather than we will sit in the dark and want the benefit of light, we will redeem and buy it with money, and some know what cost some are at in buying of light. Out of this consideration ariseth matter of meditation, both for our profit and amendment of life. And first it sheweth the condemnation and rebuke of three faults, in three sorts of men: For we say that the action which crosseth Gods action, is very ill; but the judgment and opinion which crosseth, contradicteth, and denieth Gods judgment

ment and approbation of a thing, is farre worſe: *God, when he ſaw the light, ſaid it is good:* How dare any perſon be ſo ill, as when he ſeeth the light, to ſay it is evill? Yet there are three ſorts of men which doe thus. It is a uſuall thing, in the ſale of ſuch Wares and Merchandiſe which are adulterate, evill, and corrupt, men will ſay this light is evill, it is not good for us whatſoever God ſaith; and therefore they doe frame and make falſe and deceiveable lights. But ſeeing the light, the brighter it is, the beter it is, they which will ſell good and lawfull Merchandiſe, muſt not make to themſelves dimme and deceiveable lights; for ſeeing this viſible light is good, we muſt not call light darkneſs, nor good evill, *Eſay* 5. 16.

Secondly, In regard of the light of grace we ſee, as *Job* ſaith that there are ſome which are *Lucifugæ*, which fly and hate the light, ſuch Creatures are unclean, *Levit.* 11. 19. 30. as Batts and Owles among birds, Moules and Rats among Beaſts, they are odious to all men; ſo among places, Dungeons and darkſome Roomes are odious alſo. And as this is ſo, in things natural; ſo, in things ſpiritual, *lucifugæ actiones*, are of the like evill nature and odious to God and good men; becauſe both ſuch men, and their doings, have an oppoſition to light, and the author of light. They come from darkneſs of the minde, that is, ignorance and unbelief, and they are begotten by the Prince of darkneſs the Divell, *Epheſ.* 6. 12. and in the end they goe to utter darkneſs, and therefore they are called *the works of darkneſs, Rom.* 13. 12. And ſo no marveil though they love darkneſs and hate light, if any cannot abide the light of Gods word to be reproved by it, as Heretiques and Hypocrites, ſuch dig deep pits to hide their Counſells, *Eſay* 29. 15. becauſe they ſee *the light is to them evill, and as the ſhadow of death, Job.* 24. 17. The emptineſs of good things, and the bottomleſneſſe of ill things, and the deformity of both, proceedeth and commeth from darkneſſe, and was incloſed in it, as we have ſeen in it: And ſo ſpiritually is all found in the ignorance of the truth, *Epheſ.* 4. 18, 19. either the blindneſs of mens mindes, which is natural, or elſe that which is wilfull, when men doe wittingly winke and will not ſee the light. Wherefore we ſee God made light firſt, before any other good: And ſo our ſelves muſt receive ſpiritual light of knowledge before he will give us any better grace.

The third ſort of men are catchers and fault finders with Gods Creatures; ſuch which think to know how Gods works, which now are good, might have been farre better, as if God might have done well to have craved their counſell and help; but Gods works both in particular and general, are ſo good and perfect, that they could not be mended. Wherefore, if the light ſeem ill for us, we muſt confeſſe and acknowledge, that the fault is not in Gods work, but in the illneſſe and infirmity of our eyes and underſtanding: If the Word ſeem evil to us, know that it ſeemeth ſo to us, becauſe we and our works are evil, and therefore cannot abide the light, *John* 3. 20.

Wherefore

Wherefore to conclude, that which God hath called and ſealed up to be good, let no man preſume to call and count to be evill, *Act.* 10. 15. For a work belongeth to ſuch, which call that is good evill, and evill things good, and darkneſſe light, *Eſay* 5. 20. But if we love the light of nature, and praiſe God for it, *Pſalm.* 148. 5, 6. And if we love the ſpirituall light of grace in his word, and glorifie and praiſe God for it, 1 *Pet.* 2. 9. that *hath called us out of darkneſſe into his marveilous light*, then God will at laſt reward us with his light of glory, and bring us to that inacceſſible light, wherein he dwelleth, which is the father of lights, unto which no man can attain unleſſe Chriſt, the light of the World, bring him, and therefore let us pray, that the father for his ſonnes ſake, will make a way for us by his ſpirit of light, to which three perſons in unity, be all praiſe and glory for ever. Amen.

Et diſtinctionem fecit Deus inter hanc lucem & tenebras.

THere was in the firſt verſe nothing before God made ſomething of nothing, after which, at the firſt we ſaw it to be a diſordered dark heap, without any good form or ability to receive any better: But after followed the impregnation and indowment which God gave, by which the things firſt created had a faculty and power given, to receive this form which now they have. Fourthly, enſued the eſſence and being of all creatures, they were prepared by the Spirit, and perfected by the word of God: where we conſidered, firſt, the eſſence and being of light, and then the nature of it: And laſtly, of all the goodneſſe of the light, both in regard of the preſence of God, who in his counſell thought it to be good, and alſo after the creation by his approbation, allowed the uſe and continuance of it unto us. *Gen* 1. 4. *verſe.*

Now followeth, the diſtinction and dividing, which giveth yet a degree of perfection to the former light, more than it had before; for at the firſt, he gave light ſuch a being, which ſhould *prodire in actum*, and not every being, but a ſpeciall good being, which is a degree further, of order and diſtinction, againſt diſorder and confuſion, to be in all reſpects laudible, and that not every good being, but that which is more, an ordered, and diſtinguiſhed, and comely good being, which work of all other is the perfection of Creation, as we ſhall ſee in the reſt: for things though they be never ſo good in them ſelves, as *St. Paul* ſaith, 1 *Cor.* 14. 7. of another thing in the like caſe, yet they cannot be diſcerned of men to be ſo, neither are they meet for any good uſe of men, unleſſe they have a certain diſtinction and order.

Therefore order is, as ſome ſay, very goodneſſe of goodneſſe it ſelf, for there are many good things, which doe ceaſe from being good to us, yea become hurtfull being without the rank, order and degree, either of their ſet and diſtinct place or time: As fire though it be good in the Chimney, yet it is not good, nay it is very evill in *Order.*

the top of the house. Fire is very good in the Winter to warm us, but in the Summer it is not so good, but shunned of men: So the light not being tempered and proportioned orderly, but being any degree too-bright, it hurteth and blindeth our eyes, that we cannot see, *Act.* 22. 6, 11. *Excellens objectum corrumpit sensum*: So the fire being in any degree too fierce, and too hot in the Chimney (and Winter) that is, not moderated, and ordered in a good degree, it doth us no good. Wherefore we see, that a set and a distinct order must be observed in good things, both touching the place, time, and degree; And that the contrarie, inordination, disordination, or want of order in these things, which is called *Babell* hereafter, that is a confusion, maketh things to cease from being good to us, which in their own nature are very good. It was necessary therefore, that God should proceed to this work of distinction, as he in wisdome doth: This then is as if *Moses* had said, the light was good; for else *extinxerat, non distinxerat Deus si non esset bonum*, he would not else have distinguished it, but dashed it in peeces and destroyed it again.

Therefore because it was good he separated it and set it apart from darknesse, by it self: Which thing doth teach us, that all things created, be they never so good, they carry in them, as well a mark and signe of the matter whereof they were made, as of the Creator who made them, that is, as by some goodnesse in them, they shew the excellencie of their maker, in some part, so by some ill and vicious quality in them, they bewray the imperfection and rudenesse of the matter of which they came. As for example, Corn hath his chaff with it, Light hath adjoyned his contrarie, darknesse, Honey bringeth his unsavory wax, Metals have their drosse, and Liquors and Wines their lees and dregges, the one sheweth the goodnes of the maker, the other the rudenesse, deformity, and emptinesse of the matter. Now then we see, that untill there be a distinction and separation between the lees, grounds or drosse of the Wine or Beer, and untill a tryal be made to refine and put apart and try the drosse from the pure Metal, and sift the chaff and sever it from the Wheat and Corne, we can have no good and fit use profitable for us and convenient. Even so we say of the Light; for according to the course of this mixt world, light was brought forth in his mixture, that is, in darknesse, *John* 1. 5. Therefore as God doth here try and discover, and separate light from darknesse, so in *Math.* 3. 12. he is a Fanner and Winnower of the chaff from the Wheat, and by separation cleanseth his floare, leaving there only the Children of light.

Bonum & malum in Creatura arguit quid Creator & materia eorum erat.

Ob. But touching this action let us consider this first, *Wherefore he left any darknesse at all; and why he did not clean cut off all darknesse, considering that it is opposite to the light, which is good?* Where first ariseth this question to be discussed, Whether Darknesse be evill, seeing it is opposite to light, which is good.

Whether darknesse be evill?

Touching which I have told you before, That darknes is but a defect, absence, and want of the light, and mere privation, and no substantial

ſtantial thing of it ſelf: And therefore it is ſaid, when God created darkneſſe, we muſt underſtand it to be ſpoken in this ſenſe and phraſe of ſpeech, That when God created no light at the beginning, therefore he is ſaid to create darkneſſe; for God cauſed it by withholding light. Wherefore, as emptineſſe is nothing but a want and defect of ſtuffing and fullneſſe; and as nakedneſſe is nothing but a want of cloaths and covering; and as ſilence is nothing but a withholding of words and ſpeech: So darkneſſe, being no ſubſtance, and nothing but a mere and bare privation, and that not *privatio moralis*, but *naturalis*, not a want or defect of virtue, which indeed is vitious, but of light, which hath a uſe commodious: Therefore, in that regard, it cannot be ſaid to be evill; but in regard of the morality, as we ſay, 1. as it hath a reſemblance, ſimilitude and proportion to that which is moral, as knowledge and ignorance, in that reſpect it is blanched among evill and vitious things.

Tenebra { *Naturalis.* *Moralis.*

But it may be objected, *That if natural darkneſſe be not evill, why then did not God ſay before alſo, that it was good?* Ob.

I anſwer, That light is an eſſence, and hath an eſſential goodneſſe in it; but darkneſſe being nothing, no eſſence of it ſelf, therefore it could have no eſſential goodneſſe to commend it ſelf; but it hath, as we ſay in the Schools an ordinate goodneſſe *ratione ſua*, for this rule we hold in divinity, that *Deus bona & perfecta facit & ordinat*: So that things have either *Bonum eſſentiale*, as the light, or *Bonum ordinatum*, as the darkneſſe. And God ſuffereth many things which have no eſſential goodneſſe in them, becauſe by his ordination diſpoſing them, he can and doth bring them to our great good uſe and commodity, As ſilence hath a great good uſe even in Muſick, and ſometime holding a part gives a great grace to the Arte. Ignorance hath this uſe, that it is a ſpurre to prick men forward to the knowledge of liberal Sciences. So darkneſſe, in the Art of Painting, hath a great neceſſarie uſe for ſhadows and the darkneſs of parts, give it greater grace and beauty: Afflictions have a good uſe by Gods ordination; So hath adverſity, for it is made good for our inſtruction and amendment: So this darkneſſe and abſence of the light, hath *bonum ordinatum* given it, for God in wiſdome and mercy diſpoſeth and ordereth it to be a Cabbin and Chamber in which men can beſt ſleep and take their reſt, *Pſal.* 104. 20. and in Juſtice he ordeineth it to a good uſe and end, namely, to be the Dungeon and place of torment & puniſhment to the wicked, in the world to come. You ſee then why he made not ſuch a light which ſhould compaſſe and overſpread all the world with his bright beams, without admitting any ſhadow at all, *Job.* 38. 27. And you ſee the reaſon why God ſuffered not the light to be mingled confuſedly with darkneſſe, but diſtinguiſhed the one from the other without taking either clean away.

Now in the ſecond place we will conſider firſt the things divided and diſtinguiſhed here, and then the diviſion and ſeparation it ſelf. Touching the firſt, we muſt as, *St. Paul* ſaith, *Phil.* 1. 10. diſcern 2d part. Diſtinction.

dangerous: therefore God cannot abide the mixture of outward holyneſſe with inward corruptneſſe, that is, to ſeem to be that we are not, which practiſe is Hypocriſie, which the prophet compareth to a Cake baked on the out-ſide, and dow raw in the inſide, as it is in action ſo for affection, God cannot abide ſuch as mix and joyn together, cold and hot, and ſo become luke warm in affection *Rev.* 3. 16. for ſuch God will ſpue out of his mouth.

Hypocriſie.

The proper and naturall term of confuſion, is taken from the cuſtome of Apothecaries to mingle Oyle and Wine, which are of divers natures, which ſhould be kept in ſeverall veſſels apart: So if men knowing God and yet will power evill actions, and ſinnes on their own conſciences, which are againſt it, this is the holding of the knowledge of God in unrighteouſneſſe, *Rom:* 1. 18. which God cannot abide; as we muſt not joyn good things to evill things, to culler and cover them, for this is Hypocraſie as the former was impiety: this God calleth *Mat.* 23. 27. the putting of a fair marble tombe over the foul rotten carkaſs which we have: and having bad interpriſes and attempts, to put on a well varniſhed viſard to hide the baldneſſe of it, 2 *Cor.* 4. 2. and caſt over it the cloak of Godlineſſe, and ſo by joyning good and evill, making evill to be in the company of good, that it may not be ſuſpected or the better intertained with men. Such are now a daies: For the Divill ſeeking to diſturb and deſtroy the Church, by ſome he laboreth to doe it, by joyning the Queens injunctions and proceedings to it, under which pretence, they ſatisfie their covetouſneſſe with the hurt of the Church.

Others under the pretence of a good thing, namely of reformation, on the other ſide doe ſeek much hurt to Gods Church, ſo ſome on the one ſide put light to darkneſſe, and on the other ſide joyn darkneſſe to light, which ſhould be ſeparated & not come together. *Non eſt aliud Abyſſus, aliud facies Abyſſi*, they are not two things ſevered, and therefore if it be dark or light in the deep, it will appear ſo in the face of the deep: So we muſt appear and ſhew plainly and outwardly by our face and deeds, what we are within the bottome and depth of our hearts, and indeed as the ſhewing his darkneſſe over the face of all, was a preparation to have light ſent to all: ſo when we profeſſe and manifeſt outwardly, how evill we are by repentance, it is the very note of reformation, and ſheweth we begin to be good.

Thus we ſee God is our pattern for imitation, to teach us to ſeparate and diſtinguiſh good and evill. Touching our ſelves firſt, which thing Gods word alſo reſembling, God himſelf doth teach us, *Heb.* 5. 10. For it diſcerneth and ſeparateth the will in the hearts and thoughts of men, aſwell as in actions, and ſetteth his mark on them, ſaying to us, this is evill, avoid it, this is good, receive it.

Two things in light.

There are two things in light, which are the marks and notes of his goodneſſe by which it is known, that is, brightneſſe and comfortableneſſe. So Gods Spirit is called the light and oyle of knowledge, for knowledge, inſtruction, and direction, and in the 45. *Pſal.* 7. He is called the oyle of gladneſſe and comfort and conſolation, ſo Gods word

word is a lanthorne, and alſo a joy and comfort, *Pſal.* 119. 105, but *e contra* ignorance and darkneſſe is melancholy and uncomfortable. So we may make our marke of diſtinction on things; for if we ſee them uncomfortable to the ſoul and conſcience, ſet a mark on it, that knowing them, we may eſchue ſuch things, and enſue ſuch things as are good and comfortable. And thus much for our ſelves.

Now touching others, we learn alſo that in Common-wealths the Magiſtrate muſt have his ſtone of Tynne, *Zach.* 4. 10. that is, his marking ſtone, for that is the word alſo here, to ſet his mark of difference on the evill, to diſcover them from the good. The Miniſter hath belonging to him only vision to diſcern them, *Jer.* 15. 19. but the Magiſtrate hath diviſion to doe it; ſo that he may by deed approve and commend the good, and reprove and condemn the bad; and if all did keep this difference, the world would be a light world; but becauſe the good and the evill, without any diſtinction or regard, are ſhuffled together, 1 *Sam.* 8. 1. this confuſion in Common-wealths is the cauſe, by Gods juſt judgement, of the confuſion and renting aſunder of Common-wealths and Churches, *Dan.* 5. 18. This juſt diviſion then looked to in the Governor, would avoid confuſion in the popular ſort, as God doth here begin to diſtinguiſh light from darkneſſe, ſo doth he the ſame continually by his word, *Heb.* 4. 12. ſeparating and marking the works of darkneſſe from the armour of light; for it ſheweth to us, daily, which are ignorant and negligent, theſe things are evill, and not to be done; that is good, and muſt be done; theſe things the ignorant Gentills and Infidells did; therefore thou muſt not doe the like, which haſt knowledge: theſe things doe they which are deſparate and without hope of comfort; therefore thou, which haſt peace and joy with God muſt not doe ſo.

Thus we muſt be carefull in ſeparating evill from good, untill the great day of ſeparation, when God ſhall ſever all evill from good for ever; for here God is a Fiſher, and Common-wealths and Churches are as a Net, which hath in them good and bad together, children of light and darkneſſe, but then at the laſt day of ſeparation, when a full, finall, and perfect diſtinction ſhall be made, all ſhall not be taken into Gods Boat, *Math.* 25. 32. but the good fiſh only ſhall be taken into Gods Boat, and the evill ſhall be caſt away. Then God will be a Sheepherde, *Math.* 25. 32. and divide the Sheep from the Goats for ever, ſetting this eternall marke *venite Benedicti, ite Maledicti.* Untill the laſt day of perfect ſeparation, there will be ſtill confuſion and diſorder, both in private men and publique Weales, but they which ceaſe not to confound themſelves in themſelves, Juſtice with unrighteouſneſſe, *qui confundunt, confundentur,* Thus we have ſeen the order of ſeparation in God; alſo the manner of it in us, both privately and publickly; And what confuſion will be unto the laſt day. And thus much of the natural ſeparation, and the ſpiritual uſe thereof.

Now

Now as here we ſee *diviſio rerum*, ſo in the next place is ſet down *diviſio nominum & denominationum*, which ever enſueth the other, for it is the ſinne of the world not to divide things in their denominations and names which are perfectly and plainly diſtinguiſhed in their natures; for they call repentance and remorſe ſullenneſſe and melancholy, and *Davids* ſpiritual joy fooliſhneſſe, covetouſneſſe they call honeſt thrift, profuſeneſs providence, and riot liberality, patience they call cowardlineſſe, and quarrelling manhood, light darkneſſe and darkneſſe light: So they confound the names, when they cannot the natures: But ſuch ſhall give account for it, to the great diſtinguiſher in the great laſt day of diviſion.

We have in this diſtinction many things to conſider, as, The names given, The Atheiſts objection, And ſundry other matters, of which the next time.

Lucemque Deus vocavit diem, tenebras verò vocavit noctem.

Gen. 1. 5. verſe.

AFTER God had diſtinguiſhed and divided light from darkneſſe, as being things in nature oppoſite, and in degree unequall, which contrariety and inequality, not being ſeparated, are the authors of all confuſion. Now he proceedeth to divide them in name; for as the natural diviſion ſerveth for all things, ſo this diſtinction of denominations and names, in reſpect of us men, ſerveth for our knowledge to diſtinguiſh them, which inducement moveth us to think that God had reſpect to mankinde even from the beginning in all things that he created, as if he purpoſed to make them for men; for though light and darkneſſe affecteth all Creatures, even beaſts, yet the name and title given to them concerneth only man, who underſtandeth and diſcerneth things by their names; and therefore as ſoon as he made man, he gave him a gift to know by what names to call and diſtinguiſh one thing from another, *Gen.* 2. 19. for God hath in the Creation ordained things that they ſhould be known, and that they might be known, he giveth names of diſtinction, which are *ſymbola rerum*, as it were, notes to know them by; and becauſe we cannot in this life know all that God made, we look for a clearer light after this life, by which our knowledge ſhall be perfect, 1 *Cor.* 13. 12.

Touching this diviſion of names, we have four things to conſider, Firſt, the manner of denominations: Secondly, the cauſe: Thirdly, the ende: Fourthly, the dependance of the day on the light, and not on the Sunne, as ſome ſay.

Touching the firſt, that is, Whether God called them by their names and impoſed titles to them after a ſenſible manner, with a diſtinct audible voyce, I finde a double contrariety in Writers; But,

to

to reſolve upon it, To whom ſhould he ſpeak audibly, ſeeing there was none to hear and underſtand? And therefore to no end and purpoſe ſhould we think, he ſhould ſpeak ſo, but as the Hebrew ſay, *appellavit, id eſt, fecit appellari*, the ſame phraſe, as we ſay Princes doe build houſes, that is, doe cauſe them to be builded: wherefore the manner of giving names is this, that as God gave before the naturall uſe of things, ſo now he took order that we might have uſe of them by names, to know and talke of them ſo.

1. God is the cauſe and author of the names of things, by which we know and call them; for though we ſay, that when God created man, he made him capable of ſpeech & of language, in which language we ſee God had ſpeech and conference with him, being made, *Gen.* 2.16, 17, 18. Yet *Adam* impoſed not the names to the Creatures, *Gen.* 2.19. but according to that gift of knowledge and utterance, he calleth things by ſuch names and titles as he had received from God; for as God did *largiri linguam*, ſo he did *nominibus præire linguæ*; for here we ſee before ever man was made, in all the ſix dayes works, God gave names to the things as he made them, and to *Adam* himſelf, and in theſe ſeven things named, are contained all other particular things made in, and with them.

3. The end, to which God gave & impoſed ſundry names was, that we ſhould doe as he hath done, that is, when things have a true being, then to give names to them accordingly, and not to our fancies, and things which indeed are not at all, as the cuſtome of the World is for things that have no *eſſe*, as the Hebr. ſaid, muſt have no name: For God gave names to things that were created, and had a being: We muſt not then doe as the Apothecaries, that is, ſet on their Boxes a name and title of a precious thing, when within it there is no ſuch matter; we muſt not affect the name of Learning, Godlineſſe and Light, nor give it to others, when we know our ſelves and they to be darkned and evill. Secondly, when things have a true being, we have a care to give names and titles, agreeable to the nature and quality of them, that the act and nature of the thing, may be made manifeſt in the name of it, as written in the forehead: for as a man draweth good Liquor out of the Cask, ſo out of the meaning and ſignification of the Word, and denominations given by God, we may draw out the hidden nature and knowledge of the thing, for *nomen eſt ſymbolum rei*, and this is ſeen even in theſe names of day and night, given to light and darkneſſe; for concerning the name of the day *Jom*, it is very ſignificant and pregnant and diſcloſeth the nature of the day, and the Hebrew word, which ſighifieth night, is the negative, to the meaning of the day, the day importeth as much as *Ens*, being, ſhewing us that our being and life, muſt be imployed altogether in the day time, in ſome honeſt exerciſe and work of our calling, of God or the Country, and that we are not any longer to reckon or accompt our ſelves, to live or have any being, then when we walke, as in the day, in the courſe and actions of our life, and work of our calling; for being idle, ill imployed or ſleeping, ſloathfully ſpending and conſuming our time in vanity, we

The day what it ſignifieth.

are dead and have not the being of men; alſo there is a good ſignification given of thoſe, which take the name of *Jom* from ſtriving and moving, teaching that the day is a time of walking, ſtirring, ſpeaking and labouring, and the night *e contra*, a time of ſilence, reſt, and eaſe, and ſleep, or rather a time, thereby to reſtore and recover the ſtrength of body, which in the day was ſpent by carefull and painfull travell, in which ſenſe I ſhewed the day to be the work-houſe, and the night to be our Cabin or Couch of reſt, *Pſal.* 104. 23.

4. Laſtly, touching this diviſion, we ſee that the reaſon of man, is offended with God in this place for naming a day, ſaying there was a day, ſo long before there was any Sunne, which ſeemeth abſurde to them, becauſe they think the day dependeth on the Sunne, as on his cauſe, therein moſt falſly and groſſely, drawing their reaſon from that which is now, to that which was then at the beginning, in which they argue their ignorance and error, even in learning and Phyloſophy.

Note the Sunne. Wherefore touching this queſtion, whether be the cauſe of the day, we ſay and prove according to this, that before there was any Sunne, there was a day, two or three, for the courſe and order of things are otherwiſe in the proceeding of nature, then of the firſt beginning, as we have ſhewed: Again, touching this particular, we ſay, that the day is broken and draweth long before we ſee the Sunne, only becauſe of the approaching of the light; alſo when the Sunne is in his Eclipſe, and when it is all day long hid and covered with the Clouds, yet we ſay, & call it, the day time; ſo the contrary, we ſee and ſay, that the day dependeth on the light, not on the Sunne, and his participation of communication: Again, the Sunne is not light, but *vehiculum hujus lucis ex qua fit dies*; and therefore is called the Lamp which containeth light, *& tanquam lychnus*, as *Baſill* well ſaith, which is not light and ſhining of it ſelf, untill the acceſſary light be put to it, *aliunde*, as this light, by which the day was, afterward was put to the Sunne, and ſo now ſince it cauſeth our day: Again, there are many things, which can and doe conceive and bring forth light, beſides the Sunne, as a Flint, Gun-powder, Fire, by which we may perceive a great difference between this light, and the Sunne after, that whether we take the light to be *deſluum* or a ſtream of brightneſſe iſſuing from God, for *Nehora* in Hebrew ſignifieth as well a ſtream of water, as a beam of light, *Job.* 3. 4. we ſhall ſee that light doth not ſtream from the body of the Sunne only, but from many other things, created as we ſee, as the fire, *De fluvium ignis fulgor, Ezech.* 1. 4. Alſo there is *De*

* Brightneſſe. *fluvium firmamenti ſplendor, Dan.* 12. 3. The ſtreams of * righteouſneſſe ſhining from the Firmament, as ſtreaming and iſſuing from the

Meteors. impreſſions and meteors of the Aire; or whether we ſay, that it ſtreamed from the Heavens, and from Gods glorious Majeſty, as light did to the Iſraelites out of the Pillar, any of theſe, or altogether, will give them their anſwer, and repell the frivolous and unlearned objections of the Atheiſts: or elſe if we conſider as *Nazianzen* doth very wiſely think and gather, that is, all things in groſſe were created at the beginning, in the two generalls, Heaven and Earth, though

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the perfecting and poliſhing of the Creatures in particular, were by degrees brought to perfection in the ſix ſeveral dayes, ſo he conjecture th that the Sunne was made when the Heavens were made, at the firſt, but after the fourth day it was perfected, and had the light annexed to it, this giveth them an anſwer.

Now touching the ſpiritual uſe of this knowledge, in which we will keep the courſe of theſe three things before noted. Firſt, that a diſtinction of names of us muſt be truly kept. Secondly, that they might be agreeable to the nature of the things. Thirdly, that we muſt expreſſe the nature of things ſhewed by their names, by our right and well uſage and practiſe of them. The uſe.

I began to teach the laſt day, that it doth not avail us, that things be diſtinct in nature, if there be a confuſion of names; therefore God in wiſdome brought in the right diviſion of both orderly; for though names in affirmation and negation cannot change the true nature of things, *Non amittunt quod ſunt cum amiſſione nominis*, as in *Judas* name, and though we call Gold Copper, and Lead Silver, yet the falſe name affirmed or denyed hurteth not the nature; yet notwithſtanding, in reſpect of us, except there be a diſtinction of certain appellations, names and titles, we ſhall grow erronious and ignorant of the right natures of things; therefore one ſetteth down this rule, that *ſides nominum eſt ſalus proprietatum*, the right keeping of the names truly diſcerned, is the preſerver of the true properties of things: Therefore the Divell, not being able to alter the nature of things made, and diſtinguiſhed by God, he laboureth in the other to ſhuffle and confound the names of things, which ought to be diſtinguiſhed, to deceive men: To ſuch God ſaith, *Job.* 38. 2. *Who is that which darkneth the Counſell by words without knowledge?* for giving of ill and wrong names, confuſedly obſcureth the right knowledge of the natures of things to us, and *Paul* complaineth of it, 1 *Tim.* 6. 20. he complaineth I ſay of things in his time *falſly ſo called*. So may we now complain of ψευδωνυμίαν, that is, of the falſe faith, zeale, ſincerity, preaching, and reformation of many, which indeed is but falſly ſo called; for their unfruitfull faith is no faith, their blinde zeal is no zeal, their reformation is deformation, and their preaching is but a jingling or pratling, though it be falſly otherwiſe called. Wherefore they are in great fault, which give one and the ſame name both *rei, & privationi rei*, to the ſubſtance and the ſhadows of things. This then is the firſt uſe, which, by Gods example, we are to learn, namely to term things by their right names, by which God hath diſtinguiſhed them. 1.

Secondly, As the names muſt not be in confuſion, ſo there muſt be a fitneſſe and ſtableneſſe agreeable and correſpondent to the natures of the things; for commonly the names and titles of the world are either too bigge or too little in proportion for the nature of things. If men be great in authority and wealth, we are no niggards in our words, but give great and ſwelling titles to them, though they be of ſmall or no deſerts, as *Eſay* 32. 5. they will not ſtick to call 2.

Naball by the name of *Nalash*, that is, a fooliſh clowniſh Churle, a right worſhipfull man, to flatter him withall; but God will be angry if we give titles after ſuch a manner, *Job.* 32. 22. As we are Paraſites to others for favour or gain, ſo we love to be flattered of others, and to have a great and glorious name for ſmall and ſimple gifts; though our deeds be very ſmall and few, yet we muſt bumbaſt our words as great as may be, but God obſerveth agreeableneſſe.

3. Laſtly, We learn that if the name be agreeable to the nature, then in our life and action we muſt alſo expreſſe the nature of the things by well uſing, as the word teacheth us, that is, that ſeeing the day is our being, and ſheweth that our life and being is laboring and well being in our Calling, therefore we muſt reckon or accompt our ſelves no longer to live and have the being of a man, then we are in the day imployed in ſuch honeſt and good actions of life, and eſteem our ſelves in that reſpect as dead men, or as beaſts, when we are idle, ſlothfull, and given to ſleep, *Prov.* 24. 33, 34. we muſt be farre therefore from the ſpeech and ſaying of the ſluggard, that is, *yet a little more ſleep and ſlumber*, that is delight in idleneſſe. And ſo muſt we be far from it in doings, behaviour and cuſtome, *Prov.* 26. 14. which is thus deſcribed, *even as a dore moveth on hinges, ſo doth he in idleneſſe*, one calleth ſuch *fungos & truncos*, ſhewing that we differ not from blocks, being idle and ſleeping, nor from muſhromes, eating and drinking, nor from whelps, ſporting and playing; but then we are men, when we doe the actions of men, that is, to ſtudy for knowledge, and work and travail for thy living, ſo that the night is our time of *non eſſe*, ſo long as we will *ocioſum eſſe*. Wherefore ſeeing Chriſtians *are not of the night but of the day*, 1 *Theſ.* 5. 5. we muſt doe the actions of good works, which belong to the day, and for which the day was made; for idleneſſe, theft, adulterie, murther, &c. hate the light, becauſe they are works of darkneſſe, 1 *Cor.* 4. 5. ſo are there three paire of them ſet down, *Rom.* 13. 13. So the qualities of our actions muſt be framed to the meaning of the word and nature of the things, which God hath made for us. And this may ſuffice for the ſecond diſtribution of the names.

Gen. 1. 6. verſ. *Et dixit Deus ſit firmamentum, &c.*

IN the ſecond verſe theſe two were coupled together darkneſſe and the deep; and how bleſſed an exchange of light we had been made partakers of, we have already heard.

Now it followeth to hear the wonderfull works of God in the deep, and that not in the face of the deep, but in the bowels and middle part thereof; God hath

hath before removed the ſwadling band of darkneſſe, and now he cometh to take order in the deep, and hereafter he will come to the earth to order it, which as yet lyeth deſolate, overwhelmed and buried in the mideſt of the waters and deep.

Though the deep had but a poor being as yet, yet it had cauſe to praiſe God for it, as ſimple as it was, *Pſal.* 148. 7. But God, that it might praiſe him more, being moved with pity, to ſee this poor rude being, in great goodneſſe, ſwallowed up *Abyſſum in Abyſſo*, to teach us, that as there is nothing ſo dark and hidden, though it be in darkneſſe it ſelf, but his eye of providence can ſee it, ſo that there is nothing ſo deeply covered in ſecret, but that he by the ſame can reach to it.

In this ſecond work the Prophet beginneth at the third point, for the firſt two, which are the materialls and womb and the impregnating, making fit or enabling it to receive a better form, were things belonging particularly to the firſt dayes work, which, in reſpect of the prerogations it had, was called the one day and the day alone: For in the firſt day there was *ſpiritus una creatio ſed varia procreatio*; for all things being made in groſſe at the firſt, and impregnated and conceived in this womb of the waters, had afterward in the ſix ſeverall dayes and times their procreation, and were brought forth, and therefore the gulph being enabled before, is not diſtinguiſhed and ſeparated into that place, which is the upmoſt Heavens of all above us, and the pureſt and cleereſt and beſt part of the waters: The other part which is more unpure is ſet in that place below, under us, which reacheth unto the bottom of the deep of the earth: *Saint Auſtine* ſaith, that this ſeparation was therefore made, becauſe God would not trouble the living Creatures of the earth, afterward with many waters, which were not a meet Element for them to live in, but only they ſhould have the impreſſions of the Ayre, to water the earth, as rain, ſnow, haile and dews.

Touching Heaven which is one part of the diviſion, there is *varia acceptio verbi*, it is diverſly underſtood: for firſt, it is taken for *cælum aëreum*, which we call the skie as in the 20. verſe of this Chap. *Volucres cæli*, when Heaven is taken for the Ayre or Skie, *Jer.* 8. 7. *Milvus in cælo, &c.* that is, in the Ayre, ſo *Gen.* 9. 14. *nubes cæli*, that is, the Clouds which hang and flie in the Ayre: And Chriſt ſaith, that they are skilfull to diſcern the times, by view of the face of Heaven, to know what the day will be by the redneſſe or lowring of the Ayre or Skie, *Luk.* 4. 25. he ſaith, the Heavens were ſhut or locked up three yeers, that is, the Ayre where the Clouds are. So doe Heathen writers take the word *cælum non animum mutant qui trans mare currunt*, that is, they change the Ayre not their mindes, &c. where *cælum* is taken for that diſtance of place, which is between us and the Moon: After we have ſpoken of this *cælum aëreum*, we will come to the other *cælum cælorum*: but firſt let us conſider the Ayre in the generall, and then the true Chambers of the Ayre, as *David* calleth them, *Pſal.* 104. 2. 3. that is, of the three Regions of the Ayre. In which treatiſe

Cælum aëreum

Distributio. tiſe we will conſider, firſt, the matter or argument of theſe verſes. Secondly, the name of the thing it ſelf in the 8. verſe.

In the firſt three things are to be noted: Firſt, Gods Edict: Secondly, the execution of it, in the former part of the 7. verſe; And the third is the return of the Edict or Writ. *And it was ſo.* Of the firſt, in which we conſider the word, the manner, and the parts, to whom the Edict is given; and then what, wherein, and to what end it was; namely to diſtinguiſh the one waters from the other.

It pleaſed God in every daies work, to have ſeverall ſpeech and mention made of his Word and Spirit, the one to exclude neceſſity, the other to exclude chance or caſualty; the word is ever named to conclude and ſhut out that objection, *quis erat ei conſiliarius, Eſay* 40. 13, 14. that he had no need of counſell or adviſe, the other to exclude *quis dedit illi prior,* for as he did all things without the adviſe and help of any, by himſelf, ſo he did it of his meer goodneſſe and grace, without any motive or perſwaſion of our deſerts.

Touching the word, which I told you was *verbum unum increatum & æternum*: We muſt conſider it abiding in God, as skill, art, and cunning doth abide in a perfect work-man; and his proceedings and manifeſtation in the Creatures as the skill of an artificer, proceedeth from him into his work, and there is to be ſeen: ſo the ſecond perſon, the word of God abideth for ever wholly in God, and dwelleth and reſteth in his boſome, *Pro.* 2. And this, by this means paſſeth from God the Father, into his workmanſhip and Creatures, and is to be ſeen manifeſtly how wonderfull and glorious Gods word and wiſdome and art is; by which he made all: And ſo may we ſay of his ſpirit which is inſeparable and coequall with it: for as with our words our breath alſo proceedeth out of our mouthes, in one action, and at one time: ſo ever the word and the ſpirit of God proceedeth from him together, to the perfecting of any work. So we ſee they are indiviſible, *Heb.* 1. 2. 3. *Chriſt by whom God made the World,* is there called *a ſtamp, or graven form of his Father, and the brightneſſe of his glory*; ſo that now here is ſhewed the ſecond ſtamp, and impreſſion graven and formed in theſe works, in which the brightneſſe of his Image may be ſeen, namely his power and wiſdome, &c. For by the word of God alſo were the Heavens made *Pſal.* 33. 6. ſaith *David,* out of which ſentence we may learn two ſpeciall points.

1. Firſt, that the word of God is the generall mediator, not only between God and man in the work of redemption, but alſo between God and his works in this Creation: for after that the word of God was, he by whom all things had their being, and were that they are, and were ſet joynt and in order by him, then by the ſame *verbum increatum* proceeding from God, together with that powerfull working of the ſanctifying Spirit, were all things new created, and ſet in right order and joynt again, being by *Adams* ſinne clean out of frame.

2. The other point is, that whereas it had been all one for *Moſes* to ſay, *Deus dixit aut Deus facit,* he rather cauſeth this phraſe, *Dixit De-*

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ne, quia fecit docendo : in men indeed *ſermo & opus* are two things of divers natures, often ſeparated; for commonly the greateſt ſayers are leaſt doers well, the talkative are ſeldom active; but in God they are all one, his *dictum & factum* have no difference; for as *Auſtine* ſaith, with God *initium ſermonis eſt perfectio operis*, and this is the prerogative of the ſupernatural Agent.

Touching the ſtile or phraſe of the Edict or Mandate, it is imperative: the Kings of the Earth are glad oftentimes by fair means to entreat that their inferiors and ſubjects may doe their will, as the ancient men counſelled *Roboam*, 1 *Reg.* 12. 6, 7. And the Apoſtles dare not alwayes uſe their authority in commanding, 2 *Cor.* 8. 8. But God continually goeth by way of commanding, becauſe none are able to reſiſt his will; he feareth none that ſhall withſtand him. In this ſtile and phraſe he is, in reſembling, compared to a Prince or King, who uſeth but his commandement and word to have his will in any thing executed; if he will have an Hoſt of men in Armor, he needeth but ſend out his commandement, and it is ſpeedily done, while he ſitteth ſtill: So doth God here. Wherefore, if we fear and obey Princes Precepts, and if the dumb Creatures execute his commandement, How much more ought we which are men, to obey and doe that he commandeth us?

The third point unto whom this Edict is directed, is *non enti*, *Rom.* 4. 17. *he ſpeaketh to things that are not, as if they were*, ſo did he in the firſt dayes work, but now he commandeth the deeps of the waters, 2 *Cor.* 4. 6. touching which God challengeth the greateſt Princes in the world, *Job.* 38. 8. 11. *Canſt thou command the deeps?* The proud King of this Iſland, as we read in Chronicles, took upon him this authority to command the waters, but he was checked by their diſobedience; but when God commandeth the deeps they obey, contrary to their nature, *Eſay* 44. 27. Thus we ſee what is taught by the Edict: And then, to whom it was given. 3. *concluſio.*

As the work to make light of darkneſſe is paſt all our capacity, ſo this is as wonderfull a miracle, and as great contrariety, as the former, to make *altiſſimum excelſum cœli, ex profundis abyſſi*, which, as the other, ſheweth the wonderfull power of the Creator that made them. Again, God in all this work, is contrary to the manner of men in their Architecture; for men uſe in making any thing, to make their frame in that place where the fitteſt matter may be had neere hand for their work: But as this matter is contrary in our reaſon, ſo he thinketh it all one to fetch the matter, of which he will make Heaven, out of the deepeſt and remoteſt place of all; whereas we, building Ships, doe chooſe that place where the wood is new, and to build houſes we ſeek a place where ſtones are nigh at hand to be had; but it is all one with God, his arme is long, and his power and word able in a moment to fetch and doe it.

Secondly, It is Gods challenge, *Job.* 38. 8. that none can make a thing orderly out of a diſordered matter; but God, of the moſt confuſed, rude, raging, and diſordered Creature in the world, made 2.

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the Heavens, who are moſt beautifull, and whoſe courſe is moſt orderly and certain.

3. Thirdly, He is admirable in this, that he can make *firmamentum ex infirmiſſima*, of the infirmity of the deeps; for what more weak than water? Yet of it he made the Heaven, which is the moſt firm and ſtable thing, and therefore called the firmament.

4. Laſt of all, Men uſe to begin the frame of their building at the foundation and pavement, but God beginneth his houſe at Heaven, which is the roof and ceaſing, *Pſal.* 104. 2. and then after maketh the Earth, which is the foundation and pavement, as it is *Pſal.* 24. 1, 2. which conſideration maketh *David* uſe this exclamation by way of admiration, *Pſal.* 118. 23. *The right hand of the Lord hath the preheminence, it doth bring mighty things to paſſe.*

2d part. The ſecond part conſiſteth in three points, *de quo, in quo, ad quid:* We will begin with the Firmament, which is called *Rachia*, that is

De quo. *expanſio*, a ſtretching forth abroad; the property of which word includeth the ſignification of the nature of ſuch actions, whereby metals are driven thin and beaten abroad into plates, as Smiths with their hammers uſe to doe; in which ſenſe it is taken, *Numb.* 16. 38. and *Jer.* 10. 9. ſo the expanſion or driving out of metals, is the original from whence this word is borrowed, and being ſo borrowed,

The Firmament of Heaven compared. it is applied to the ſpreading or drawing out of any thing whatſoever, as of a curtain, *Pſal.* 104. 2. which kinde of phraſe by compariſon, is there given to the making of the firmament, as if he had, as it were, ſpread the Heavens abroad as a curtain; alſo to the overſpreading of a vault, to which alſo the firmament is compared; alſo to the pulling out abroad and expanſion of a roll of paper or parchment, to which alſo it is likened, *Eſay* 34. 4. likewiſe to the blowing up of glaſſe out of a lump into a hollow compaſſe, to which *Job* reſembleth the making of Heaven 37. 18. which compariſons doe yeeld unto us the hidden conſideration of this work of God: for ſuch a like work was performed here this ſecond day in making Heaven, as theſe handy-Crafts men doe ſhew. Simple compariſons theſe are to ſhew ſuch a matter, yet ſufficient, ſithence we can conceive no better.

In quo. The two actions of Gods Spirit mentioned before, *ſyſtole & diaſtole*, which I ſaid are ſeen in all works created, are no where better expreſſed than in this work, for the dilatation and contraction of the ſpirit moving in this work, was the expanſion and ſtretching out of the Heavens; and the compreſſion and drawing in of his force and virtue is and ſhall be the diſſolution of the firmament, for then they will run and rowle together as a roll, and as molten glaſſe, &c.

The reſemblance and ſhadow of this work of God we may ſet before you in a matter of common experience; for it is uſuall to ſee a pot of water, by the force of the fire, to evaporate, and ſo ſtretcheth forth out of a little pot, as to fill the whole room with his moiſture extenuated; and again, being ſo dilated into a thin vapour, we ſee it drawn in and compreſſed into little drops of water again,

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which alſo ſome explane by the manner of diſtillation, which firſt riſeth as a vapour, filling all, and then reſolveth into drops again, and is made the ſame quantity of water and moiſture which it was before. So God in this work, as a Stiller, firſt, by a vapour riſing up by the Sunne, he ſtretcheth abroad the waters above us, and then the cold congealeth and compreſſeth that vapour into clouds, and after, by heat, again reſolveth and melteth the clouds into drops of rain, which return to the Sea; So that in creating *Cælum æreum*, the rarefying and extenuating the waters into vapors, and ſo dilating it by expanſion, was the firſt beginning of them. Gods diſtinction is taken after the manner of a thinne ſtone, or marking ſtone, with which, ſaith *Salomon, Prov.* 8. 27. *circuit Cælum quaſi circino ſuo*, as if he had a compaſſe to make a circle for their ſeparation, *Eſay* 40. 12. ſaith, that in this ſeparation with one hand God did hold up the upper waters, and with the other he depreſſed the waters below: we know it to be a matter of ſuch difficulty, to ſtop the courſe of waters, that it ſufficeth the beſt and wiſeſt heads to ſtop up the breaches, once being made. Yet God, by his power, doth ſeparate the waters, and keep part above, and his *intergerium*, his partition wall and bank which he uſeth to divide and keep out one from the other, is the weakeſt Element, that is, namely the Aire, which is moſt ſtrange, that that ſhould be *terminus*, a bank and bound to the mighty waters which had moſt need of a *terminus* to limit it ſelf; yet God hath made of it ſuch a limit which is called *firmamentum*, that is, a moſt ſtrong, ſure, and firm bond, which ſhall not fail; yea, it is more firm and permanent, than if it had been made of a rock of Adamant, for that the waters would have eaten and periſhed, but this is moſt durable, by Gods appointment.

The laſt thing is *ad quid*, namely, that there may be a diviſion. *Ad quid.* Where generally is implyed a double diviſion, the one is before, of things in nature oppoſite and contrary, as light and darkneſſe; the other is here of things which have an inequality, as the pureſt waters from the unclean and impure; for God will have not only evill diſtinguiſhed from good, but alſo the things that in degree and quality are better and more excellent, are to be ſeparated from that which is more baſe and vile; for the not diſtinguiſhing theſe, is the mother of confuſion: We muſt not only mark and beware of the Devill the adverſary which is ἀντιδιαστολικὸν, but alſo of things which are apparently evil, or are not altogether good: therefore God divided the cleareſt waters in the beſt and high place above, and the groſſeſt he ſet below in the depth. So we have a difference between *aquam pendiculam, & aquam fluidam*, the one is *Mare ſuperum*, the other is *Mare inferum*. This is the diviſion of the Waters.

Now in the upper waters of *Cælum æreum*, there are two parts, *aqua labilis, & aqua ſtabilis*, which are united together. Now between theſe two waters thus divided, becauſe they are not contrary in nature, but only different in degree, the inferior and baſer waters doe firſt, as it were, reverently acknowledge their humility, by

ſending up vapours to them in the Clouds; and they, as gratefull, doe ſend down drops and ſhowers more liberally, even powring them down again: So there is a mutuall reciprocation and circulating in nature between them, as ebbing and flowing is below; ſo is there breathing up and dropping down between them both.

But to what end are theſe waters above and below, and wherefore is there a diviſion of them? Becauſe God had before taken order for light, that there might be time, it was next of all convenient and meet that he ſhould take order for place, wherein his Creatures might inhabite; for in that place where the thick and compact body of the waters is, the Creature could have but a ſlow motion; and therefore it is no fit Element for us: Wherefore God having an eye to man, reſpecting him in all his works, provided in this, that he might have a fit Element of Aire, in which he might live, move, and have his being.

The end of the other diviſion and ſeparation was this; that the waters being thus ſet apart, might be as a bridge for us, not only from one Country to another, by ſhip here on the nether waters, but alſo that there might be a communication and paſſage from Earth to Heaven, by the means of the Aire; for the Aire is, as it were, the bridge and path and caſement, by which the light of Heaven commeth to us; it is the pipe, through which ſounds and voyces come to our eares, ſmells to our noſtrils, colors to our eyes; it is the ſtrainer or ſive, through which, as *Iob* ſaith, the rain is ſifted in little drops, but eſpecially as you know in the firſt day God made light, which hath a proportion and reſemblance to this word *Iohn* 8. 12. yea, it is *vox Creaturum* alſo; for the dumb and ſenſleſſe things doe, as it were, ſpeak and tell us what they are by the light; So, if you mark, the Aire, which is made the ſecond day, hath a reſemblance to Gods Spirit; for as the Aire is the act of breathing, which we eaſily faſhion and receive into our bodies; ſo our ſpiritual life is by the holy Ghoſt, of whom we have the like apprehenſion, and as light commeth to our eyes by the Aire, and words to our ears, ſo that by it we apprehend light and ſpeech and communication; ſo is the Spirit of God the very meanes whereby our ſouls doe apprehend the ſpiritual light, and by which the word of God is conveyed to the ears of our hearts; So ſpiritually the Holy Ghoſt is *vehiculum lucis, & vocis Dei, &c.* and this we learn by way of reſemblance.

The laſt point is concerning this, to know to what end are theſe upper waters of the Aire. We are to know, that God made them to be his *magnus Theſaurus*, his great treaſure houſe for ſtore, *Deut.* 28. 3. for there he ſaith he will at his pleaſure open this great ſtore houſe, and out of it give the firſt and latter rain and ſnow, to molifie and make fruitfull the Earth, which is ſo great a bleſſing that we are bound to praiſe God continually for his gracious work.

The manner. The manner of which work is ſet down in *Gen.* 28. 6. God, out of the lower waters raiſeth a fume or vapour or miſt, which he condenſateth

dominateth in the middle region of the Aire and coagulateth together, or turneth into waters again & bindeth them up in the clouds, *Job* 26.8. which by his word, as by his Hoſtes, he bringeth, as in Chariots, from the remoteſt parts of the Earth to us, or to others, as he pleaſeth to make the Earth fruitfull, *Pſal.* 135. 6, 7. Of theſe waters in the clouds God maketh divers impreſſions, *Job.* 38. 25. as great raines and ſtreams, little ſmall rain and ſhowers, and dews, and ſnow, and haile, *Job.* 38. 37 the clouds are his bottles for ſmall rain and dews, and 25. *verſe*, ſo they are his ſpouts to pour out great raine, *Job.* 37. 6. which are called ſtormes. Alſo out of theſe upper waters he ordeined to have ſnow ſcattered as aſhes and wooll, *Pſal.* 147. 16. and touching theſe things he asketh, *Job* 38. 22. if any man had been in this ſtore houſe to ſee theſe treaſures.

As for the drier part of the Ayre, the end of them is to be *Aura flabilis*, and by the force of their winde to fetch carry and recarry the Clouds which are his veſſels of his rain; alſo he hath made them to ſweep and cleanſe, both the Ayre it ſelf from corruption, and the nether waters from putrifaction. Thus we ſee the end why God in *cælo aëreo*, hath made both *undam labilem & auram flabilem*, as *St. Auſtine* ſaith, for by them he filleth the eares of Corn with goodneſſe, and dropeth fatneſſe on the earth, *Pſal.* 65. 11. And therefore we muſt pray, not only for the bleſſing of the earth, but alſo of the heaven, as *Jacob Gen.* 49. 25. *Deut.* 33. 13. Not only for the bleſſing of the wombe of the earth, which being a fruitfull ſoil quickly conceiveth and bringeth forth fruit, but alſo the bleſſing of the breaſts of the Clouds, without which the fruit will very ſoon periſh and wither, *Job* 38. 8. For it is Gods bleſſing, both to make a land a fruitfull and fertill ſoil apt to conceive, and alſo to ſend ſeaſonable rains to it, that it may grow and be ripe and good for mans uſe. Theſe all doe likewiſe ſerve for the execution as well of Gods juſtice to correct us, as of his mercy to doe us good: For when we diſpleaſe him with our ſinnes, he maketh theſe things his rods, by cauſing the Heavens and Clouds to be as Braſs, and the Earth as Iron thereby; and on the contrary ſide, when he in juſtice will ſet wide open the windows and ſludgates of heaven, to drown the earth with floods and inundations, as he did the old World.

Aura flabilis.

And this is that uſe and inſtruction, which we are to learn out of this diviſion, to pray, if it pleaſe God for his bleſſings, and not to ſinne, for fear we be ſcorched with droughts, and overwhelmed and drowned with floods. *uſus.*

Fecit ergo Deus hoc expanſum, quod diſtinguit inter has aquas, &c.

Gen. 1 7. *verſ.* THe treaty concerning the ſecond dayes work, is divided according to the work it ſelf, and the name given to it, the work is ſet down in the ſixth and ſeventh, to the manner of it in the eighth verſe. In the work we obſerved three points, according to the three ſeverall verbs *Dixit, fecit & ſit*: The firſt containeth the precept or warrant for the making of the work. The ſecond the workmanſhip and going about to doe or make it. The third, the return and certificate to ſignifie that it was fully executed, which three are in *Dixit, fecit & factum eſt.*

With man it often times falleth out that *dixit*, is without *fecit*, that is, it is too uſuall, that men promiſe and ſay much, but doe it not, and many times we ſee his *fecit*, to be without *perfecit*, that one may ſay, *factum eſt*, it is fully and perfectly done: the firſt we ſee *Mat.* 21. 30. he ſaid, but he did it not, the other cuſtome of men is exemplified, *Luc.* 14. 30. for as he did it not, ſo on the other ſide, *This man began to build a houſe but did not finiſh it*: So none can ſay, that his *fecit*, was *factum eſt*; the firſt alſo we ſee, 1 *Sam.* 18. 17. *Saul* ſaid he would give *Michol* to *David*, but did it not, but it was not ſo with God: for he is not yea in ſaying, and nay in doing and performing, but as certain as he ſaith a thing, ſo ſurely it is done, for his word is truth, and that his deed declareth; and on the other ſide it is farr otherwiſe with God, than it is with man; for if God begin a good work, he will ſurely finiſh it throughly, *Phil.* 1. 6. *perfecit quod fecit*, if he be the beginner and author of any thing, he will alſo perfect it and finiſh it, *Heb.* 12 2. ſo that we ſhall confeſſe, as here, that *quod fecit factum eſt*. So that that is the firſt conſideration in God, that theſe three ſeverall things, ſaying, doing, and perfecting, are inſeparable in him, joyned and linked together as a chain, that one enſuing the other and all following the firſt.

The firſt of theſe hath been ſhewed before; the two laſt, the Work and the Certificate are now to be handled in order. The Work, in this ſeventh verſe, touching which, we ſee that it doth ſtand on two points and parts. Firſt, He made it. Secondly, He ſeparated it.

Concerning the making, the word *gnaſha* ſignifieth to make, which hath an oppoſite and diverſ ſenſe, from two words which may ſeem to be the ſame too, meaning *Eſay* 45. 7. there is theſe three words *formavi, creavi, feci*, of theſe three ſeverall words the firſt is common to the other two; for all that is made of ſomewhat or nothing hath a form; and therefore is formed: but *facere & creare* are diſtinguiſhed thus. To make preſuppoſeth a matter ſubject; but to create, is to make of nothing, in the firſt day God created of nothing; but now in this work he is a maker, for *Cœlum aëreum* was made of ſomething, the

Diſtinctio.

Heavens

Heavens were planted, *Esay* 51. 16. and therefore there was ſomething which was, as it were, the ſeed, kernell, or ſcience, or gift, of which it was planted: It is true, that in reſpect of us, it is more admirable to ſee a thing made of nothing, becauſe we cannot conceive it, then to ſee or heare of a great thing made of a ſmall matter becauſe it is familiar experience, with which we are acquainted, to ſee a little child prove a great man, and a ſeed or kernell prove a mighty tree: but in reſpect of God both works are like ſtrange, and alſo in the reſpects of the works themſelves to make a tree of a kernell, and to make a tree of nothing is alike, though the one we approve, becauſe of common experience, as a matter uſuall and nothing ſtrange; for Gods power is miraculous in both, though in the one now it be made naturall and uſuall, it was ſtrange to ſee it; to turne water into wine, and to feed five thouſand with five loaves and two fiſhes; yet the ſtrange miracle is wrought by God every yeare, as we ſee, but we conſider it not; for God ſendeth the watery moiſture of the Earth to be conveyed into the Vine tree, which ſap God turneth into Wine, though it ſeem naturall; and with as few Corns of grain as will make five loaves, being ſowed in the Earth will multiply and increaſe to as much as will feed five thouſand with bread; and two fiſhes will bring ſo many fiſhes as may ſuffice ſo many for meat; ſo that we have theſe wonderfull miracles amongſt us every day.

Now touching the Heavens, the ſcience, kernel, or plant, of which they were planted and made, was the waters, 2 *Pet.* 3. 5. The other words to which this word in nature is oppoſite and diverſ in ſence, is *operare*, which ſignifieth with ones hand to work with tools and inſtruments, with laborious pains: But God doth not ſo make the Heavens, but he doth it with as much eaſe as it is for a man to breath, *Pſal.* 104. 30. *emiſſe ſpiritum & creabuntur*; yet beſides the facility, with ſuch ſpeed and celerity that in the ſpace of time that one can ſay *fiat*, with the feſtination he doth his works: which is diverſ from the cuſtome of men in making or doing any thing; for they commonly take great pains, and ſpend much time in work to no purpoſe, and can doe nothing; as *Peter*, *Luke* 5. 5. he laboured all night and caught nothing, but it is otherwiſe with God, whoſe word without inſtrument or pains, or without any delay doth throughly effect his work which he will have done: And thus we ſee the reference this word hath of theſe two words, and what we learn by it.

The third thing is a matter of inquiry, becauſe in the former work only theſe two *fiat & factum eſt*, and nothing between ſaying, and it was done; but here is put in *fecit*, as by way of Parentheſis between them in this work, which ſurely we muſt know is not idly ſet down, but to great purpoſe; and therefore not curiouſly of us to be inquired of, why it is ſo placed: to anſwer which, we muſt know that it was for our ſake, *ſimul fieri potuerunt, non ſimul ſcribi potuerunt*, it was all one to God ſaying and finiſhing at one time, but

it was meet for us to have his action and work expreſſed herein. Therefore *Moſes*, dealing here as a Prophet, doth foreſee ſome danger and error which might ariſe by leaving of this clauſe *& fecit Deus*, therefore he betimes doth labour to prevent it by ſetting it down, for he knew that God would not have his truth ſown among thornes of Errors, *Jer.* 4. 4. therefore *Moſes* here before hand endeavoureth to ſtubbe them up : For *Timeus* the Pythagorean, and *Plato*, that great Philoſopher, holding the truth of the Creation, doe notwithſtanding adviſe this rooted thorne, that they ſuppoſe God only but to give out the Edict and direction how and what ſhould be done, and to make certain *Demones & Intelligentiæ* to be the workers, doers, and bringers to paſſe of the work; and ſo, in that reſpect, aſcribing worſh p and honour to them, as the Inſtruments and Agents in this action. But God is here ſet down, not only as the Maſter Builder, to overſee and give direction; but alſo he was the only Agent and Workman which did make it himſelf, he both gave out the Edict with his word, and with the ſame did fulfill and bring it to paſſe : So that there was but one Commander, who, the ſelf ſame, was the Maker alſo, *Eſay* 40. 13, 14. *Dixit, & non fuit ei conſiliarius ; fecit, & non fuit ei auxiliarius :* So that this excludeth any Copartner with God in this buſineſſe; for then he was alone, and alone of himſelf did make it, not cauſed it to be made; for the Angells and celeſtial Spirits were created when God ſaid *fiat lux*, for then not only all light things *in mundo ſenſibili* were made, as ſtarres, &c. but alſo all things *in mundo intelligibili*, as 2 *Cor.* 11. 14. which alſo may appear by the order and placing them, firſt in *Pſal.* 148. 2. ſo that they could not be created before, for then they ſhould be eternall, nor after, for then there is nothing to inſinuate it; and indeed there is no danger thus to underſtand it, but there is great danger of error to hold the contrary, that they were created before, for then they may think, that as *Hiram* ſent the matter of the Temple and *Salomon* gave the form, ſo God gave the matter of the world and the Angels the form and faſhioning of it: But God in this work is alone, for his work ſtandeth not as ours doth, that is, that the matter and the form of the work ſhould come from divers Authors, as before we can come to Iron plate, we muſt fetch the matter from the Ironmonger and the form from the Smith; before we can have a Garment, we muſt have the matter from the Draper and the form from the Taylor: But with God it is not ſo, for from him proceedeth both the matter and form of all Creatures, *creat, facit, formas.*

Error Timæi & Platonis.

Angels Created

This is the firſt reſolution of this queſtion, to which there is a ſecond anſwer, which is good for inſtruction, taken out of the nature of the word *gnaſha*; for the Hebrews uſe it in their phraſe, not only to make a thing, but alſo to trim up and to give a better form to any thing; in which ſenſe it is ſaid, 2 *Sam.* 19. 24. that *Mephiboſeth had not made his beard nor his feet*, by which is meant, had not trimmed his beard nor waſhed his feet, which he had made to him before:

Gnaſha.

fore : So God in this place is ſaid, by this *gnaſha*, to give the outward form to theſe Heavens, and ſo to trim and perfect them up as they ſhould be; for they being made before in groſſe, now he ſtretched them out after a circular form, *Job* 9. 8. as having made a Curtain, ſhould ſpread it abroad, and ſet it up, whereas before it lay wrapt up rudely together, *Job.* 22. 14. *tendit Cœlum*, that is, now he did bend and bow the Heavens compaſſed as a bow, which was made before, but not half round, but circular round, and ſpherical; and not only did he ſet this form to them, but alſo gave them a circular & ſpherical motion to turn round in their courſe about the Earth, *Pſal.* 19. 6. it doth goe in his compaſſe, *in gyro ſuo*, *Preach.* 1. 5, 6. the Sunne and Windes doe goe a circuit, *in circuitione, vel circuitu ſuo.* Thirdly, He in this kinde of making them did now add to them a virtue, force, and heavenly influence, *Job* 38. 31. which heavenly and comfortable influence is called the ſweetneſſe of the Heavens, *Deut.* 33. 13. Therefore we are willed to praiſe God *in firmamento virtutis ſuæ*, *Pſal.* 150. 2. by which virtue the Heavens have a comfortable and reviving force, an action, influence, and dominion, as the word ſignifieth, in theſe Creatures below.

And thus much of *fecit*. Now of the things which he made. Firſt, We ſee that whereas the Heavens before were compact and entire. Now by Gods workmanſhip they are ſcattered and ſpread round about and divided; for being made, it was Gods purpoſe, that it ſhould be to this end, to be parted aſunder into two parts.

The Heavens by ſome is called *tenue expanſum*, that is, a thing thinly ſpread abroad. In the making of it we conſider the Maker and the manner of it, which is both ſimply and plainly, and alſo comparatively by way of reſemblance ſet down in the Scriptures; for the power & force by which it was made, was the Spirit of God, the Executioner and Miniſter of that thing was Gods Word, the ſecond perſon who willed and commanded it to be done, *Pſal.* 104. 30. *He ſendeth forth his Spirit and they were created*, *Job* 34. 14, 15. *If he draw or gather in his Spirit, they periſh again* : So that all that is made, is aſcribed to the expanſion and motion of the Spirit going out; and the undoing or marring any thing is attributed to the drawing in of it again.

The Spirit of God.

The Word of God.

The breath of Man hath a diverſ force and nature as it is drawn in or out; for as it is with open mouth breathed out (which is *halitus*) it is warm, and being drawn in, it is cold again; if it be mildly and naturally expired and breathed out, as then it is warm and hot; ſo being violently and forcibly with a blaſt puffed out, it is dry and cold; of which two ſorts of motions of Gods Spirit is the Aire made, the moiſt moderate ſhowres and rain by the one, *Pſal.* 147. 18. and windes and froſt by the other, *Job* 37. 10. So it is *ſpiritualis, vis caloris*, which warmeth, rarefieth, and maketh thin every thing living: ſo that power moving on the waters, made them grow into a thin body, whereof the Aire was made.

Warm and hot.

Now

Now for the compariſon, this work of the Spirit is compared to an Eagle, or any other bird, in ſitting on the egges to hatch their young: For ſo God having made a neſt and layed or brought forth his young, as it were, unperfected, doth now by his ſpirit *incubare*, that is ſit and ſpread his wings over them, and ſo giving vitall life and power, break the ſhell, *& ſic pullulavit mundum.* Thus we ſee the power of Gods Spirit in the nature of the Word, and the reſemblance of the compariſon here uſed.

The matter. For the matter, we ſee that the waters are the ſeed of the Heavens, which, receiving a power by the operation of Gods Spirit, proceed into a thinne vapor, which is partly Aire partly water, and not perfectly either, which miſt or vapour God lifteth up and ſublimateth, *Jer.* 10. 13. and by that means made it *Cœlum æreum.*

There are four compariſons in Scripture to ſet out this work, the firſt, *Job* 36. 27. being lift up in vapor, he doth in the middle Region by cold cruddle and condenſate it, as in a ſtill, *Pſal.* 18. 12. The ſecond to a Glaſsman, *Job* 37. 18. for ſo he ſeemeth to blow up the Heavens round. The third to a Goldſmith, which is in the word *Rahà, Exod.* 39. 3. for ſo he beat it out abroad. The fourth to an Upholſter, *Pſal.* 104. 2. for ſo as a Curtain he unrowleth it and extendeth the Heavens abroad, *Eſay* 40. 22. thus you ſee the workmanſhip of the Heavens in the Agent, in the Matter, and the Manner of the Work.

To a Still, to a Glaſsman, to a Goldſmith, to an Upholſter.

The end why God made the Heavens. Now the end why he made them was, That it might be a Paviſion or Tent, *Eſay* 40. 22. or a Curtain, *Pſal.* 104. 2. over our heads, where the word uſed is the ſame which is ſet down in the making of the Tabernacle, which ſignifieth either *pellis* or *cortina*, a covering or curtain of skinns.

The Heavens were made thin, to the end there might be a ſpace for motion and operation; therefore it is driven thin above, and divided from the nether waters, *Dan.* 12. 3. and therefore it is thin here below, that both the lights of Heaven might have paſſage to us through the Aire, being *corpus tranſparens & tranſlucidum*, *Dan.* 4. and alſo that the comfortable influence, virtue, and force of the Heavens might have free and eaſie paſſage to us, by and through the thin Aire.

It is not a diſordered confuſion. Now for the dividing, The word here uſed is not *Babell*, which, *Gen.* 11. 9. ſignifyeth diviſion, for that word noteth ſuch a diviſion which is a diſordered confuſion of things, as it were renting or tearing or breaking a thing in divers peeces without order or regard, but Gods diviſion is not ſuch; for as he made all things well, ſo he divideth all things well, *Jer.* 10. 12. *Pro.* 8. 27. for this word ſignifieth that it was an apt and fit diviſion, ſo artificially and orderly done, as if it were divided by line and rule.

Secondly, Gods diviſion is not a ſcatterring of things being divided, as it was in *Babell*, but ſuch a diviſion which hath a conjunction and unity, and agreement of parts which are divided, which is beſt expreſſed in the diviſion of eares, eyes, and noſtrills, which being

being ſeparated, doe notwithſtanding meet in one nerve as one and the ſame; ſo it is in all things that God divideth, as the fingers and toes, &c. they meet in unity at ſome one point: So where the waters are divided, it is with agreement, *quaſi rota in rotam, Ezek.* 10. 10. having a mutuall unity, entercourſe, and reciprocation one to the other; for the Aire is the meanes whereby the upper waters are knit and united to the nether, *Gen.* 7. 11. The Aire Firmament is, as it were, the windows of Heaven, and doores through which is paſſage for light and raio, *Gen.* 8. 3. ſo this diviſion continueth to this end, for the thing divided, we are to conſider now but of the upper waters above, the lower waters we ſhall ſpeak of hereafter. The upper Waters.

We ſee here God divideth the Clouds from the Channels, which upper Waters he divideth into ſeveral chambers or ſtories called *contignations, Pſal.* 104. 3. which we call the three Regions of the Aire, in the uppermoſt of which is *ſnow* and *hail*, in the middle one *rain*, in the lower *dews*.

Another diviſion is this, God made not the upper waters entirely on compact ſubſtance, but bound them up in divers bonds of clouds, that through them, being divided, the light and influence of Heaven might paſſe down to the earth through them, which elſe could not. There are three things of which we read in the Scripture, which are raiſed out of the Earth, and doe concurre and meet in the Aire, of which, two have names, and by them we may give a name to the third; the firſt is the *Clouds*, which are called his *Chariots*, and the ſecond are the *Windes*, or horſes that draw them, *Pſal.* 104. 2. therefore the third, which is the *Waters*, muſt needs be the *Carriage* which is in the *Chariots*.

The windes he draweth out of the deep, *Pſal.* 135. 6, 7. and ſo are the Clouds taken out of the deep, *Pſal.* 33. 7. for a vapour being drawn up, the watryneſſe of it being dryed up, it becometh of a windy nature: Touching the diviſion of the Winds, that principally they be four, *Zach.* 6. 5. which have their uſe in the four quarters and parts of the firmament, which uſe is, *Job* 37. 21. *vis purificandi*, to cleanſe the Aire and Waters, which elſe would corrupt and putrifie. Alſo the Windes have a neceſſarie uſe in reſpect of the Waters; for the South and Weſt Windes bring rain, moiſt, and warm weather, and the Eaſt and North Winds ſerve to bring cold and dry weather and froſts, *Luke* 12. 54. The Windes four. The uſe of Windes.

In the ſecond place, for the Clouds, they riſe alſo out of the waters and deeps, *Pſal.* 33. 7. and as it is plain, 1 *Reg.* 18. 44. for the Clouds roſe out of the Sea, of which Clouds came the rain. They ſerve in regard of the firmament for a ſhadow to cool us and keep us from parching in the time of Summer and Harveſt, *Eſay* 18. 4. And in regard of the waters, they ſerve as veſſels and bottels to hold and contain them, and that to the end that they may not be poured down all at once, but, as *Job* ſaith 26. 8. they doe *quaſi cribrare*, as it were ſift them in ſmall drops down on the Earth. The Clouds, the manner, the uſe of them.

The Waters are divided into *aquas fluidas, & congelatas*, for the The Waters

flowing waters God descenderh to the lowest and baſest use, even he made them to soften and molifie the clodds of Earth in the Countrey to the Husbandman, *Job.* 5. 10. and to wash and cleanse our streets in the Citie.

The Dew, and Rain.

For the Dew, which is a liquid and slim'd moisture, and the rain also: The use is 1 *Reg.* 17. 1. they serve for drink to men, and the Dews serve for herbs and grasse, whose roots being neere to the uppermost face of the ground, would be dry and wither without such Dews to moist it, *Pro.* 3. 20. and because there are plants and trees which have their roots deep in the Earth, so that Dews cannot pearce to them, therefore God hath provided a greater store of water, the showers and Rain, *Joel.* 2. 23. which may reach to the deep roots.

Now for the congealed waters by the cold: *God giveth the snow like woull*, to keep out the cold blasts of the North winde, that the seed may be warm and nourished in the ground, *Psal.* 147. 16. *and he scatereth the frost to serve for ashes*, to keep in the seed which is in the Earth, that it spire not, nor spread out too soon, before it be well seasoned and rooted in the Earth, lest after it should for want of root and deepnesse of Earth dry and wither away when the Sunne commeth, *Luk.* 8. 6. Thus we see the waters elevated and drawn up loaden in clouds and thrown down to our great use and benefit. But there is another use which God hath ordained, to put all these his Waters to, and that is as well to be rodds, to correct and punish us for sinne, for his Justice, as well as the former use was for our good, of his Mercie, *Job.* 37. 13.

First, for the Winds, When in Mercie he will doe us good, he maketh them *aurum temperatum*; but when he in Justice will make them his rodds of correction, he maketh the Winds *spiritum procellæ*, by which *confringit naves in mare*, *Psal.* 48. 7. *& concutit & præcipitat domus*, *Job* 1. 19. and overturneth trees by the roots.

When God will have the Clouds instruments of his Mercie, he maketh them pregnant and with Child with waters, for the first and later rain doe make the land fruitfull, *Job* 37. 11. When in Justice he will have them rodds to correct us, he maketh *nubes steriles*, as *Salomon* saith, 25. 14. and, as *Jude* saith, Clouds without water, we shall see them, but have no good of them, for our sinne; also, for our sins, instead of dews, he sendeth mildews, *Hag.* 2. 18. the rain of Gods mercie is a blessing to us, *Psal.* 68. 9. it is a gratious rain. When God in Justice will have the rain to be his rod, he sendeth and maketh raging rains and storms and tempests to destroy our fruit and food, *Pro.* 28. 3. For the frost and hail, God maketh them his rods to kill and destroy their Vines and Mulberrie trees, *Psal.* 78. 47. And thus much of the uses of the waters.

Now of both these together was the Firmament made: For this Aire, *Cælum aëreum*, is more necessarie for men then the light which was made the first day; for we may have a use of darknesse, and sleep without light, but we cannot live, sleeping nor waking, without Aire

to

to breath in, *ſive firmamento deſtruitur firmamentum panis, Pſal.* 105. 16. the diſtemperature of it cauſeth a famine, *Oſe* 2. 21, 21. in Iſrael famine, and men call and ſeek to the Earth for food, the Earth hath no power, it cannot give any, but is dry and barren without the Heavens, and therefore it calleth and waiteth on the Heavens for his dews and influence, and the Heavens cannot give ſuch gracious rain, and therefore calleth to God to give them a warrant and commandement and power to doe it: So *God heareth the Heavens, the Heavens heareth the Earth, and the Earth heareth the Corn, Wine and Oyle, and then they hear and ſuſtain Iſraels want.*

The laſt point is *fuit ſic*, which is the return and accompliſhment of that mandate, for at his word all things were created, yet not *in actibus ſuis ſed in principiis ſuis*, as we ſay in the Schools; for it did not then in the ſecond day preſently rain, ſnow, hayle and freeze, but God made them meet and able and fit for that purpoſe for ever after, as God did all his work *ſine adjumento conſilii, ſic fecit ſine adjumento auxilii alicujus*, as he gave order with his word how things ſhould be done, even ſo they come to paſſe, *Eſay* 40. 13, 14. *Fuit ſic.*

Here are two things in this to be conſidered, firſt *virtus verbi*: Secondly, *obedientia Creaturæ*. The power of Gods word is ſeen in that it is able to bring to paſſe any thing *ſine mora, ſine labore*: *Salomon* would build a Temple very beautifull, 1 *Reg.* 6. 38. but he could not doe it in leſſe time then ſeven years; and after, when it was made the ſecond time, fourty and ſix years they ſay the Temple was making, and can Chriſt reare it up preſently in three dayes? this they thought impoſſible, but behold here is a greater Temple then *Salomons* was, yet he made the whole frame of it in no longer ſpace and time then one may ſay *fiat Cœlum*, for preſently *fuit ſic*, ſaith *Moſes*, *Pſal.* 148. 5. *he only ſpake the word and they were made*; for the other he did it without trouble or pains, 1 *Reg.* 5. 15. *Salomon*, to have his Temple made (though it muſt be ſeaven years a doing) yet *he muſt have threeſcore and ten thouſand Artificers, and fourſcore thouſand Laborers*, even 150000 men might be troubled to labour about the world, and ſpend infinite coſt about Inſtruments and Engins to doe it; But here with God is no ſuch matter, no help of men, no need of Inſtruments, nor any fear of let or impediment to hinder his work and will, but his word and power to bring all to paſſe.

Touching the obedience of the Firmament created, we have three things to conſider: Firſt, with what celerity, conformity, and conſtancie all things were done as God would have them. For the ſpeed and celerity: We ſee that the Waters, as if they had ears to hear what the word commanded, & wings to flie about the execution of it ſo ſoon, yea more ſpeedily they did it. We read in the Scriptures that God preached to none but only to man; for it is enough for him only to ſay the word to all Creatures of the Earth elſe, and it is done; but he muſt ſtand and take pains to preach an hour every day to perſwade us that are men, which are farre more beholden unto God than any Creature elſe, and yet it will not *Obedientia Creaturæ.*

not avail to make us obedient to his word.

As for conformity to his word, it was *ſic*, even after the manner and form in all reſpects as he would have it: But if we doe a thing it is lame and unperfect in ſome reſpect, and not conformable to his will.

Laſt of all conſtancie and perpetuity, *Pſal.* 119. 91. *they continue ſtill according to their ordinance; for all things ſerve thee: He hath ſet thee a Law which ſhall not be broken, Pſal.* 148. 6. For it is a wonder that ſuch Seas of waters which hang and fly over our heads daily, doe not fall on us, and with their weight deſtroy us; for we ſee what a bucket of water is for heavineſſe in his fall, yet the pillers of God uphold them that they fall not, which pillers one would think ſhould be *ære*, that is, made of braſſe, but they are *ærea*, airie pillers, and yet laſt longer and are more durable then the greateſt braſen pillers that we can imagine, for in time they would corrupt and be eaten up of the waters; but yet the power of God hath ſo ſtrengthned the Aire, that being the weakeſt thing that is, as our Proverb ſaith, *As weak as Water*, not being able to ſuſtain it ſelf, no not to be a piller to hold up a feather from the ground, yet it is made a Firmament, that is, a moſt firm, ſure, and durable piller to uphold all theſe Clouds and bottels of water above; they move *motu immobili & varietate invariabili*, and ſo *they continue after Gods ordinance, even unto this day*, as the Pſalmiſt ſaith.

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Gen. 1, 8. *Expanſum autem hoc Deus vocavit Cœlum: ſic fuit veſpera, & fuit mane diei ſecundi.*

WHich words contain in them the ſecond principall part of the ſecond dayes work, which is the word of denomination and entitling the Firmament thus with a new name. When God made *Abraham*, the Father of the faithfull, he exchanged and gave him a new name, *Gen.* 17. 5. When *Jacob* was exalted to the like dignity, his name was alſo changed and he called *Iſrael*, *Gen.* 32. 28. So here having made *ex abyſſo Cœlum*, that is, as ſome ſay, *Cœlum aceruo*, of the dreggs of that gulfe, then he vouchſafeth, according to the dignity of it, to give it a name agreeable thereunto.

Touching the denomination in general, I ſhewed four things before, which I will not repeat now, but only call to your remembrance. The firſt was, The name of things are of freehold, and therefore muſt move us to attention, becauſe, though theſe works are beneficiall to all Creatures, yet the apprehenſion of their names belong only to man, at whom God did aime and levell in this work.

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The ſecond, That the things which are diverſ in nature, muſt be diſtinguiſhed in name.

The third, The manner of giving names muſt be in proportion agreeable to the nature of them.

And laſtly, What the ſignifications of the names are. Not repeating this generality, we will now deſcend to the particularity of this name, and ſee by the notations of the word what is ſignified thereby.

The old Engliſh called the Heavens *aloft*, as though it were lifted up, as it was out of the deep. The Latines call it *Cælum quaſi cælatum*, that is, *embroidered and garniſhed*, as it is. The Grecians call it ὁρος, *quaſi terminus mundi*, as it were the border and bound of the World. The Hebrews call it *Shamaſhe*: Concerning which word there is three ſeveral opinions, all which may be well and to good purpoſe received: There are of the Hebrews which deduce the word from the verb *Shama*, which is to wonder, becauſe of the admiration which all men have of this glorious World, eſpecially if we conſider with *David*, *Pſal.* 8. 4, 5. that God having ſuch excellent and glorious Creatures in Heaven ſhould ſo, notwithſtanding, regard man, which is but a clod of earth, as to endue him with theſe divine graces, and with a reaſonable ſoul: The admirableneſſe of this work conſiſteth firſt, In that they being made of the dregs of the deep, are notwithſtanding the moſt ſplendent and glorious Creatures of God. Alſo in that they moving continually are *immobilia*, and varying and changing in their courſes alwaies, are notwithſtanding *invariabilia*, for they move *motu immobili & varietate invariabili*. Alſo in that they conſiſting of water, which is moſt weak and infirm, are notwithſtanding moſt ſure and firm of all other things. The other opinion taketh it from the verb *Magam* and the adverb *Ihám*, as if God had appointed with his finger to the Heavens and ſaid, Here are all things, if you want light, waters, either for ſoul or bodie, here they are to be found, and here you may have it, as indeed *all good graces come from above, from our Father in Heaven, Jam.* 1. 17.

The ſecond note touching the word is, in that it is of the duall number, which implyeth that the Heavens are double and two fold, which is apparent in the 17. verſe, where it is ſaid, that *the Starres are in Heaven*, and in the 26. verſe it is ſaid, *that the Fowls alſo flye in Heaven*. Now this is plain and ſenſible in every mans eyes, that the ſtarres are not where the Birds doe flie, neither doe the Fowles flie where the Starres are. Out of *Pſal.* 68. 33. the ancient Hebrews doe note to us, that there was a former and later Heaven, a higher and a lower Heaven made by God, the lower Heavens in the Scripturds are uſually termed and called *Cæli*, *Pſal.* 148. 4. and the upper Heavens, which is the Seat of God, is called *Cæli Cælorum*, 1 *Reg.* 8. 27. and in other places, for as there was in the Temple of *Salomon Sanctum & Sanctum Sanctorum*, ſo in the great Temple of the world there is *Cælum & Cælum Cælorum*, to anſwer to it in the upper and higher Heavens, as was ſhadowed in the Temple, is the mercy Seat,

the Altar, and the Propiciatory; but in the nether is *atrium, I. Benjamin, &c*, that is, a diviſion of ſeverall Courts for Starres, Clouds, Fowls, Men, &c. Between the higher and the nether Heavens, as it was in the Temple, there is a Vail or Curtain ſpread, *Heb.* 6. 19. which doth part the one from the other. Beſides theſe two Heavens we read of a third Heaven, 2 *Cor.* 12. 2. which is the higheſt number we read of in Gods word; ſo that beſides the Merchant mans Heavens, which is proſperous winde, and beſides the Husbandmans Heaven, from whence commeth ſeaſonable weather in Summer and Winter; there is a third Heaven which we muſt ſeek for, which is *Regnum Cælorum*, for the Fowles doe flie *per medium Cælorum*, 17. and 26. verſes, as the Angell did, *Rev.* 8. 13. therefore there is a Heaven on both ſides of this middle Heaven. The impreſſions of the Aire are the Hoſt and Army of the nether Heavens, and the Starres are the Hoſtes of God, which inhabite and are in Garriſon in the ſecond Heavens, and the Hoſts of Heavenly Soldiers, Saints, and Angells, are the Armies of the third Heavens, *Luke* 2. 13. which Heaven is called *ſolum gloriæ*, for Heaven is his throne, it is called *the habitation of Gods holineſſe*, *Eſay* 63. 15. And God is deſcribed by this place, *Matth.* 5. 34. *Deus qui ſedet in Cœlum*, *Pſal.* 121. 2. ſo his place is in the third and higheſt Heavens, and from thence cometh the true winde and ſpirit, *John* 3. 8. and the true rain and dew and water of Grace and life, *John* 4. 14. and from thence diſcended the true bread of life, *John* 6. 32. and the oyle of joy and all good things ſpirituall whatſoever; and from thence we are to look for them; Thus we may conſider of Heaven, though we might here rather know and learn the way thither, then curiouſly to ſearch what it is, which we cannot finde nor comprehend, 1 *Cor.* 2. 7.

I come to the two other Heavens, becauſe this place teacheth and warranteth us only but of theſe two. Touching the ſecond Heaven, this we finde, that it is a glorious body, *Exod.* 24. 10. though it conſiſteth of and by the waters, as *St. Peter* ſaith 2 *Pet.* 3. 5. as in the water we ſee no diverſity or variety; yet in the bodie of the Heavens there is great variety; for it is as it is in natural things. In a kernel we can perceive no variety, but yet it bringeth a tree forth, which hath great variety, as a body of wood, bark, leaves, bloſſoms, and fruit, and by this incarnation we have participation of thoſe graces, *Heb.* 10. 20. and he calleth all to him to buy theſe waters, *John* 7. 38. 39. and by his ſpirit he will power them into our ſouls, *Rom.* 5. 5. and of theſe waters the Patriarchs and we taſted, 1 *Cor.* 10. 3. and by theſe waters of Grace we have paſſage and navigation from Earth to Heaven, *Act.* 2. 17. 18. by our waters we can paſſe from one Country to another.

Water of Mediation.

Theſe waters of Grace are contained in the clouds of the Law, the preaching thereof doth drop gratious words, as the dew, *Deut.* 32. 2. and therefore the wiſeman ſaith, that *the lipps of inſtruction are a well-ſpring of life*; ſo the preaching and miniſtery of Gods word is the clouds and bottels which hold this water. Therefore *Acts* 14. 3. and

Waters of Grace.

Acts

Acts 20. 32. Gods word is called *verbum gratiæ*, which doth contain heavenly grace as the clouds doe water, which by the influence of Gods ſpirit is made *aqua vitæ & vivifica*, *John* 6. 35. for the word is as ſeed, but the ſpirit giveth life, and ſo that is made effectuall in us, and we made fruitfull unto God, and as a ſweet ground whom God hath bleſſed, *Gen.* 26. 12.

Now as God, in the name of Heaven, holdeth up the finger, as it were, and ſaith here is waters to be had and looked for, ſo the ſame word of God which made the Heavens, muſt give theſe waters from thence; and therefore *they which want wiſdome, and knowledge, let them ask and ſeek them of God*, *Jam.* 1. 5. 17. The bucket by which we muſt draw this water is *a true faith*, *Eſay* 12. 2, 3. *Prov.* 12 17. 19. and then *our ſouls become like a well watred garden*, *Jer.* 31. 12. This water it yeeldeth for meditation.

There is alſo profitable matter to learn for imitation; For as we ſee God doth here, we muſt expreſſe the like in our actions, that we may be like unto God: First, When we have received our light of knowledge, we are taught by the order of Creation; that the next courſe in regeneration is to extenuate our earthly affections, and to ſublime and elevate and to lift up our mindes to Heaven, *Phil.* 3. 20. So *St. Paul* willeth us, *Col.* 3. 2. this is the laying up of treaſures in Heaven, *Matth.* 6. 20. we muſt think on *Jeruſalem* which is above, if we will be free Citizens in it, *Gal.* 4. 26. Secondly, for the diviſion, As there is a Heaven and Earth, the two parts of the world, ſo is there in man two parts correſpondent, the earthly *Adam* made of the duſt, and the ſpirit and ſoul which God gave, *Preach.* 12. 7. which is called the Heavenly *Adam*, 1 *Cor.* 15. 47. 48. God will firſt ſay, let be a ſeparation, our ſouls muſt be ſeparated from earth, earthly and carnall things, as we ſaid before, and aſcend; And as all earthly things which make for the fleſh, are brought into a narrow compaſſe of the Earth, which is but a prick in a circle, whereas God hath reſerved the large ſpatious roome of the Heavens for our ſouls, ſo muſt we bring our carking cares of this life into a narrow room of our hearts, and let the whole compaſſe of our ſouls and thoughts be filled with the ſtudy and care of the Kingdome of God. Thirdly, As the part of waters which aſcended, became a Firmament, and are moſt ſure and immutable unto the end of the World; ſo muſt our ſouls, having begun in the ſpirit, aſcend to Heaven, be conſtant, firm and immutable to the end of our lives, and never end in the fleſh, *Gal.* 3. 3. nor fall to the Earth as thoſe ſtarres did, *Rev.* 6. 13. for it it is the part of a fooliſh and wicked man that is mutable and wavering, *Prov.* we muſt not be Rubenites, *Gen.* 49. weak and inconſtant as water; for a juſt mans heart is firm and ſhall not ſhrink nor be moved, but putteth his truſt in God, *Pſal.* And this is the part of Martyrs, for though they are by nature weak and fearfull and as waters, yet by Gods grace are made, as the Firmament, more ſure againſt all Gods enemies than a wall of braſſe.

The

Matter of thankfullneſſe.

The laſt uſe is for matter of thankfullneſſe and gratefullneſſe, with which we will cloſe up all. For we ſee that when the Earth ſendeth up *but a thin and a ſmall myſt*, the Clouds requite it *by powring down ſhowers*; So *Curſus Dei gratiæ dependet in recurſu noſtrarum gratiarum actionis*; for as the Clouds will ſend no more rain, if the Earth will ſend up no vapours, nor breathe up any miſts; ſo only Gods Graces will diſcend into our Souls, when our gratefullneſſe doth from thence aſcend up to God; for then they ceaſe diſtilling down on us, when we leave off to be thankfull. Wherefore let us be thankfull for *Cælo aëreo*, for without the benefit and pureneſſe of it, we cannot breathe and live, *Pſal.* 65. and let us be thankfull *pro Cælo æthereo*, for the comfortable and ſweet influence of the ſtarres, becauſe the Earth hath no power to bring fruit, without the virtue of the Heavens.

And laſtly, Let us be thankfull *pro Cælo Cælorum*, or *Cælo Cæleſti*, that is, for the third Heavens; for as we muſt praiſe God for theſe ſenſible and viſible Heavens, ſo muſt we for theſe inviſible and incomprehenſible Heavens, which we enjoy only by hope and faith; for ſeeing we know that he created them to be a dwelling place for his Saints, *Johns* 14. 2. we muſt not only praiſe God with thankfull hearts for it, but alſo prepare our ſouls that we may be meet to be received into them, with the wiſe Virgins evermore praiſing him, for that although he hath not made us *Hæredes regalis manſionis* here on Earth, yet he hath called us to have *manſionem in regno Cælorum* which he ſend us, which hath purchaſed it for us *cui honos & gloria in ſeculum*.

Gen. 1. 9. *Poſtea dixit Deus, confluant aquæ iſtæ, quæ ſub hoc Cælo ſunt in locum unum, & conſpicua ſit arida: & fuit ita.*

THE action of the ſecond day was ſuſpended, as I told you the laſt time, and in ſome ſort left undone and unperfect; by reaſon that the Prophet delayed and deferred the approbation of the Heavens, untill he ſhould ſhew us what ſhould become of the nether waters then ſeparated; wherefore, having declared how the upper waters, being lift up, were ſtretched and ſpread abroad, and made a Firmament; now he ſheweth how the nether waters below were gathered together to make the Seas, and withall he ſheweth us the Earth (which, as *St. Ambroſe* ſaith, lay as a wrack in the middeſt and bottom of the waters) was by Gods word drawn up and brought to light, and made profitable for man and beaſt. For after the ſwadling bands of darkneſſe were removed and the diſordered courſe of waters, well ordered and diſpoſed, then the

the eye of Gods providence, from which nothing is hid, beholdeth the Earth which was covered and ſwallowed up in the deep, *Pſal.* 104. 6. and ſo he delivereth it of his goodneſſe both from the outward impediments of the waters, which kept it from the ſight of the light, and alſo from the inward and naturall inconvenience of emptineſſe, by which it was unmeet for any living thing to dwell on it; which mercy of God, becauſe it ſheweth it ſelf to Earth, & we are earth, duſt and aſhes, therefore it doth ſo much the more neerly teach and concern us, though light was made, and the firmament framed, yet both theſe parts of the world, and the world it ſelf was unperfect, untill the Earth was diſcovered. Therefore *Moſes* telleth us, that God did, as it were, make haſte and ſpeedily paſſe over the firſt and ſecond day, that he might the ſooner come to the Earth, which in the next place he frameth, partly to ſhew that he is not bound to any courſe or frame in building his houſe, as to deſcend orderly from the cealing of Heaven down to the foundation of the Earth, and partly to manifeſt his ſpirituall care and providence that he hath for the Earth and earthly things, indeed, as the Prophet telleth us, *Eſay* 45. 18. *God made not the Earth in vain, but to this end, that it might be habitable*, but it paſſeth our capacities to think that God would put it to ſo honourable a uſe, as to be the place on which he would ſet his chief delight; But whereas we would think that God, being in Heaven, would not abaſe himſelf to vouchſafe to look down on the Earth in this miſerable and deſolate caſe; yet now this third day being come, in which the Earth ſhould be made and perfected, we ſee God adorneth this work with a double Precept, with two actions, and a double approbation, to ſhew his ſpeciall care and delight he had in this work; for here is twice *dixit Deus*, and twice *fecit*, and twice *vidit Deus bonum eſſe*, which repetition of redoubling we only ſee when there is another revolution and another third day, in which God made man of the Earth, to be the perfection of the Earth, as it was the perfection of the world. Therefore we ſee, that though the Heavens were his own habitation, and the Earth he meant to give and beſtow on men, *Pſal.* 115. 16. yet he ſeemeth to have leſſe care and regard of Heaven than of Earth, and to beſtow, as it were, double pains and coſt on our habitation, over he did upon his own, which is our great comfort, that God rewardeth and eſteemeth or reſpecteth ſo much this Earth.

In this dayes work we are to conſider four parts, each doubled, 4 Parts.
Firſt, two Decrees; then two Actions performed: Thirdly, by two accompliſhments: Fourthly, by two approbations.

On the Earth we ſee two actions neceſſarily performed, Firſt, the emptying and removing of that it ſhould not have, which was the outward impediment of a huge number of waters, which hindred the ſight of it and ability to be inhabited.

The ſecond the delivering and removing from it his nether and inward inconvenience of emptineſſe, being void of all things meet for habitation, and repleniſhing it with ſtore and variety of Plants and

Herbs, &c. And ſo having removed the outward and inward impediment, *Tohu, Tebohu,* which it had within and without, he finiſhed the work of God, getteth out a ſeverall warrant to remove both inconveniences, to this end, that it be habitable and ſtored with neceſſaries for them that dwell therein.

The parts are the Decree and the Action; the giving out of the Decree is to be conſidered in this word *Dixit,* the tenor of the Decree is durable: Firſt, for the removing of the waters: Secondly, for the appearing of the Earth: The third and laſt place ſetteth down the accompliſhment of it. Touching the giving out of the Decree, to omit the things before rehearſed, I will deliver theſe three points, Firſt, the giving out of it in regard of God: Secondly, touching the word: Thirdly, of the number.

1. For the firſt, Seeing *Abraham* maketh it a great matter, *Gen.* 18. 27. that Earth ſhould ſeem to ſpeak to God, we may think it a wonder and a ſtrange thing that God ſhould ſo abaſe himſelf, as it were, to behold, much more to vouchſafe to ſpeak to this rude and poor Creature, which lay in worſe and baſer caſe than any other; for whereas other Creatures in their imperfection had but one inconvenience, we ſee this had two, without and within: Wherefore, if we make this a matter of inquiry, the Scriptures ſhew us this reaſon, that it is Gods uſuall cuſtome and nature and delight, to ſhew his goodneſſe, eſpecially in exalting things humble and moſt baſe, and *to lift the poor out of the mire, Job* 5. 11. It is a known thing, that God *Humilibus dat gratiam, Pro.* 3. 34. which all the Apoſtles alſo teach; wherefore the Earth, being the loweſt and baſeſt, and moſt poor and humble, doth God of his grace and goodneſſe chooſe to give it this grace, and to exalt it thus.

The Prophet telleth us, that God had made choiſe to dwell in two places, *Habitat aut in æternitate,* or elſe *habitat in humilitate,* that is, he will no where dwell, but either in the high Heavens, or elſe in the low and humble Earth. Therefore of his goodneſſe he vouchſafed to leek a treaſure houſe in the Earth wherein to keep his choſen, and ſo hath made the Earth, as it were, the ornament of the Heavens.

Thus we ſee the Decree in reſpect of God.

2. Secondly for the Word. As we ſaw the word of God to be the piller of the Heavens, ſo here we ſee it ſerveth to build and uphold the Earth, and as the Spirit then moving, by dilatation made and ſpead abroad the Heavens, ſo here the work and power of the Spirit is ſeen in contraction, for ſo the Earth was made, and the Seas, gathering in the waters, and as the Heavens were by diviſion, ſo now the Earth and Waters are made by union, being joyned together. So that as a mans hand is called *inſtrumentum inſtrumentorum*; So Gods word is Gods hand, *by which the Heavens and Earth were made, Pſal.* 33. 6. *By the word of the Lord the Heavens were made,* that is, *Pſal.* 102. 25. *they are the work of his hands,* the Word and Spirit, and as there he ſpeaketh of them as of a body, ſo here he calleth it *Synagoga*

gega aquarum, a concourſe or gathering of waters, thereby comparing the Sea to a great Cathedrall Church, and the Arms, Streams, and Rivers to be as it were Pariſh Churches to that Sea or Dioceſſe; ſo that as all inferiour Pariſhes are ordered and depend on their Mother Church, ſo doth this teach us to think of the Seas and gathering of waters.

Touching the name and title given to them, there are divers judgements and opinions, but they may be reduced to theſe four: The 1.
firſt hath a denotation and pointing at the properties and qualities of
the water and Seas: And firſt from the plenty and aboundance of 1.
them, in which ſenſe we call any great quantity a Sea, as a Sea of People, of troubles, &c.

Secondly, For the inſtability, in which reſpect, the wicked are 2.
compared to the Sea, as toſſed in trouble and wavering in inconſtancie, *Eſay* 57. 20.

Thirdly, In reſpect of the raging and unrulineſſe of the Seas, *Pſal.* 3.
65. 7. therefore, for theſe ill qualities of the waters, they think that
God gave the Sea this name: Other think that God gave not that name 2.
to ſignifie any evill, but rather the good properties and nature of it, and therefore they ſay that it hath its name becauſe the Seas were, as it were, the mother, out of whoſe wombe the earth was taken, as *Eve* out of *Adams* ſide, and it was not only taken *e viſceribus aquarum*, as having a wombe, as *Job* ſaith 38. 8. but alſo the Earth taketh his nouriſhment *ex viſceribus aquarum*, for of it ſelf it is dry & witherly withall, *Prov.* 30. 16. and is as a Child thirſting, gaping, and opening his mouth for the moiſture of the waters to drink and be ſatisfied with it, *Pſal.* 143. 6. ſo they think that it hath his name hereof, and from and out of it iſſueth the Earth, and is nouriſhed alſo thereby.

The third ſort think that it is nominated from the ſcituation and 3.
place which it hath, for if we look in a Map of the World and ſet our face to the Eaſt, we ſhall ſee that the Seas are placed on the right hand and the Earth ſcituated on the left, as giving it the right hand of fellowſhip.

The fourth and laſt ſort are the beſt, who conſidering the two 4.
words which ſignifie the Earth and the Sea, *Majim & Jamin*, for the firſt letter put to the latter end of the other word maketh them all one, and the laſt letter of the ſecond word put before the firſt, maketh the two words to be all one without difference, which is done only by a tranſpoſition of letters, which ſhew that Waters naturally are above the Earth, and yet by Gods tranſpoſition the Earth is ſet above the Waters, and ſo they are without difference joyned as in one Globe.

This tranſpoſition of the things they gather out of the tranſpoſition of words; for at the firſt naturally the Seas eat up and devoure the Earth, but now being tranſpoſed and ſet aloft, it feedeth and nouriſheth it; at the firſt it was the grave of the Earth, but now it is as a garment to it, *Pſal.* 104. 6. and ſo by Gods ſpirit it is tranſpoſed, and God did as it were change and tranſpoſe his Decree to have it ſo, *Job* 38. 10.

The third point is, That it is ſet down in the plurall number; for though we call all the gathering together of the waters but one body, ſingular, yet it hath two ſhores, which are the Seas lips through which he thruſteth forth, as it were, his tongue by rivers into the land, ſo in his parts it is plurall, as in arms and fingers, but all this plurality joyneth together in one ſalt Sea, *Gen.* 14. 3. and we doe call that the main Ocean Sea, which is the greateſt place whereto is the gathering together of all waters, *Joſhuah* 15. 7. and 47. *Job* calleth the Seas, the bottom of waters 38. 16. and the other Rivers and ſtreams to be, as it were, ſalt tears dropping and diſtilling from the eyes of the deep Seas, which running through the veins of the Earth is cleanſed and purified from his brackiſh and barren nature, and ſo it is made profitable and pleaſant and good.

Now to the ſecond part of this work, which is Gods approbation, touching which, firſt of Gods view, and then of the goodneſſe of them.

This ſpeech is taken from Artificers; for as they having made a thing, will return to behold and view it, either to amend it if it be amiſſe, or to commend it if be well. So it is ſaid, That God, having perfected all waters above and below and the Earth, he took a view and conſideration of them, not to amend or correct them, for he needed not, becauſe he is ſo perfect a workman that all his works are moſt perfect and cannot be amended or made better; for though fooliſh men think this or that evill, or imagine how it may be better, yet God knoweth all to be moſt abſolutely and perfectly good; and therefore it is ſaid that his looking on it was only to approve and allow it as good in it ſelf for us, and herein God differeth from men; for men are careleſſe in their work, ſo they doe it, they care not how it be done; but God will not doe a thing, but he will ſee it well done, and confirm and avouch it to be perfectly good.

Duplex uſus. This example teacheth us to have a double uſe of Gods Creatures: The one a naturall uſe of them, as the Earth to tread on, the light to ſee by: The other is a ſpirituall uſe, which is *uſus reflexus*, which is the conſideration of Gods mercie and goodneſſe in making theſe things, and our gratefull acknowledgement thereof, for as God would not make them materially, but regard and conſider them in their qualities ſpiritually; ſo we in uſing them naturally, muſt make this ſpirituall uſe of them *admirari Artem, adorare Artificem.*

Of the nether Waters. We will firſt ſpeak of the Waters, and then of the goodneſſe of them: We have before ſpoken of the upper waters; now this is to be underſtood of theſe below, which are gathered together in the Seas; for theſe alſo God ſaith are good, in ſpeaking of which, we muſt divide the waters, as the old Hebrews, for all waters are good, both thoſe which they call the waters of *Bethlem*, that is, good and ſweet waters, for which *David* longed, 1 *Reg.* 23. 15. and alſo the waters of *Jericho*, 2 *Reg.* 2. 19. which were ſalt and unfruitfull.

Waters of Bethlem, and Jericho.

1. Touching the waters of *Bethlem*, Firſt, they were good; for they have a double uſe, profit, and goodneſſe which we finde; the one is by reaſon

reason of a filthinesse and foul soil and corruption which the Earth and Earthly things bring to us, and which our own sweat and excrements will cause about us, and it is a necessarie virtue to wash, cleanse, and purifie or scoure those things about us which are foul and uncleah; as by pouring water into our hands to wash them, 2 *Reg.* 5. 10. 14. or to wash our cloaths and apparel, 2 *Sam.* 19. 24. if we should want and lack water but for these uses, it would be ill with us, so good and necessary they are for our life. This good and necessary use of water is spiritually signified in the Laver of the Temple in the old Law, and in the Sacrament of Baptism in the new Testament.

The second goodnesse and benefit in it, is in regard of drought and heat; for when we or the Earth is dry and thirsty, the water is drink with his moisture to satisfie it, and when we are hot, the water, naturally cold, hath a cooling face to refresh us, as the heart being in a chase and set in a heat by chasing is faint, and longeth and brayeth for the waters, *Psal.* 42. 1. so doth mans heart thirst and cannot endure the drought and heat within, except it be cooled with the drink of the waters; and therefore it is said, *Psal.* 104. 10. *propinquavit Deus*, that is (as the word importeth) when God made the waters, he began, and did, as it were, drink to all the Creatures, shewing them that there was the place where they should fetch drink, and so to pledge him for ever thereat: And in respect of this goodnesse which we finde in the nature of the waters, we see that those things which are very good, and so necessary that we cannot be without them, they are compared and said to be *as cold as water to a faint and thirsty soul*, *Prov.* 25. 25. Besides this, it hath a good use to dresse our meats as well as to be drinke. 2.

Now for the waters of *Jericho*. Those are bitter and brackish waters of the Seas, they were made also very good, and to a most commodious use, for they are made *promptuarium*, a storehouse or treasury from whence cometh all waters in the world, both above in the Clouds and below in the Earth: For the Clouds, it is said, that *God calleth and raiseth waters out of the Sea, and causeth it to ascend into the Clouds, and so by drops to descend down into the Earth*, *Amos* 5. 8. So the Cloud waters are from the Seas. Salt Waters. Clouds, Waters from the Sea.

So are all the fresh waters in the fountains and springs; for as *Job* saith 38. 8. they are *tanquam lachryma* trickling and distilling from the eyes and head of the Seas; for they make the world as a body like a man, as they compare man to the World; for the head and highest parts is the waters, the bones of the bodie is the Quarries and Rocks, the Muscles and Flesh is the earthly part of hills, &c. the Conduit pipes and Fountains of Water streaming and running in the Earth, are called the veins of the Earth; that the Springs and Fountains issuing and springing out, are as the blood letting and opening of a vein; and as in a mans body when the veins are broken in divers places, the whole body must needs be overwhelmed and all imbrued in his own blood, and perish; so it is said of the World, So fresh Waters.

Gen. 7. 11. in the great deluge, in which the World perished by water, *rupti sunt fontes Abyssi*, which breaking up of the fountains was the cause that the waters played above the Earth, so that all the blood and veins come and goe to one head and originall of the liver; so the Rivers have their waters from the Sea, and doe return them thither again, *Preach.* 1. 7.

And this is the third miracle which we see in this work of the Waters: First, We saw them at Gods word ascending up into the Clouds, and descending. Secondly, The lower waters standing up on a heap and continuing so. Thirdly, That the Rivers ever running into the Sea, and yet are never empty and dry: and again the Sea ever receiving all waters that come, and thereby being ever full, is not satisfied as never full, and yet never overmatcheth the bancks, which wonderfull miracle in this work of God we see every day, and yet regard it not.

2. The second goodnesse and benefit of these waters is in *Psal.* 104. 26. that men may say, *there goe the Ships*, that is, God made it a fit and good place for Navigation, *non ad habitandum sed ad navigandum & natandum*, by which passage of Merchandise and Sea-faring men, we disburden our selves of those superfluous commodities which our Land affords, and get thereby, by exchange, the commodities of other Countries, which we want: So that as God hath Wagons and Chariots in the Clouds, and we Wagons and Chariots on the Earth and Land, so God hath by this taught us to make Ships as our Wagons by Sea to transport and carry and have passage from one Nation to another. But though we can have our horses and Wagons on the Land when we list, yet cannot Mariners and Merchants have their Sea Wagoners to drive their Wagons there, at their pleasures, but must wait and tarry Gods leisure for prosperous gales; and merry windes are sent them at the good pleasure and commandement of God, and by reason of this goodnesse and benefit of waters God hath caused it, that the Harvest of the Seas, and the Treasure of the Sands shall be as great and greater then the Harvest of the Land, and that the wealth of Merchants shall goe beyond the wealth and treasure of the Husbandmen, *Esay* 23. 3. yea we see that *Salomons* wordly wealth and aboundance of all things, both for necessary service, as timber, gold, &c. and for pleasure and variety as Apes and Peacocks, &c. 1 *Reg.* 10. 22. all that came by means of Merchandise and dealing by Ships, and having traffique to *Ophir*, which made him so rich, that gold was as stones in the streets; and this goodnesse of the Seas especially concerneth us which are Islanders, we best know it and feel here this singular and speciall goodnesse of the waters, and say as God doth, that we see that they are good; for were it not for this, we should be imprisoned in this little Island, and be without the knowledge of other Countries, also we should be cloyed with our commodities and be destitute of many other which we want; but that which is most, we should have been ever without the knowledge of Gods holy

An excellent benefit of the Sea.

Word;

Word; For how could that have come hither, Or how could we have gone beyond the Seas for it, had it not been for the Sea, wherein goe the Ships? *Pauls* Shipwrack was moſt bleſſed and happy to that Iſland, *Act.* 27. 41. for by that means the Goſpell of Chriſt came to them, the greateſt commodity that could be; But unworthy are we of this Pearl which Merchants have found and brought from beyond the Sea, ſeeing we ſo lightly regard, that we will ſcarce ſtep out of doores for to hear it, this is the good that we by it have Merchants, *Nahum.* 3. 16. Another benefit of good we receive by them, *Nahum.* 3. 14. in that they are made to us as a Ditch, Fortreſſe, Wall, or Bulwark of ſtrength and defence to the Land. For in Iſlands we are intrenched, as it were, round about, with Sands, with Rocks, with Ships, and Seas. Theſe things more properly pertain to us Iſlanders; for Iſlands are called the branches of the Sea.

For main Lands have other carriage and defence, though with more trouble and coſt. Laſtly, It is good for *Peter* with his Nets and Gins to take Fiſh.

Now for the Earth, God alſo ſaw and ſaid that *it was good* likewiſe, which is ſo well known, that I need not tell you that the uſe of it a top is not only good to goe and runne upon, and inhabite, but alſo to bear Corn, Wine, Oyle, Herbs, and Roots, and other Fruit, for Man and Beaſt, that dwell thereon, *Job.* 28. 5. And under the good mould for fruit, we ſee it good and profitable, in that it hath mines of Coale, and under it veins of Gold, and other moſt profitable metals, and under it precious ſtones, and every where within Quarries and Rocks of ſtone, and without Trees of timber to build us houſes withall. This were ſufficient to make us ſee and confeſſe, to Gods glory, how good it is to us. The diſcourſe of the Earth.

But let us come to the very ſubſtance of the Earth, in reſpect of the whole, and (not to ſearch his riches and parts and fruits) we ſee that it is the matter of which we are made, and to which we muſt return, *Job* 10. 9. 10. which there is ſet down after two manners, both as we reſpect *Adam* in creation, or our ſelves in generation, *being powred out as milk, &c.* For touching creation, we are of the Earth, and therefore called houſes of Clay, as *Jeremy* ſpeaketh to his King, *O Earth, O Earth, &c.* 22. 29. Wherefore, if we think our ſelves good, we cannot deny, but the matter of which we were made is alſo good.

Secondly, It is a good and a convenient place *ſuper quem*, as the Aire is a fit Element *in quo*; for God hath made it good to goe upon, and therefore he hath made it *locum lucidum, ſolidum, ſiccum, fixum, & firmum*, that being light and ſteddy, it might have all the commendations and goodneſſe of a place to dwell in; and as it is a place to move in, ſo it is to take reſt and eaſe; as it is *Ergaſterium*, a Workhouſe and Shop, in which we muſt imploy our travail and labour, ſo is it our * *refectorium*, to refreſh and eaſe our ſelves, and to recover our ſtrength. 2. * Refection.

The

The Earth is the Lords and all in it, Pſal. 24. 1. but *he hath given the Earth to the ſonnes of men, Pſal.* 115. 16. but only to this end, that they ſhould ſerve him in the works of their Callings, in the ſervice of God and the Country, *that they might keep his Statutes, and obſerve his Laws, Pſal.* 105. 45.

3. The third goodneſſe is the benefit of our grave, for this is our Mothers lap and armes into which we yeeld our bodies, being dead; it is our *Cœmeterium*, our ſleeping place in the night time of our death, *Job* 17. 13. as it was our ἐφήμερον in the day time of our life.

Now as we have conſidered the goodneſſe of it wholly; ſo now let us ſee the parts by themſelves, *the hills, mountains, and rocks are good for ſhaddows in time of heat, and for ſhelter in time of Winter againſt cold and tempeſts, Eſay* 32. 2. *the ſtoney rocks alſo ſerve for Conies, Pſal.* 104. 18. *the valleys and dales are good and commodious for Corn; Pſal.* 104. 10. *Eſay* 30. 23. *and alſo for paſture, Pſal.* 65. 13. ſo it is good for to give all things to feed man and beaſt.

The other dryer part of the Earth, which is ſand and gravell, is good for treaſure, *Deut.* 33. 19. and the wet or moiſter part of it which is clay and marle, is good to dung and mend the land, alſo to make veſſels of earth, *Jer.* 18. 3, 4. and to make brick and houſes, and morter, *Ezech.* 13. 10. So that the high and low parts, the dry and moiſt parts of the Earth, are very good.

The Waters and Land joyntly conſidered, four things noted therein.

Yet let us further conſider theſe things, that is, the Waters and Land joynt together, as they are framed in one globe, touching which we have four things to note.

The firſt, is in regard of Heaven and Celeſtiall bodies, where we ſhall obſerve a threefold good; for a thing that is good only in

1. it ſelf, and doth not impart it to other, is good in vain, and to no end; and that which is good to it ſelf, and hath a nature to be good to other, but hath noe good means to conceive it, is to no purpoſe: Wherefore, as the Heavens have vertue and goodneſſe, as light, heat, dews, &c. So the Aire is the good means by which it is ſent and conveyed, and the Earth is that receptacle which receives all thoſe good things imparted to it: So all the good of Heaven is conveyed to the Earth by the Aire, and ſo it is made known and proved to be good. The Earth is the pond of all waters, and the lap and open hand, yea, and the wide open mouth which God hath ordained to receive all the bleſſings of Heaven, untill Heaven have received us.

2. Secondly, The Waters and Earth are good in regard of one another, the waters are good to the land, and the land to the waters, the Earth would be without water to glue it together, even as duſt, which would fly in our eyes to hinder our ſight and choake us, and hinder our breathing in the Aire, *Job* 38. 38. and being all dry clods it would be unprofitable for tillage; therefore God giveth the waters to mollifie and ſoften it, *Pſal.* So the Earth is good to the Sea waters; for it is a cleanſer and ſtrainer, through which the ſaltneſſe and unfruitfulneſſe of the Waters are amended, and made profitable,

profitable, *Exod.* 15. 25. Alſo as it maketh them ſerviceable, ſo doth the Earth make them medicinable, by his veynes, giving a vertue to make hot bathes, *Gen.* 36 24. ſo by it the waters are made profitable, ſerviceable, and medicinable.

Thirdly, In regard of our ſelves which enjoy both; for both are our matter and ſubſtance of which we are made: For the Earth is the Meale and the Waters the Liquor, of both which the whole lump of Mankinde was made, and by both we are preſerved alive, as the means appointed by God. 3.

Laſtly, in regard of God. For the Earth is Gods good Footſtool, the Seas and Waters his Gallory or path to walk in, *Job* 9. 8. and the Heavens to be his Sear, on which, if he but ſtamp with his feet, as angry, both the Earth and Waters are troubled and doe quake; but if he tread gently, as pleaſed, they are quiet, and doe, as it were, leap, play, and dance for joy; but at his frowning and check the hills tremble, and the Seas are troubled and make a noyſe, *Pſal.* 48. In the 114. 5. we may ſee a Dialogue between the Sea and the Land touching this; For the Earth asketh the Waters, *What ayleth thee that thou art troubled, &c.* The Waters reply and ſay, *We fly at the preſence and voyce of God*; at which he ſaith, *Tremble thou O Earth*; for if his feet make the Seas goe out of courſe, then it is able to overturn the Earth, being his Foo ſtool. 4.

The uſe of this is matter of meditation, both of Gods Mercie and Juſtice: If we anger God with ſinne, the Earth is made to ſtagger and reele, the Seas to roare and ſwell, and the Fire to rage and burn on every ſide, and threaten our deſtruction: If we pleaſe him, they are made good means for our preſervation: Whereof this is the effect and application of this his goodneſſe and approbation, to pray to God, *which is the hope of all which dwell on the Earth, and which remain on the broad Sea*, *Pſal.* 65. 5. that he will uſe the Sea to drown all our ſinnes in it, *Micha.* 7. 9. and one day *to make us to ſee all his goodneſſe in the land of the living*, *Pſal.* 27. 13. for then we ſhall indeed ſee that all that God made for us is moſt abſolute and good. *uſe.*

Iterum dixit Deus, Herbaſcat terra herbulas, herbas ſementantes ſemen, &c. *Geneſis* 1. *verſ.* 11. 12.

IT was a benefit for the Earth to be disburdened from the great weight of huge waters, wherewith it was ſurcharged, even that breathing and eaſe from that burthen was a great bleſſing; but it contenteth not God (ſo gracious is he) only to make it *ſpectabilem*, but alſo he will make it *ſpecioſum*; he will have it both conſpirable, that it may be ſeen, and alſo conſpicuall that it may be worthy the ſight, that is, comely,

ſightly, and good and pleaſant to behold. For, as *Eſay* ſaith, 40. 15. it was made and appeared at the firſt, it was but a duſt heap, and as he calleth it, *a meaſure of duſt aſhes*, but now it is made habitable and a ſeat for men; then it was in its nature but as a Deſart place, deſtitute of all neceſſaries to ſuſtain them which are and remain dwelling in it; but now, being delivered from the naturall inconveniences *Tohu, Tobohu*, it is become a ſtore-houſe, repleniſhed with all things for man and beaſt, *mundus erat antea domus*, as I have ſhewed you; for it had Heaven the ſealing, the Waters as walls, the Earth as pavement, *ſed non erat in domo hac panis*; it was as a Shepherds Cottage and wilderneſſe in which we might ſtay, but we muſt needs ſtarve, if it had continued ſo: Wherefore as good no place as ſuch a place, untill God had added this bleſſing to furniſh it, as here we ſhall ſee.

Therefore, that it might be *penu*, as the waters made it *promptuarium*, God here maketh it a ſtorehouſe and place of receipt, taking order by his word that it might be *locus conveniens ad vitam, ad victum, ad veſtitum*, and to that end doth he here open his mouth again, ſaith *Moſes*.

1. The ſecond opening of Gods mouth.
2. Of the Argument.
3. Of his words, and works, which doe expreſſe it.

Touching which, we will firſt conſider of his ſecond opening of his mouth. Secondly, of the Argument and Contents of his Edict. Thirdly, of his Words and Works, which doe expreſſe it.

The iterating and doubling of his word, is a ſigne of his double care and love he bare to the Earth, which we muſt anſwer again by doubling our love and care *to pleaſe him with all our heart and ſoul Matth.* 22. 10. If we look on all their works and compare this with the two before; and after we ſhall ſee he uſeth but one ſpeech to his place of Heaven, but he ſpeaketh once or twice to this, and the reaſon is becauſe the Earth was cumbred with a double and indeed with a tripple inconvenience; for it was within emptie, without a bare and a deformed duſt heap, and all overwrapped with waters to cover it: Therefore God having removed the waters with one word, now here he removeth the other inconveniences, giving her *facultatem fœcunditatis* inſtead of emptineſſe, *& amictum venuſtatis* for the other without; So this is the beautifull apparell of the Earth which the Poets ſay *Veſta* gave her, rather doe we account this as a work of adorning, than a removing from it theſe native inconveniences which before it had; for theſe we call ornaments that may be removed or taken away, as we are whole though jewels and bracelets and chains be taken away, ſuch are the living Creatures, as beaſts and birds, &c. which may be removed. But thoſe things here named, grow faſt unto the Earth and cannot be put away, but are as ſupplies to the indigence of nature. God cannot abide *eſſe iners*, that is, an idle being; and therefore, as he gave the light a power to ſend out beams, and the Heavens to ſend down influence and dewes, and to Rivers a motive power to runne into the veins of the Earth, and ſo ſpring up: So here to keep the Earth from idleneſſe, he in this work of diſtinction giveth it a power to ſhoot out Plants, which are as the beams and influences of the Earth, that it corrupt not in idleneſſe. And thus much of the order and dependance of theſe words.

Now

Now, for the form and argument of it, We ſhall ſee that the purpoſe of God herein, is partly to deck and trim up his work, and partly that it might be inriched with ſtore for profit and neceſſity; for nothing is good in reſpect of God, which is only *ſpecioſum videnti, niſi ſit commodum utenti*; therefore God would make it as well profitable as pleaſant, both for man and beaſt, *Pſal.* 104. 14. and prepare and make all things ready and fit for life, before he made living things. Which courſe we ſee uſuall and agreeable to nature; for God provideth ſtill breaſts full of milk before the Child be born: And it is the manner and courſe of men in the world, before they will come to dwell in and poſſeſſe a houſe, they will firſt lay in their proviſion and neceſſaries for houſhold. The Argument.

So doth God deale in this place; He firſt taketh ordet for our diet and fare, the Flower of Meale for Bread, and the Grape for the Winepreſſe, out of the Herbe and the Plant, *Oſe* 9. 2. which *Moſes* calleth, *Deut.* 32. 14. *the fat of the Wheat, and the blood of the Grape*; thus he provideth for men in the Herbs and the Plants, and for beaſts he took order in that he left for Hay and for Paſture and Graſſe of the fields, *Pſal.* 104. 14. and *clean and good Provender for them, Eſay* 30. 24. All which he did that we might be kindled with the love of God, which hath been ſo carefull and provident for us. A good Pater Familias.

Touching the Decree, it containeth three parts, Firſt, the Decree it ſelf. Secondly, the Complement of it, *and it was ſo*. Thirdly, the Cenſure of God in his liking and approbation, that *it is good*. Of the firſt of theſe at this time. The Decree.

Wherein firſt of his ſpeaking again, When we ſhall conſider the virtue and force of Gods *dixit*, whereby he made and furniſhed all things, It muſt teach us, not *deſpicere terras*, not to look downward and depend on the Earth for food, nor yet *ſuſpicere ſtellas*, that is, not gaze on the ſtarres to truſt in them for fruitfull increaſe; but it teacheth us to paſſe beyond all theſe, and know that all theſe bleſſings of the Earth come from God and his word, which ſaith *Let the Earth bear forth, and it was ſo*, *non produxit terra antequam dixit Deus producat terra*; for the nature of the Earth was at firſt empty, in the ſecond degree dry and cold, which are *mortifera qualitates*, and will rather kill than quicken and keep any ſeed, herb, or plant: But notwithſtanding all this, if God call for a plenty, and ſay, *Let the Earth bear*, though there be no man to till the ground, no ſeed in the ground, no ſtarres to give influence, no means now ordeined to cauſe it, yet it will bring forth fruit in abundance: For at this time *Adhuc* Adam *fuit Adama*, that is, *Agricola fuit adhuc ager*, man was earth, and yet in the duſt heap; therefore man was not the cauſe that the Earth did bear fruit, neither were the Heavens and Starres any cauſe, for they were not as yet made; for the Sunne, Moon, and all the Stars, are Juniors to the Herbs and Plants, and the very Graſſe and Flower of the field Ancients to them all, *quid ergo aſtras aſtra*, ſaith one to ſtarre-gazers.

These plants and herbs are the influence, and starres and beams shooting out of the earth, as the Heavens hereafter have starres in them.

It is strange that *Theophrastus*, which never knew *Moses* writing, doth yet acknowledge this, That the earth brought forth all fruits meet for man and beast, before any living Creatures were on the earth. If then the fruits of the earth are not from any earthly cause, not from the earth it self, nor from man, nor from the starres, we must needs conclude that they come from this *dixit Deus*, by the blessing of his word willing it to be done; the truth of which God hath sealed and signed up to us, by two reasons, the first *St. Paul* pleadeth, 1 *Cor.* 15. 36.

The second part is the Censure of approbation, saying, *that it was good.* In the *Preach.* 5. 8. the wise man being a King doth confesse that the fruitfullness of the earth is so necessarily good that no man, no not the King himself, can live or continue, but must miserably pine and perish without his fruit; and therefore *St. James* 5. 7. the Apostle calleth them, *the precious fruits of the Earth*, for which we wait as the hope of our life. There are three goods, as I told you before, *honestum, utile, jucundum*, each of which contain in them a double goodnesse: All which three pair of several goodnesses we shall see in the earth *Bonum honestum*, as a virtue morall which respecteth true justice, equity, and faithfulnesse; and on the other side, benignity, goodnesse, mercy, and liberality, which we shall see in the earth. In that good which is called *jucundum*, there is one speciall prerogative to delight and please the senses, as to be fair and sightly to the eye, sweet to the smell, pleasant to the taste, delightfull to the eare: So there is multiplicity of delight.

Bonum jucundum.

Bonum utile. For *Bonum utile*, there is *utile ferrum*, which we cannot be without, which is *durum telum*, and will break through walls.

Bonum honestum. The other, that is *Bonum honestum*, is such a profit which we may be without, but yet not conveniently.

For the first moral goodnesse, though properly it pertaineth to men, yet here it may be applyed to the earth, and a pattern of it may be seen there: For touching truth and fidelity, Commit any seed into the earth, it is more sure and trusty to keep it than man; therefore the Husbandman, having sowed his seed, sleepeth securely without doubt or distrust, *Mark* 4. 26. knowing that he dealeth with a most true, just, and faithfull Creature, which will safely *depositum servare*, and in due time repay and deliver his charge, and that not barely in the same measure that it received it; but that which is the second point, it will repay, besides the principall, great increase very bountifully with great liberality, *Psal.* 72. 16. *A handfull of Corn shall be sown on the hills, and it shall bring forth a croppe, Esay: Every Corn*, saith Christ, *Matth.* 13. 8. *commeth up and bringeth his advantage, some thirty, some sixty, some an hundred folde*, every one will be manifold, *Gen.* 26. 12. So had *Abraham and Jacob an hundred folde increase*, and this increase and gain it speedily returneth; for it

is

is not dealt withall as Usurers custome is, that is, we take in bonds and obligations; but without constraint or exaction, of its own goodnesse and liberality, it giveth more, though it be *fructus indebitus*, that is, more than it owes us to repay any: but Usurers will not stand to mens gratefull return of recompence, but will binde men before they lend, that they may be sure of their harvest before hand: but we need not deal so cruelly with the Earth, for it will liberally give us, if we shall thankfully praise God the maker of it and us. So there is a justice in paying that which is committed with faithfullnesse without breaking or deceiving; and there is liberality and goodnesse, to repay with thankfullnesse more then is received. And this dealing if God see in us, which are of the earth, he will say *it is good*; for *bonum utile* hath two respects both for man and beasts; for that which is absolutely needfull. *Pabulum & latibulum*, *Esay* 5.6. for us *food and rayment* is *ferreum utile, and we must be content with it*, 1 *Tim.* 6.8. As for our food we have it of the Earth, it yeeldeth us for nourishment within and without; for our covering, if we respect our houses, for shadow and shelter in Sommer and Winter, we have all the matter from the Earth of which it is made; and for our neerest coverings which is next our skin, that we have of the Earth as well as our remotest shelter; therefore if these things be good for us, we see that the Earth and his fruit is well approved and censured by God, and we are to acknowledge it with thankfullnesse to God, *Numb.* 11.5. they confessed that their good estate they had in *Ægypt* came from the Earth, *It was well with us when we had our bellies full of flesh pots, Garlike, &c.* For medicine also to recover health, being lost, and to preserve it, being had, all come from the Earth, *Psal.* 47.12. It yeeldeth drinks, which are *refrigerium animæ*, and bread, which is *fulcrum cordis*, *Psal.* 104. 15. to preserve health and strength, *& creavit Deus medicinam, a terra*, saith the Wiseman, *Wisd.* 38.4. It bringeth a cluster of figgs for meat, and to be also a medicine to make a plaster for *Ezechias* Carbuncle, *Esay* 38.21. If the Art of the Apothecary and Phisition be good; if it be goodnesse to have health and strength, and to be preserved in it by meat and medicine, then the Earth is good, because the goodnesse of them come from thence: And this goodnesse of the Earth is not good and profitable only *filiis hominum*, but even *servis hominum*, to our beasts, fowls, and cattel; it bringeth herbs for the use of men, and for the service of men also, that is for beasts food, and fodder, and provender, which doth serve us, *Psal.* 104.14. we have *olera* for the pot, as I have shewed you, 2 *Reg.* 4.39. and grasse and hay for beasts; out of the herbes of the Earth we have for our use bread, and drink, and corne; and for their service which serve us, it bringeth pulse for provinder, yea in our grain God hath made in wheat meale flower for us, and the heave, chaffe, and bran for beasts. We must praise God for this goodnesse of the Earth, *Psal.* 147.8,9. *Bonum utile.*

For the other part, if we come to shelter or covering, Our outward farthest covering is the house, and our neerest covering is our gar-

ment, all which come from the earth, *Exod* 9. 31. the great and main timber and beams for buildings and ſtrength, and the fine grained timber for beauty and ornament, to ceale our houſes, come from the earth, *Jer.* 22. 13. 14. for wainſcot timber, *Hagg.* 1. 4. As we know both *Salomons* Temple and houſes came out of the fruits of the earth, *Jonas* gourd for ſhaddow and meat groweth out of the earth; alſo for inſtruments both of Muſick for pleaſure, or of occupations for ſervice, came from the earth: So that *pabulum & latibulum* is thence.

Jucundum Bonum. I come to *jucundum* for pleaſure of the eye: It is our delight to behold hills and valleys ſet orderly, with woods, ſprings and rivers, *Num.* 24. 6, 7. and *the Lillies for beauty exceed Salomon in his royaltie, Matth.* 6. 29. as our eye doth more willingly gaze at nothing more then this; ſo among our chief delights, we ſeek a pleaſant ſituation where we may have goodly proſpects, orchards and gardens, *Preach.* 2. 5. all the pleaſure and comfort we have in ſweet ſmells and odors come from the earth, *Pſal.* 45. 8. as *myrrhe, aloes and caſſia, camphire and ſpikenard, Cant.* 4. 13. for all come out of flowers and trees, &c. For the laſt, it bringeth *milk and honey, Exod.* 3. 8. *wine and oyle, Pſal.* 104. 15. *the fat of the Earth, and the blood of the grape, milk and fleſh*, immediatly doe come from the earth, as fruits for us.

Beſides theſe things for neceſſity, the earth bringeth forth manifold varieties of fruits for dainties and pleaſure, in ſo much as one ſaith, we ſit longer and with more delight *ſecundis menſis quam primis*, that is, at our banquet and junkets, than at our firſt part of our dinner for diet, need and hunger, but all is from the earth. In one word, to conclude, goe to the goodneſſe in Winter, and our fire and fuel is from thence, *Eſay* 44. 16. the good of the Spring, which is herbs and flowers; the good of Summer, which is ſhadows; the good of Harveſt, all fruits; the good of Autumn, the ſeed which is ſown: all come from the earth, which ſheweth *that it is good.* As we conſider the parts of the year, ſo if you marke the parts of every thing, you ſhall ſee them to be good: A goodneſſe commeth from the Roſes; Herbs and all Plants are goodneſſe from the ſtalk, another from the leaf, flower, ſeed, and fruit, both for diſtillation and other uſes; even the gummes which ſweat and drop from them, are good and profitable, and nothing ill that God made, whether we reſpect the goodneſſe ſeverally of every thing in his kinde, or of the goodneſſe of every part of them being divided.

Object. Only one thing commeth croſſe againſt this generality; *For, ſeeing many things are unprofitable, many evill and hurtfull, how can all be counted good*, annon Deus ſpinas pungentes, neccon ſuccos occidentes creavit? *for Thornes and Briers are an evill curſe, and Coloquintida and many things growing out of the Earth are evill, poyſonfull, and deadly.*

Anſw. The ancient Fathers, entring into this diſcourſe ſay, That the Sunne it ſelfe is not good to every one, for it hurteth ill eyes.

There

There are many things which are good only in their times and places, *Preach.* 3. 11. and in this respect there is nothing in their particular place and time, but hath a good use, though generally at all times, and to all persons it be not good. the barrenneſſe and bareneſſe of the earth God hath made to be good to us, and to a good end, namely, to be a whetſtone to move us to induſtry and diligence, and to keep us from idleneſſe: though thornes and bryers be ill *inter fruges*, yet they be good *circa fruges*, theſe *ſpina* are profitable and good *in ſepe* for defence, though *in ſulco* they be evill, and doe hinder the Corne. *Succus venenoſus, & occidens* are by the Art of the Phyſition and Apothecary made *Theriaca mundi*, the Treacle and purgation to expell and draw out all venome and poyſon. That *Colloquintida* which they ſaid was death and deadly poyſon, 2 *Reg.* 1. 39,40. is medicinable with us and commonly uſed in purgations, ſo is Vipers fleſh, &c.

But we ſtand not on this; but though they were not good for to ſhew Gods mercy and love to the Godly, yet they are good to ſhew his juſtice and wrath to the wicked, *Eſay* 10. 5. there are none but will ſay that rods are good and neceſſary in a ſchool; ſo are theſe things good to puniſh the wicked in the world, *Joel.* 2. 25. So that if there were nothing but this which *David* confeſſeth, *Pſalm* 119. 67. *Before I was troubled I went wrong, but now I keep thy Law; therefore it was good for me that I have been in trouble, &c.* It were enough to prove them to be good, becauſe theſe Armies and Hoſts of Gods diſpleaſure doe bring us to goodneſſe, *Joel* 2. 25.

But now for *germinabit tibi ſpinas*, *Gen.* 3. 18. that is, for thy ſinne and becauſe of thy diſobedience, the earth ſhall bring forth to thee thou ſinner: ſo that before we did ſinne there was none of theſe things that could hurt us, but were for our good; for, as God made us mortall and ſubject to corruption, yet it was Gods preſervative grace, which keeping him from dying and mortallity, that his duſt returned not to duſt; ſo the ſame preſervative grace ſhould have kept all *Adams* poſterity from any hurt of theſe things, if they had continued in integrity: Wherefore to conclude this, whether thornes and venomous herbs were created *in principiis ſuis* or *in ſemine*, for we hold both Creations, it is certain that they had been good, and could not have been hurtfull to them, if they had not ſinned, which we ſee by warrant; for thoſe men which were renewed to the Image of God, and were in Gods favour, all things did ſerve to their good, and no ill thing could hurt them, *Jam.* 5. 17. *Elias* could command Heaven to rain & not to rain, *Jam.* 5. 18. *Joſhuah* might by Gods permiſſion command the Sun and Moon, *Joſhuah* 10. 12. The three Children could not be hurt in the fire, raging and flaming, *Dan.* 3 27. Neither could the Lyons be evill to hurt him, *Dan.* 6. 22. The Viper could not hurt *Paul*, *Act.* 28. 3. If the faithfull drink deadly poyſon, it ſhall not hurt them, *Mark* 16. 18. and many ſuch examples are, *Heb.* 11 33. which ſhew that God giveth his preſervative grace to the Godly, by which they have ſuch a prerogative as *Adam* had in his innocency, when his corruptible duſt was kept from corruption, that it turned not to duſt again.

They

They which have Gods eyes and Image ſhall ſee this to be true, that the thing which is deadly to ſome, ſhall not hurt them; So that as all things are *clean* to the *Clean*, ſo all is *good* to the *Good* and *Godly*.

uſus ſpiritualis. Now for the ſpirituall uſe: And firſt we are put in minde of our homage to God, in ſerving and praiſing him for theſe earthly and temporall bleſſings, which we receive from him the only author and owner thereof; for many not knowing that their Wine, Oyle, and Corn, and other riches come from God, *Oſe* 2. 8. did give the glory and praiſe of them to Idolls, aſcribing the gift to others: If by theſe things we receive ſtrength and continue in health, we muſt remember our duty *to be thankfull, Ezech.* 11. 16. to 21. for ſeeing God hath opened his mouth for our good, ſaying, *Let the Earth be fruitfull,* and if now he ſtill *openeth his hands and fill us with his bleſſing,* it is our duty of gratefullneſſe to lift up our hands and open our mouths to bleſſe and praiſe his holy name; ſo theſe earthly benefits muſt be keyes to unlock and open our mouths to ſing ſome praiſe to him, *Jer.* 2. 31. God hath not been a Lord of darkneſſe nor a wilderneſſe to us, therefore we muſt not be as barren and unfruitfull ground to him, but yeild ſome fruit of our lives by obedience, and ſome fruit of our lips by thankfullneſſe.

uſus duplex. The uſe and profit of this, is firſt in regard of Gods word to the Earth, and then in regard of Gods word in reſpect of himſelf: For the firſt, we ſee that God ſpeaketh but once to the Earth, and it is ſufficient to move it to perfect obedience: But in the 22. *Jer.* 29. God is fain to ſpeake thrice, *terra, terra, terra,* before we can be brought to heare and underſtand, for our eares are more deaf than the ſenſeleſſe earth.

Gen. 1. *verſ.* 14. 15. *Poſt dixit Deus, Sunto luminaria in Expanſo Cœli, ad diſtinctionem faciendum inter diem & noctem: ut ſint in ſigna cum tempeſtatibus, tum diebus & annis. Sintque in luminaria in Expanſo Cœli, ad afferendum lucem ſuper terram:*

IN this Chapter God created the World; and being created, he perfected it; and being perfected, he furniſhed it: *Thus the Heavens and the Earth were finiſhed and all the hoſts of them,* the firſt verſe of the next chapter. *Auſtin* ſaith well, *Creata ordinavit, ordinata ornavit, creata ordinata & ornata ſeptimo die perfecit,* after the beginning was the perfecting, after the perfecting was the adorning, *tenebras fugavit, abyſſum exaltavit, terram diſcooperuit:* In theſe three following dayes is the beautifying of the Heavens, the Waters, and the Earth. God firſt began to create the Heavens; then he made the Waters, and laſtly the Earth. So he firſt beautifieth the Heavens, then the Waters,

Waters, and laſtly the Earth; that is firſt beautified which was firſt created.

Touching the Argument of this dayes work: The Heaven is as a Garden, the Fathers call the ſtars *cæleſtes Roſas*, heavenly Roſes: The Sun is as the general of the hoſte of Heaven, the Moon is as the Suns Lieutenant. The Sun is as the Father, the Moon as the Mother, & the Stars are as the Children. When *Joſeph* dreamed, *that the Sun and the Moon, and the eleven Starres did doe him reverence, and he told it his father*, Jacob *was angry ſaying, What! ſhall I and thy mother and thy brethren fall on the ground before thee? chap.* 37. 9. The Sunne ſeemeth as gold, the Moon as ſilver, and the Starres as many pearls. *God counteth the ſtarres, and calleth them all by their names, Pſal.* 147. 4. and in *Pſal.* 19. 4. *he hath ſet in the Heavens a Tabernacle for the Sunne, which commeth forth as a Bridegrome out of his Chamber, and rejoyceth like a mighty man to run his race: His going out is from the end of the Heaven, his compaſſe is unto the ends of the ſame, and none is hid from the heat thereof.* The Sunne, ſaith *Auſtin*, is a Bridegrome: *all the ſtarres with one conſent doe ſing praiſes unto God, Job* 38. 7. This is the ſumme of the Argument. Argument.

As for the words, in *Dixit Deus* is the Decree; then is the return; then the execution; then laſtly, the approbation.

Of *Dixit* generally. Some make this queſtion, *Why the lights were not brought forth before the fourth day, the three firſt dayes were without Sunne? God commandeth the Sunne and it riſeth not, he cloſeth up the ſtarres, as under a ſignet, Job* 9. 7. The queſtion is thus anſwered. Firſt he brings forth the things themſelves, then the ordinary means; the Plant is firſt, then the ſeed, the means of the Plant; the Earth is firſt, then is it furniſhed with herbs; the Heavens muſt be before the Starres; there was light the firſt day, but the Sunne was not before the fourth day. The Heathen ſaith, that *Sol eſt cor mundi*; and the Phyſitions ſay, the heart is not firſt framed in the body, but the liver, and after the heart. God, without any means, brought forth the ſecond cauſe, and by his power he brought forth the effects of the ſecond cauſe. *Ambroſe* ſaith, *Sol eſt mater, non author lucis.* The Heathen ſaith, that *deus eſt Plantarum*, the Sunne is the god of Plants, but *Rubus eſt ſenior Sole*, the Sunne is not the god of the ſilly Bramble. The Perſians, ſeeing nothing more glorious, did worſhip the viſible Sunne. The Ægyptians under *Orus*, the Romans under *Bacchus*, did worſhip the Sunne. The very Jews did erect Temples, and doe ſacrifice to the Sunne and Moon and the whole hoſt of Heaven; neglecting the ſervice and worſhip due to God, who is the cauſe of the Sunne and of the light. They be not only his everlaſting lamps; but, even as the Heathen ſay, they are his hammers to rarifie the Heavens: their influence is for the generation of Plants and Mankinde, they joyn *Homo & Sol, Sol & Planta*: The Sunne concurreth to generation, this Philoſophie teacheth and Divinity confeſſeth. Before God ſaid, *Let there be*, and *Let there appear to be*: He cauſeth being; *He cauſeth the morning to keep his* Queſt. Reſp.

place, Job 38. 13. The Sunne makes not only things to appear, but even, as it were, to be. *Spiritus incubans*, the ſpirit hatched the waters; and *dixit Deus*, the word of God, brings forth the light: *The Sunne of righteouſneſſe doth ariſe, and health ſhall be under his wings, Malachi* 4. 2. He cauſeth the viſible Sunne to ſhine upon the earth: Chriſt is the ſpirituall light, whereby the Heavens and all therein have their light. Chriſt is the Bridegrome in his marriage chamber, *Matth.* 9. 15. by whoſe permiſſion the Sunne commeth forth as a Bridegrome alſo out of his chamber, *Pſal.* 19. 4. Theſe lights, though they have no tongue to ſpeak unto us, yet by their beauty they poynt to our eyes, by their light they ſing the glory and praiſe of God in our ears.

1. The Lights. Now of the tenor: Wherein we will conſider three points, Firſt, the things themſelves: Secondly, the place: Thirdly, the uſes of them.

For the firſt. There was light before; theſe are not *lumina*, but *luminaria*, they are not lights but lightners. *Baſil*, upon the 1 *Ezech.* 4. ſaith, That the fire which was wrapped in the cloud, and the brightneſs that was about it, was the light of the Sunne: And *Miſcen*, upon the 14. *Exodus* 20. That the piller of the cloud, which gave light by night, was as the Moon. I wiſh, as *Chryſoſtome*, that you would rather uſe things manifeſt, than to be curious in things ſecret; although the ſchoolmen doe ſay, that the generation of theſe Creatures is a corruption of the former Creation, which cannot be; for corruption is a defect; and this is no corruption, but rather a perfection of the former Creation; and theſe latter lights are derived from the former. Light and day is not all one thing, and the Sunne is diſtinct from them both, the difference of them all *Paul* ſheweth in one verſe, *At mid-day he ſaw a light, paſſing the brightneſſe of the Sunne, ſhining round about him, Acts* 26. 13. This light was *lux vita*, there is *lux diei, & ſplendor ſolis*. The day and the Sunne are not one, ſo ſaith Chriſt, the day is the durance of the light: *luminare a lumine* is there diſtinguiſhed, for the Sunne is but the carriage of the light. the light and the Moon are diſtinct: the Moon every moneth leaveth her old light, and puteth on a new, after the conjunction. Neither the Sunne nor the Moon are light of themſelves, but the Sunne is the Chariot of light: *Paul*, in the 2. *Philippians* 15. wiſheth them *to be pure and blameleſſe, that among the wicked Nation they would ſhine as lights of the World. John* ſaith, *He was not that light, but he came to bear witneſſe of the light, John* 1. 8. It behoveth that in them which witneſſe this light, there ſhould be light, though they are not the light it ſelf; for otherwiſe they be *the blinde leaders of the blinde, Matth.* 15. 14. The Fathers doe call the Apoſtles *Apoſtoli lucis*. *Or* is one thing in Hebrew, *Maor* is another; *lumen* is one thing, and *luminare* is another; light is one thing, and that which giveth light is another. Things not durable ſhall be corrupt, and ſhall be brought forth: But when he purpoſeth a father matter, and a continuance as long as the world ſhall continue; as when he made the Heaven and the Earth, the Sunne and Starres, God ſaith *fit, let there be*: he ſaith

Light diſtinguiſhed from Sunne and Moon.

in

in the ſingular *ſit*; *luminaria* in the plurall, *let there be lights.* The Moon and the Starres are but as glaſſes, having no light in themſelves, but borrowing it from the Sunne.

The ſecond point of conſideration, is the place which is moſt convenient, in three regards. The firſt is in regard of God and his Wiſdome, who is the cauſe of them, and is above: *Where is the way wherein light dwelleth? Job* 38. 19. It is *ſurſum*, it is above. 2 The plaeing of the Sun and the Starrs.

Secondly, Their place is moſt convenient, in regard of their miniſtring of light to ſo large and ſpacious an houſe, as to the whole world: they doe hang in the Heavens as on a beam. 2.

Thirdly, By this means they are in ſafety, from the tyrannie and malice of man; for if they were in mens reach, they would pull the ſtarres from their place, and God from his throne. *Adam* did eate the fruit, though he were forbidden: *Gilead is a City of them that work iniquity, and is polluted with blood: Prieſts are murtherers in the high-way by conſent: there is villany in the houſe of Iſrael: there is whoredome of Ephraim, Oſee* 6. 8. But man cannot practiſe any of his envie againſt the ſtarres which are placed on high in the Heavens. So that the placing of them above in the Heavens, doth ſignifie unto us, that the cauſe of them is above the Heavens, and the effect of their miniſtrating, and the providence God had of their ſafetie. 3.

The third point to be conſidered is their uſe, which is manifold: The firſt is to ſeparate the day and the night, which is orderly to divide the courſe of time; for there is no beauty without order. The day and the night were before divided, what needeth God now to make a ſecond diviſion here? You muſt underſtand that there are two dividings, the one is a diviſion *in duo*, into day and night; the other is *inter duo*; the day is aſſigned to the Sunne, the night to the Moon: When the whole is parted, it is divided. The man in the 12. *Luke* 13. ſaid to Chriſt, *Bid my brother divide the inheritance with me*: So that a thing is divided, *cum ſeparatur, & cum ſeparatum diverſis aſſignatur*. The Sunne is, as it were, the ſurveyor of mens worke, the Moon and Starres are our watch-men when we doe take our reſt. *The Lord giveth the Sunne for a light for the day, and the courſes of the Moon and Starres for a light to the night, Jer.* 31. 35. By the aſcending and deſcending of the Sunne, we have our hours, our dayes, our ſeaſons: hereby we have dayes ſhorter and longer: and for that the Sunne had ſo many good qualities, and was ſo worthy a Creature, men of other Nations, and in times paſt, gave glory and worſhip to the Sunne, to it they did erect Altars, build Temples, and offered ſacrifice. 3 Their uſe.

But *non dominium ſed miniſterium dedit Deus Soli*. The ſecond uſe is for ſignes: *Homer* did ſay ſo much, that they were as ſignes to admoniſh us: It is good for Star-gazers, and out of this place they doe gather, that by the Starres they may foretell things to come. *Ambroſe* imputeth no fatall deſtiny, that cannot be ſhunned, to theſe ſignes, but rather that they are ſignes for direction. The Chaldees and the Perſians, did foretell by the conjunction of Starres, that

there ſhould be inundations, and that ſuch things are inevitable; but for the moſt part, even then when they ſaid ſhould be wet there was the greateſt drought: Hereby they caſt figures, and ſhew mens Nativities; but the Lord ſaith, *Jeremy* 10. 2. *Learn not the way of the Heathen, be not afraid for the ſignes of Heaven, though the Heathen be afraid of ſuch.* Moſt excellently ſaith the Lord, in the 44. *Eſay* 25. *I deſtroy the tokens of the Soothſayers, and make them, that conjecture, fools, and I make their knowledge fooliſhneſſe:* Their knowledge is fooliſh vanity, it is *inutilis querenti*, and *impoſſibilis profitenti.* No inevitable deſtiny is to be aſcribed to the Starres; for all that is, is in the hands of God. They are ſignes to the Husbandman, *by them God giveth him diſcretion to ſow and to reap in ſeaſon, Eſay* 28. 26. They are ſignes to the Mariners, to them which ſailed with *Paul* toward *Rome, nor Sunne nor Moon appeared for many dayes, Acts* 27. 20. They are ſignes to the Phyſition for his criticall dayes: The Sunne is a ſigne and as trumpet to the Beaſts, which when it riſeth, *they doe retire to their dens; and then goeth man forth unto his work, Pſal.* 104. 22. They are alſo ſpirituall ſignes and holy ſignes; *they that dwell in the uttermoſt parts of the Earth ſhall be afraid of thy ſignes, Pſal.* 65. 8. *The Sonne of man at the latter day ſhall be as the light of the Heaven, Luke* 17. 24. *God will then ſhew wonders in Heaven, and tokens in the Earth, blood and fire and vapours of ſmoake, Acts* 2. 19. So that theſe *lumina*, when we behold them, and think of the later day, are *ſigna pœnitentiæ*, they are *buccina pœnitentiæ*; from whence are certain influences, the Moon to the waters, the Sunne to the Earth. If God be pleaſed, ſweet is the increaſe of the Sunne, and ſweet is the increaſe of the Moon, *Deuteronomy* 33. 14. But if God be angry, then is it otherwiſe.

And *they are for ſeaſons*, they are ſignes for place, *Deut.* 4. 47. *Moſes* bids the Iſraelites *to remember the ſignes and Acts that God did in Ægypt, Deut.* 11. 3. They are for times, *to every purpoſe there is a time, Preach.* 8. 6. for oportunity is the very bud of time: They were for ſeaſons *in rebus ſacris*, in Gods feaſts and holy-dayes: *God hath appointed the Moon for certain ſeaſons, the Sunne knoweth his going down, Pſal.* 104. 19. By the Sunne the dayes are hotter and colder: The Moon is made to appear according to her ſeaſon, the feaſts are appointed by the Moon, the moneth is called after the name thereof, *Eccleſiaſticus* 43. The Moon is a direction of the Paſſover, every ſeventh day is the Sabbath, *ſtata tempora ſunt a Sole* in things civill: Faires, meeting and ordaining Magiſtrates is by *ordinata tempora.* The Moon hath a ſhort motion: the Sunne hath a great wheele for his whole courſe in a year, for his compaſſe by dayes: There is the morning Starre ſhining from the end of the night to the beginning of the day; the evening ſtarre, the end of the day to the beginning of the night: The Sunne in the day, the Moon in the night, are for their ſeaſons: the revolution of the Sunne is in a year, of the Moon in a moneth. The Sunne did riſe to *Jacob*, after he had wraſtled with the Angell, *chap.* 32. 31. The Paſſover was to be offered at Even, *at the going down of the Sunne in the moneths of Abib, Deut.*

Deut. 16. *begin.* So that the Sunne and the Moon are for ſeaſons, as it is in the 104. *Pſal. God*, ſaith *Job in his* 26. *chapter* 13. *Hath furniſhed the Heavens and framed the crooked ſerpent*, which is taken for the Zodiack. God ſaith to *Job*, *Canſt thou bring forth Mazaroth in their time, Canſt thou guide Arcturus with his ſonnes? Job.* 38. 32. The Sunne runneth about in a day; and in a year it goeth to each Tropick: *In acceſſu* begins the Spring; *in diceſſu* the Winter.

They are for illumination, to be a light, that is to give light; to be a light even at midnight. The Sunne is a light perpetually: when it is abſent from us, it giveth light elſewhere; to us it giveth light while we doe need it: It is for us, ſo that we may ſay to the lights *ſit vos non vobis*, they are for the Earth and for the Heavens: they are for lights in the Firmament, and to give light upon the Earth. *Sol eſt propter terram*, this is an honor to us, and humility in them. *The Sunne commeth forth as a Bridegroome out of his chamber, and rejoyceth like a mighty man to runne his race, Pſal.* 19. 5. So that it is for the Earth; it was made to ſerve and lighten the earth: take thou therefore heed, *leſt thou lift up thy eyes unto Heaven, and when thou ſeeſt the Sunne and the Moon, and the Starres, with all the hoſte of Heaven, thou ſhouldſt be driven to worſhip and to ſerve them, Deut.* 4. 19. It cutteth off their adoration; for *creavit eos in miniſterium cunctis Gentibus. Sol ô Deus eſt famulus, Luna eſt ancilla tua, ambo ſunt in miniſterium homini: Non ſunt conſervi, ſed ſervi hominum: Non ſunt cum terra, ſed propter terram.* Great then is their humilitie to us, which are ſubject to corruption, whoſe brothers and ſiſters are the very worms. So that the Sunne, in his very name in Hebrew, doth import that it is not *Deus*, but *ſervus hominum*: At *Joſhua*'s commandement *the Sunne ſtood in Gibeon, and the Moon in the valley of Aielan, Joſhua* 10. 12. *Iſaiah* ſhewed this ſign that *Hezechiah* ſhould reſtore his health, *he brought the Sunne back again ten degrees*; God then ſheweth great favour unto man, that can make the Sunne to ſtand ſtill and retire back again, 2 *Kings* 20. 9. Theſe Lights then were aſſigned to divide the day from the night; their Function is for the inferior Earth, and the ſuperior Heaven: they were ordained for the decking of the Celeſtiall part, and for the uſe of man, and laſtly, for the glory of God. They doe ſerve for the Earth, and they doe ſhew forth Gods praiſe, yea, *the ſtarres of the morning praiſe God together, Job.* 38. 7. *The Sunne, and the Moon, and all the bright Starres ſhall praiſe him, Pſal.* 148. 3.

For themſelves

Gen. 1. 15,16, 17,18,19, *Et fuit ita. Fecit enim Deus duo illa luminaria magna : luminare majus ad præfecturam diei, & luminare minus ad præfecturam noctis, atque ſtellas, Et collocavit ea Deus in expanſo cœli, ad afferendum lucem ſuper terram, Et ad præſidendum diei ac nocti, & ad diſtinctionem faciendum, & inter lucem hanc tenebras : viditque Deus id eſſe bonum. Sic fuit veſpera, & fuit mane diei quarti.*

BEFORE we have ſpoken of the Decree; now of the execution and of the return; of the cenſure or approbation, and ſo we will end the fourth day. Of them in order, *and it was ſo*; ſome ſay *fecit*, others *poſuit*; all the ſix dayes work ſtand upon theſe three joynts, *creavit, fecit*, and *ſint*.

It was ſo. *It was ſo :* This is the return and execution of Gods Decree; it is the uſuall eccho of Gods word, it is the Amen of that which proceedeth from his mouth : herein is the verifying of his edict, the power of his word, and the expedition of that he commandeth : Herein is the conformity of the return, and the commandement, and the continnance of that is commanded. Let this ſuffice for *and it was ſo*. For the continuance, God promiſeth to *David, I will ſtabliſh thy ſeed for ever, and thy throne from generation to generation, Pſal.* 89. 4. Theſe lights are placed in the Heavens where is no error, by his power they were made, he bringeth forth the innumerable hoſte of ſtarres by his word, the Lord biddeth *Abraham to look up unto Heaven, he biddeth him tell the ſtarres if he be able to number them, and he ſaid unto him, So ſhall thy ſeed be, chap.* 15. 5. For the expedition, *The Sunne rejoyceth like a mighty man to run his race, Pſal.* 19. 5. He runneth a long race in a ſhort ſpace : For the conformity in the Heavens, we doe daily pray *ſicut in Cœlo, in Terra, that Gods will may be done in Earth as it is in Heaven.* As for the conſtancy of the Heavens, it is circular, regular, and certain. *God did ſwear by his holineſſe, that he would not fail David, ſaying, His ſeed ſhall endure for ever, and his throne ſhall be as the Sunne before me, Pſal.* 89. 36. *Thus ſaith the Lord Jer.* 33. 20. *If you can break my covenant of the day and of the night, that there ſhould not be day nor night in their ſeaſons, then may my covenant be broken with David my ſervant, that he ſhould not have a ſonne to ſit upon his throne : But as the armie of Heaven cannot be numbred, neither the ſand of the Sea be meaſured, ſo will I multiply the ſeed of David. And it was ſo.* Eclipſes and Conjunctions are by their certainty : oh wonderfull is their immutability in their continuall mutability : by them is the differences of all times, of all ſeaſons. *It was ſo* even by the hand of God, by his hand they were made, they were placed. *Every good and perfect gift is from above, and commeth from*

from the father of lights, with whom is no variableneſſe, Iames 1. 17. The Earth is immovable, yet ſubject to alteration : the Starres are in their motion immutable : they were made to lighten the Earth, to rule the day and the night; they were not made to be adored. *Auſtin* maketh this dialogue between theſe lights and man, *Creator eſt ſupra me & te, qui fecit me & te, me pro te, & te pro ſe:* this is ſpoken by the Sunne : God made theſe lights for man, he made man for himſelf : *David*, in the 8. *Pſalme* 3. ſaith, *When I behold thine Heavens and the works of thy fingers, the Moon and the Starres which thou haſt ordeyned; What is man, ſay I then, that thou art mindfull of him? or the ſonne of man, that thou regardeſt him? Thou haſt made him little lower than God, and haſt crowned him with glory and worſhip : thou haſt given him dominion over the works of thine hands :* yet is he, by *Abrahams* confeſſion, *but duſt; The worms are his kinsfolk*, ſaith *Iob*; *The words of his mouth are iniquitie and deceit*, ſaith *David*, *Pſal.* 36. 3 *Creata ſunt omnia per Deum Patrem, ordinata ſunt per Verbum, ornata per Spiritum. His ſpirit hath garniſhed the Heavens, Iob* 26. 13. *Let all the Kings of the Earth ſing the praiſes due unto the Lord, Pſal.* 138. 5. *Auſtin* ſaith well, What greater obedience can there be, *dixit*, and *facta ſunt?* What greater love can there be then *quod pro nobis facta ſunt :* Oh therefore let all the Nations of the Earth be thankfull to the Lord, who hath made us and them, and them for us. Of what are they made? ſurely of ſomthing : *ſit lux*, that was of nothing; *fecit ſtellas*, that was of ſomthing : He created the form and formed the matter; *fecit* and *fuit* is not all one : the matter is the light, the Heavens is the form : *God hath ſtretched out the Heavens, which are ſtrong, as a moulten glaſſe, Iob* 37. 18. They are made, by the beſt opinion, of water and light.

Now what is made. Two great lights the Sunne and the Moon, which are as a great fire, and the Starres are as little ſparkles : as two great torches, and as many little wax candles : The Moon is leſſer than many ſtarres, according to Aſtrologie, which *Moſes* doth not impugne : though it be a leſſer body, yet is a greater light in reſpect of the ſtarres, and a leſſer in regard of the Sunne, and ſo ſaith *Moſes. Moſes was very great in the land of Egypt*, not great of perſonage, but great in favour, *Exod.* 11. 3. The greateſt Apoſtle is not taken in the quantity, but in the quality : the great men, are ſaid men of dignity, of account, that are in much favour. *Paul* counteth himſelf the leaſt of the Apoſtles, not as one of loweſt ſtature, but of leaſt deſert : *David* was great with God, not in that he had a large and ſpatious body, but for that God did love and favour him. So there is *alia gloria Solis, alia Lunæ, alia Stellarum; for one ſtarre differeth from another in glorie*, 1 *Cor.* 15. 41. Here he ſpeaketh of the lights, not of the celeſtiall bodies, wherein he ſheweth himſelf skilfull in the Mathematicks: *He was learned in all the wiſdome of the Egyptians, Acts* 7. 22. ſo that he could have diſcourſed among the Aſtrologers of the quantities of the celeſtiall bodies, but here by naming the greater and leſſer light, he doth inſtruct the very ſimple. The light

The Sunne and the Moon.

muſt

must be great, for the house wherein it must hang, is the whole world. There must be two, because they must serve for two seasons: they are *lumine impares*, because they are *usu impares*: There

The Sunne. is *luminare majus* and *luminare minus*: The greater is the Sunne, which is the President of the day: the Persians say that it is the lightner of all other lights, *luminare omnium luminum*, and that it is the Prince and Governour of light. The starres doe get up to the top of the Epicycle, in his absence they doe mourn, and meet him againe with joy in their Epicycle, for they doe owe allegiance to the Sunne. It hath two qualities, light to direct, and heat to cherish. *He is like a Bridegrome and like a Giant*, saith *David*: *Pulchritudinem sponsi videmus per lucem, vim gigantis per calorem*, saith *Austin* upon the 19. Psalm 5.

The Moon. *The lesser is to rule the night, At the rule of the Moon the Sunne doth not murmur, but it doth give place unto the Moon, being inferior.* Here is greater obedience and humility used then men doe use in this age; there is no obedience in the inferior to the superior, but murmurring and desire of equality: The Sunne hath the rule of the day, the Moon the dominion of the night, both are content: In Lordship there is no fellowship: Before this fourth night the three

The three first nights without light. nights had no light, but were meerly dark: The Moon now shineth in the night, it is the Sunnes deputy; In the night it is comfortable in the Sea by navigation, on the land by journey. The Moon by some is called *nocturnus Sol*; It is cold and moist, *My head, O my sister, is full of dew, and my locks with the drops of the night*, *Cant.* 5. 12. In the time of her rule is the time of ease and of silence. She hath a milde light; she shineth *lumine repercusso*, with a borrowed light. The day by the Sunne is hot, the night by the Moon is moist. The Sunne is in the world as the heart in the body, and the Moon as the liver: The Sunne draweth up, and the Moon dissolves.

The Starrs. Now of the Starres which God made. *He maketh the Pleides and Orion*, *Amos* 5. 8. they are the attendants of the Moon. *Praise yee*, saith *David*, *the Lord which made great lights, as the Sunne to rule the day, the Moon and the Starres to govern the night*, *Psal.* 336. *In the Heavens hath he put a Tabernacle for the Sunne*, *Psal.* 19. 4. The starres fixed have their tabernacles: *God that made the world, and all things that therein is; He is the Lord of Heaven and of Earth, he dwelleth not in Temples made with hands Acts* 17. 24. *The Israelites took up the Tabernacle of Moloch and the Starre of their God Rempham, figures which they made to worship*, *Acts* 7. 43. There are *stellæ erraticæ*, the Planets, and *stellæ fixæ*, the other six Planets have their light from the Sunne: Six branches came out of the golden candlestick in the temple, *Exod.* 25. 32. They had not only many Idols, but they had starres of their Gods, *Amos* 5. 26. *Siccuth* and *Chium*, their images in that chapter and 26. verse, are *Mars* and *Saturne*. *They called Barnabas Jupiter and Paul Mercurie Acts* 14. 12. *They have forsaken the Lord, and forgotten his holy mountain*, *Esay* 65. 11. *Yea Lucifer hath said in his heart, I will ascend into Heaven: Oh Lucifer how art thou fallen, which art the Sunne of the morning?*

morning? *Eſay* 14. 12. *Venus* is the morning Starre; the evening ſtarre is the Mace-bearer to the Moon, and the morning ſtarre to the Sunne. As touching the fixed ſtarres, God ſaith to *Job* in his 38. chapter 31. *Canſt thou bring forth Mazaroth in their time?* This Mazaroth is taken for the Zodiack: *Canſt thou guide Arcturus with his ſonnes?* The ſtarre Arcturus is the Northern Pole, in the tayle of *Urſa major*; in the Zodiack are the twelve ſignes, whereof one containeth many ſtarres: from thence there is a correſpondencie in *Aarons* garment and in the Temple. *It is the hand of God that hath framed ſerpentem incurvum*, the crooked Zodiack, *Job* 26. 13. *Galaxia* or *via lactea*, is held by ſome to be the paſſage of the Sunne; by others, the meeting of the radiations of many ſtarres, from thence is moiſture. There is mention of Orion and the Pleiades, *Job* 38. 31. Orion, when it appeareth, bringeth in Winter: ſweet are the influence of the Pleiades, *delitiæ ſunt Pleiadum*: When thoſe ſeven ſtarres appear, the ſame being in *Taurus*, they bring in the ſpring and pleaſant flowers. *It is even God*, ſaith *Job* the 9. chap. 11. *verſe, that maketh the ſtarres, Arcturus, Orion, and Pleiades*: And *Amos* 5 8. *In the dogge dayes the ſtarres of the nature of a dogge, doe rule.* Arcturus, as I ſaid before, is the Northern Pole, this ſtarre eſpecially hath a principall uſe for direction to Mariners where ever they goe; for Arcturus and his ſonnes is their chief mark, the load ſtone will ever look toward that. They have an uſe in their influence, which is eſpecially in the night. By Gods mercy the Mariner, by means of the loadſtone, ſhall know which way to ſayle, which ſtarre *Arcturus, with his ſonnes, the Lord doth guide*, *Job* 38. 32, As for the influence, *Sweet is the increaſe of the Sunne, and of the Moon*, *Deut.* 33. 14. *Regard yee mee not becauſe I am black, the Sunne hath looked upon me*, *Cant.* 1. 5. *Sol ardet, The Sunne burned up Jonahs gourd*, *Jonas* 4. 8. So the Sunne is for Gods juſtice as well as for his mercy; there is a pleaſant dew, and a mildew alſo. *Be thou faithfull, then ſhall not the Sunne ſmite thee by day, nor the Moon by night, the Lord ſhall preſerve thee from all evill*, *Pſal.* 121. 6. And as the influences of the ſtarres are ſweet in his mercy, ſo they are alſo the miniſters of his Juſtice: *The ſtarres in their courſes did fight againſt Siſera*, *Judges* 5. 20.

Now of the *poſuit ſtellas*, and as ſome ſay *dedit ſtellas*. God, ſay ſome, did give the ſtarres in way of dowry or a joynture: But the better ſort doe ſay *poſuit ſtellas*, that is, he ſet them in order. He hath not ſet them *tanquam in centro*, but *tanquam in circulo*, in excellent order. The Aſtronomers doe ſay, that the ſtanding of the Sunne and the courſe of all the ſtarres is in uneffable wiſdome: *The Sunne riſeth and goeth down, and draweth to his place where it riſeth; the winde goeth towards the South, and compaſſeth towards the North; the winde goeth round about*, *Preach.* 1. 5, 6. The Starres nor Planets could not be placed neither higher nor lower. 17 *Vulg. poſuit ſtellas.*

By the removing of the Sunne the corn, when it is ſowed, receiveth moiſture; at the ſpring it maketh the Corn to appear; it, by its heat, ripeneth the ſame. God, by making them, ſet them in order; he

made them after the Heavens: He made the Earth first, Herbs after; and the Sea before the Fiſhes; the leaves are after the Tree: *All the Hoſt of Heaven, ſaith the Lord, ſhall fall, as the leaf falleth from the Vine, Eſay* 34.4. They lighten the Earth, they are called *oculi mundi:* we doe ſee good and evill, and yet we doe doubt, but the light giveth diſcretion to diſcern; *but the light of mine eyes is not mine own, Pſal.* 38.10. By their light we number, we meaſure, and order the Earth: It receiveth no light by mans induſtry: this light is *lucerna pedibus*, by them God doth impregnate, and extracteth the fruits: they rule the day and the night, and they ſerve for the uſe of man. *Abimelech lay in ambuſh in the dark night, but he roſe as ſoon as the Sunne was up, to fight with Gaal, Judge* 9.33. So they have *imperium & miniſterium*, the evening and morning is ruled by the Starres, the night by the Moon, and the day by the Sunne, yet they doe ſerve the uſe of man: by the devotion of the Sunne the dayes are longer and ſhorter; by them the light is ſeparated from the darkneſſe; by the courſe of Heaven we have hot and cold dayes; the year, the moneth, the day, are reckoned and diſtinguiſhed by the Hoſte of Heaven, *Ezechiel* 31.1. The Moon in the full is the Summer of the Moneth, the conjunction is, as it were, the Winter.

They are to divide light and darkneſſe; this is for mans ſake in reſpect of the Creatures: The Sunne is the protector of man; and when he ruleth, it is the time of labour: but when the Moon ruleth, the night commeth and reſtoreth ſtrength: *Who may abide the comming of the day of the Lord? Maleach.* 3.2. darkneſſe is, as it were, the droſſe of light, the pureſt metals have their droſſe.

Now of the Approbation, *and God ſaw that it was good.* No evill is to be aſcribed to the conſtellation of any ſtarre; for all the ſtarres that God made are good: The good of the light is viſible, there is in it a morall goodneſſe; for *malus odit lucem, & quærit tenebras*: The Adulterer, the Theef, the Murtherer, are the Children of darkneſſe; ſo that in light there is a morall goodneſſe. Therein alſo there is a pleaſant good, *The light is a pleaſant thing, it is a good thing to the eyes to ſee the Sunne, Preach.* 11.7. Herein *bonum* and *jucundum* doe meet together. Falſhood and wickedneſſe dwelleth in dark places, but *veritas non quærit angulos. Fear was upon the Mariners when neither Sunne nor Starres in many dayes appeared, Acts* 27 20. But *Sol* and ſolace dwell together: they have *bonum utile.* Their uſe and profit is to light; the Sunne is *clavus vitæ*, by them we have direction to judge and diſcerne. Hereby is the managing of dayes and of nights, *alternatio temporum, & viciſſitudo rerum:* Hereby is a time to ſow and a time to reap; Hereby is confuſion of times avoided. So *God ſaw it was good* in all goodneſſe. *God maketh his Sunne to ariſe upon the evill and the good, and ſendeth rain on the juſt and the unjuſt, Math.* 5.45. So that the light is an argument of Gods goodneſſe.

The ſpirituall uſe: For Admonition.

Now we will give you ſome ſmall ſpiritual uſe. Out of them we may learn admonition of our end by their end; for *the Heavens ſhall be diſſolved, and folden like a book, all their hoſts ſhall fall as the leaf falleth from*

from the Vine, Eſay 34. 4. ſo that out of the book of the Heavens we may learn admonition, Let us not be *a diſobedient and gainſaying people, Rom.* 10. 21. but let us doe good under the Sunne *ſub bono ſimus boni.* For the proceeding, The courſe of the Sunne and the Moon is good, and ſtill in motion; Let not us then be idle, *non vivamus ignavos annos & vanos dies,* leſt that come on us which came upon the Ægyptians; *Pſal.* 78. *from Heaven God rained down Heavenly Manna, the wheat of Heaven, the bread of Angels,* as it is in the ſame Pſalme: *wherefore caſt off lying, and ſpeak every man truth unto his neighbour, Epheſ.* 4. 25. *Auſtin* ſaith well, *Cum occidit viſibilis Sol, occidat iracundia tua, ne occidat tibi Chriſtus Sol inviſibilis.* The Sunne and Starres are wonderfull works of God. *Ambroſe* ſaith, *Sapientes admirantur magna, ſtulti admirantur nova, ut cometas:* the Starres, the Sunne and Moon, are the veſſels of his goodneſſe. *David* ſaith, *When I behold the Heavens, the works of Gods fingers, the Moon and the Starres which thou haſt ordeined, What is man ſaid I, that thou ſhouldeſt remember him? or the ſonne of man that thou ſhouldeſt regard him? Pſal.* 8. 3. And as the viſible Sunne doth daily ariſe, ſo ſaith *Malachie, Unto them that fear Gods name ſhall the Sunne of righteouſneſſe ariſe, Malach.* 4. 2. Chriſt is this Sunne of righteouſneſſe: And *the Church is fair as the Moon, pure as the Sunne, Cant.* 6. 9. The Church is full of ſpots, but cleared by the Sunne of righteouſneſſe; the Church waxeth and waineth, and ſtill is renewed as the Moon: the words of the Prophet *is as a light that ſhineth in a dark place, untill the day dawn, and the day-ſtarre ariſe in your hearts, 2 Pet.* 1. 19. In the time of the Prophets was darkneſſe, but at Chriſts comming there was a perfect light: The knowledge of faith is as the morning light, which groweth lighter; the knowledge of reaſon is as the evening which groweth darker and darker. Admonition.

Out of the Heavens we have an uſe for imitation. The Sunne riſeth viſibly and continueth his courſe: We muſt continue in the good we have begun, we muſt learn courage of the Sunne, *which rejoyceth like a mightie man to runne his race, that we may ſhine among the crooked Nations as lights in the World, Philip.* 2. 15. that we ſhould not only have light in our ſelves, but learn by the Moon, the Sunne, and Stars, to give alſo light unto others. Imitation.

Men light not a candle and put it under a buſhell, but on a candleſtick to lighten thoſe in the houſe: Let your light ſo ſhine before men that they may ſee your good works, and glorifie your father which is in Heaven, Matth. 5. 16. Let the ſtreams of our light ſuccour the poor; be you liberal lights to the glorie and praiſe of Gods name: ſo ſhall we come from the light of the Sunne to contine in the everlaſting light of righteouſneſſe; *Then ſhall the light of the Moon be as the light of the Sunne, and the light of the Sunne ſhall be ſeven fold, Eſay* 30. 26. *This place hath no need of the Sunne nor the Moon to ſhine in it, for the glory of God doth light it, and the Lamb is the light of it; the people which are ſaved ſhall walk in the light of it; there ſhall be no night at all, Rev.* 21. 23. *Then ſhall the juſt men ſhine as the Sunne in the Kingdome of their Father, Matth.* 13. 43.

& ſic finiamus de luce, of the light, which light God of his mercy grant us all. Amen.

Gen. 1. 21. *Et creavit Deus Cœtos maximos : & animantia omnia repentia, quæ abundè progenuerunt aquæ in ſpecies ipſorum, omneſque volucres alatas in ſpecies ſuas : viditque Deus id eſſe bonum.*

Preached January 26. 1590.

HEREIN is the ſecond part of the work of the fifth day; Here is the return of the Precept. This is Gods water-work, firſt the creating of the great Whale, then of the ſhoale of ſmall fiſhes : It is ſaid *creavit*, and not *fecit* : you ſhall finde this word *creavit* in three ſeveral verſes only, of this chapter, in the firſt, in this, and in the 27. verſe.

Creation of Fiſhes.

Creavit. *Creavit* is applyed in the firſt to being; in this verſe to living; in the 27. verſe to underſtanding. In the holy tongue *aget*, in the firſt verſe, is *to be*; *Cara* is *to have life*; and *Sagar*, in the 27. is *to have underſtanding* : So that *creavit* goeth by degrees, from being to living, from living to underſtanding, which is the perfection of creation; the firſt of the Heavens, lacking ſenſe; the other of Fiſhes and Fowls, having life; the other of Man, having underſtanding. *Barha*, in Hebrew, in the firſt verſe, is not only *creare ex nihilo aliquid*, but *ex nihilo magnum quod eſt miraculum*. Artificers among their works have one eſpeciall, which they call their Maſter-peece : God in his creation hath in the Heaven one eſpecial Maſter-peece, namely, the ſhining Sunne, having his being from the Creator; he hath in the Water the great Whale, who hath life from above; He hath in the Earth Man his Maſter-peece, who from God hath his underſtanding.

The Maſter-peece.

Whales. Theſe Whales are the great monſters of the Sea: In creating them, ſaith *Ambroſe*, *Creavit vaſtitates & ſtupores : even at the ſight of him ſhall one periſh*, *Job* 40. 28. the Tunny is a great fiſh, the Whale is a great tyrant, *The great Leviathan God hath made even to play in the Sea*, *Pſal.* 104. 26. He hath made him, ſaith a Father, to be *veſtem maris*, a barre of the Sea, ſo great is a Whale : Sathan the tyrant of the world, is compared to Leviathan the tyrant in the Sea, *Eſay* 27. 1. *Æqualia habent montibus corpora*, ſaith *Ambroſe*. The nature of the Sea is to be *abyſſus*, theſe great Whales are *immenſæ moles in hoc abyſſo* : though he be huge, yet the Sea is deep; though he be ſtrong, yet the Sea keepeth him in warde : *Job, in his* 7. *chap. and* 12. *verſ. Am I a Sea or a Whale fiſh, that thou keepeſt me in warde* : the greatneſſe and ſtrength of a Whale is declared in the 40. of *Job*, the 20. verſe, to the 41. chapter : *He cannot be drawn with an hook; neither can his jaws be pierced with an Angle : thou canſt not fill a basket with his*

his skinne, nor the fiſh-panner with his head: And in the 4. chapter God ſaith *None is ſo fierce that dares ſtirre him up:* In the fourth verſe of that chapter it is ſaid, *A double bridle cannot hold him: Who ſhall open the dores of his face? his teeth are fearfull round about:* In the 6. verſe, *The Majeſtie of his ſcales is like the ſtrong ſheilds*: In the 9. verſe, *His neeſings make the light to ſhine; and his eyes are like the eye-lids of the morning: out of his mouth goe lamps and ſparks of fire.* In the 11. *Smoak commeth out of his noſtrils, as out of a boyling pot; in his neck remaineth ſtrength.* In the 15. verſe, *His heart is ſtrong as a ſtone, and hard as the nether mill-ſtone.* In the 18. *He eſteemeth iron as ſtraw, and braſſe as rotten wood; When the Sword doth touch him he will not riſe up: He laugheth at the ſhaking of the ſpeare; the Archer cannot make him flie: the ſtones of the ſling he accounteth as ſtubble.* In the 22. verſe, *He maketh the depth to boyle like a pot, and maketh the Sea like a pot of oyntment: when he foameth the depth ſeemeth to have an hoare and white head: He is made without fear; he is a king over all the children of pride.* This Leviathan is left here by *Job* for an Epilogue of Gods great works: He, like the Serpent in the 12. of the *Revelation* the 15. *caſteth out of his mouth waters as a flood.* This his greatneſſe is an eſpecial and infallible example of Gods ſtrength, who created him and his hugeneſſe.

Furthermore *he created all living and moving things in the Waters in great aboundance.* The ſmall fiſhes are not the ſuperfluity of nature ſaith *Ambroſe*: He ſhewed as much power in creating the ſmall fiſhes as the great Whales, *totidem ſyllabæ ad creandum piſciculos, ut ad creandum cætos: nec laborat Deus in maximis, nec faſtidit in minimis*: both are miraculous; there are *miracula magna & parva, & ſæpe parva ſunt magnis majora*, ſaith *Auſtin*: There is as much admiration in the ſmall ſhrimp as in the great Leviathan. Creation of all other Fiſhes.

Every ſoul is the matter of this creation, but not the body: At the reſurrection he will doe a ſtrange miracle, but this is a greater, for *plus eſt ut educat Deus animam viventem, quam ut reducat Deus animam viventem*: this is the miracle in this creation, that God gave ſenſe, life, moving to the fiſhes: The ſoul is diſtinct from the body; there is a ſoul and fleſh, *Eſay* 10. 18. the ſoul is diſtinct from life: *My ſoul is cut off though I live*, *Job* 10. 1. the ſoul is diſtinguiſhed from the breath, *Geneſis* 8. Living Soul. Soul.

Further, *every thing moving*, that moved of it ſelf: not one-way, as heavy things doe downward, and light things upward: not by any circular motion as doe the Heavens: but that moved all wayes, every way; and that moved as the ſhell fiſhes doe by expanſion. The moving in this place ſignifieth a gliding, applyed to fiſhes in waters, and worms on the Earth: there are other motions, as the flying of birds, the pacing foot by foot of beaſts, and of men. The ſenſe of fiſhes is dull, yet their motion is perfect and ſwift. If they had ſenſe only to feel their hurts, and not motion to avoid the ſame, God might have ſeemed cruell: It followeth, Moving of Fiſhes.

Which the waters brought forth in aboundance. Whole ſhoales of fiſhes doe appear by their motion, at the times of the year, upon the coaſts; Which the waters brought forth in abundance.

coasts; the spawns are infinite: the singleness of one word hath made such infinite numbers of fishes, that their names may make a Dictionary, and yet shall we not know all their names. When *Jacob* blessed *Joseph* and his two sonnes, he prayed *that they might grow*, as fish, *into a multitude in the the middest of the Earth*, *Genesis* 48.16.

In their kindes. It is to be wished that it were remembred, that *Salomon* did shew his wisdome in speaking of trees, of beasts, of fowls, and of fishes, 1 *King* 4. 33. there is diversity of kindes of fishes in *Deut.* 14. 9. there are clean and unclean, the fishes that had finnes and scales they might, but fishes without finnes and scales they might not eat: There are fishes of the Sea and of the Rivers, *Levit.* 11. 10. There are shel-fishes, and fishes covered with a skin, as a Lampree.

Diverse kindes of Fishes.

God made no such great fowls in the aire, as is the Whale, a fish, in the Sea, lest we should be in danger, and they fall upon our heads; and therefore even to the birds God gave wings, *according to their kinde*: flying is the perfection of the birds motion, the wings are the Instruments. *Volucres* are the birds flying with feathered wings; and *insecta* having wings, not any feathers, as the Bee and the Bat: There are wilde fowl and tame fowl, land fowl and water fowl.

Flying Birds.

They doe differ in the talent and in the beak, having crooked beaks and sharp talents, being sharp sighted, seeing their pray afar off; some water fowl having feet broad like an oare, and others talents sharp like a needle; some living in the water by the fishes, others living in the aire, having fishes for their meat, so living in the aire and by the water As Heaven and the Aire are joyned, the Comets in the one like the Starres of the other: Lakes are in the Land, and the Land in the Sea: Birds that flie in the Aire and feed in the Sea. So in divers respects there are divers kindes, both of fowls and of fishes.

Divers kinds of Birds.

Now of the approbation, *that God saw it was good.* Gods eyes were not dimme, for he said *they were good*, who knew they were good; There is, as we have told you often heretofore, *triplex bonum* in God, there is *bonum utile*: God hath said *these things* are good, *take then heed to the word of the Lord*, *Jer.* 2. 31. In God is also *bonum jucundum*: whereupon *David* in the 34. *Psal.* 8. saith, *Taste you and see how gratious the Lord is*: And in the 16. *Psal.* 11. *In his presence is the fullnesse of joy, and at his right hand there are pleasures for evermore.* In him there is also *bonum honestum*, for Mercy and Justice are throughout the Scriptures ascribed unto him.

The Approbation.

This goodnesse may be ascribed to the Sea in regard of it self, for Navigation; or in regard of the fishes: When *Moses* blessed the Tribe of *Zabulon*, he said, *they should suck the aboundance of the Sea, and of the treasures hid in the sands*, *Deut.* 33. 19. *the people remembred the fish which they did eat in Egypt*, *Numb.* 11. 5. When the people lusted for flesh, *being six hundred thousand footmen, Moses asked whether all the sheep and beeves should be slain? Or whether all the fish of the Sea should be gathered together?* the 22. verse of the said chapter. Christ, for the most part fed upon fish, unlesse it were at the Passover. Fish is good for all Nations, but especially for Islanders, who by nature should

The goodnesse of Fishes.

Bonum utile.

ſhould be *Ichthyophagi*, for fleſh came, and was tranſported unto Iſlands. Among the calamities denounced upon *Egypt* one was this, *That the Fiſhers ſhould mourne, and all they that caſt Angle into the River ſhould lament, and that all they that ſpread their nets upon the waters ſhall be weakned, Eſay* 19. 8. So that fiſh is good in regard of profit for meat; and the bones and oyle of thoſe which ſerve not for meat, are for other purpoſes very profitable. Further, by fiſhing and uſing themſelves to ſtorms, men are enabled to doe ſervice for their Countrie. When *Jacob* bleſſed his ſonne *Zebulon*, *Gen.* 49. 13. he ſaith, *Zebulon ſhall dwell by the Sea ſide, he ſhall be an haven for ſhips.* They uſed fiſhing, and by abiding the ſtorms on the Sea they got this profit, to be able men: *ſo that the people of Zebulon did jeopard their lives unto the death in the field againſt Siſera, when Ruben did abide among the ſheepfolds, Gilead ſtayed beyond Jordan, Dan remained in ſhips, and Aſher ſat on the Sea bank and ſtayed in his decayed Cities, Judges* 5. 18. *Zebulon is a tribe of account as well as Benjamin, Judah, and Neptali, Pſal.* 68 27.

Next for *bonum jucundum*, in them there is a pleaſant good: Fiſhing is delightfull to moſt that uſe it; and the taſte of many fiſhes is moſt pleaſant: the baſeſt fiſh, a ſhell fiſh, called *Purpura*, giveth our purples, the moſt ſumptuous and pleaſant colour, that which adorneth Princes doth come from a fiſh: whereupon it is ſaid, *aquarum eſt quod in regibus adoratur. Margarita*, the precious pearls that beautifie Princes robes come from the Sea. So they are pleaſant for meat to the mouth, and for colour to the eye. *Bonum jucundum.*

In them alſo there is *bonum honeſtum*: They are for examples to imitate: they are *ſymbola virtutum ut imitemur, & ſpecula vitiorum ut fugiamus.* Though they are dumb, yet will they teach us; yea *the fiſhes of the Sea will declare unto us the power of God, Job* 12. 8. we learn by them, not to have their dull ſenſe: the greater fiſhes eate the leſſer, *God maketh man as the fiſhes of the Sea, Abacuke* 1. 14. this ravening, and ſtill ſavoring of the ſalt water muſt be avoided. We are to follow the fiſhes in this, that they goe in ſhoals as in an army; they goe, as *Salomon* ſaith the Graſhoppers goe, *in bands, Prov.* 30. 27. Hereby we doe learn unity, which above all things we ought to follow. *The Kingdome of Heaven is like a draw-net caſt into the Sea, that gathereth of all kinde of things Matth.* 13. 27. The world is as the Sea; his word is the net; his Church is the ſhip; the Apoſtles are the Fiſhermen, *Matth.* 4. 19. Mankinde are the fiſh; the Heaven is the ſhore; Chriſt is the Pilot. Laſtly, the Whale is *ſymbolum reſurrectionis*, a reſemblance of the Reſurrection; for as *Jonas was three dayes and three nights in the whales belly, Jonas* 1. 17. *So ſhall the Sonne of Man be three dayes and three nights in the heart of the Earth, Matth.* 12. 40. Thus far concerning his Mercy, the other part is Gods Juſtice, wherein alſo they are good; As the Serpents and water Snakes are for rods to puniſh the wicked: *At the ſight of the whale we even periſh*, the end of the 40. chapter of *Job*. We will conclude then with *Ambroſe*, that *bonorum dulcedo, & malorum acerbitas nos trahit ad memoriam adorationis Creatoris*: *Viditque* *Bonum honeſtum.* *Caſus ſymbolum Reſurrectionis.*

Viditque Deus id esse bonum.

January 18. 1590.

The Fowls are good.

IN the approbation further, God saw that the fowls were good. If you consider profit, they are for meat: When the People murmurred for meat, *Moses* asketh *Whether he should kill all the beeves and sheep, or gather together all the fish of the Sea, Numb.* 11. 22. He forgot the fowls of the Aire, but *God sent them Quales in such aboundance that they were more then two cubits above the Earth*, the 31. of that chapter, They are not only for food in their flesh, but in their egges also: And as their flesh is for our eating in the day, so is their feathers for our resting in the night. Birds are profitable in warre and in peace: *In sagittis belli, & in calamis pacis*; their feathers are for arrows in time of warre for fighting, and their quills in peace for writing. *Ambrose* and *Basil* say they are profitable in destroying vermine and noysome things, as Owles. *Insecta*, as the flies are for baits: Cantharides are good in medicine.

Bonum utile.

Bonum jucundum.

Secondly, They are good if you consider pleasure: *Correct thy son*, saith *Salomon, and he will give thee pleasures to thy soul, Prov.* 25. 17. There is a pleasure in the taking of them by fowling to the meaner persons; and by hawking to Princes & the better sort. The springing of the Partridge hath been an old pleasure, 1 *Samuell* 26. 20. There is a pleasure in them to the eye: The wings of the Peacocks are pleasant; so are the wings and feathers of the Ostrich, *Job* 39. 16. There is a pleasure to the eare: the harmony of Instruments is but devised by art; the chirping and singing of birds *est naturalis musica mundi: The fowls of Heaven doe sing upon the branches, Psal.* 104. 12. as doe the Nightingale and the Larke, with other birds. The Navie of *Tarshish* brought among his other wealth unto *Salomon*, for pleasure, Apes and Peacocks, 1 *Kings* 10. 22. And when his Navie brought him his gold of *Ophir*, there came also Popengayes and Parrots, birds only for pleasure, in the same.

Bonum honestum.

As for *honestum bonum*, remember the little Bee. In birds we have matter of instruction for manners: Whereby we may learn matter to be avoided, and to follow. There are unclean fowls as well as clean: The unclean are described in the 11. of *Leviticus* 13. as the Eagle, the Vulture, the Kite, the Hawke, &c. The ravening of these fowls we may learn to avoid. In the little Bee we may learn labour and good order, good government: The Bees have the most ancient Common-wealth, banishing from their Hive the idle Drone; all good policie is also to be gathered from them. Of the Eagle we doe learn true nobilitie, by his soaring and mounting up on high, as *Ambrose* saith on the 39. of *Job* 30. *habemus animum sursum sapientem:* as by the renewing of the Eagles beak and strength, we learn to renew our wayes: look in the 1. of *Micah* 16. where the Prophet saith, *Make thee bald, and shave thee for thy delicate children, enlarge thy baldnesse as the Eagle:* Thence may you gather the pattern of true Nobility; for the naturall

turall hiſtory doth report, that the Eagle cauſeth the baldneſſe of his breaſt, the better to keep warm his young: all the evening, to keep himſelf the warmer, he getteth ſome bird, and ſleepeth upon it all night; in the morning he doth not prey upon it, but ſuffereth it to flie away: and becauſe the Eagle will be ſure not to meet that bird again, when he ſeeth which way it flyeth, the Eagle taketh ſome other way. God ſheweth his providence in the old Teſtament to the Ravens, in the Goſpel to the Sparrows; though the one be ravenous and the other baſe, two dozen thee half pence: See the 147. *Pſalm* 5. much more then will he regard man: *Sweet is the ſong of the Turtle, Cant.* 2. 12. We have an example in the Stork for kindeneſſe to his Damme. We learn ſincerity and innocencie from the Dove, *Matth.* 10. 16. And *Salomon* compareth, in the 1. *Canticles* 15. the Churches beauty to the eyes of a Dove. By the returning of the Swallow and Crane in their ſeaſon, as in the ſpring, we ought to remember to return from a ſinfull life: *The Stork in the Aire knoweth her appointed times: the Turtle, the Crane, and the Swallow obſerve their comming, Jeremy* 8. 7. *David*, the better to expreſſe his mourning and ſolitarineſſe, in *Pſal.* 102. ſaith, *I am like a Pellican of the wilderneſſe, like an Owle of the Deſart, as a ſparrow alone upon the houſe top.* In the Phenix laſtly may be reſembled the reſurrection: Our good is in their good.

Fowls alſo of ſome ſort are good for his Juſtice, ſome doe foretell calamity, and are the miniſters of deſtruction, *Ezechiel* 39. 17. When *Eſay* foretold his deſolation to the Citie, *It ſhall be a Court for Oſtriches, the ſhrich-Owle ſhall reſt there, the Owle ſhall make her neſt there, the Vultures alſo ſhall be gathered together, Eſay* 34. 14. God puniſhed the Ægyptians with ſwarms of flies, *Exod.* 8. 24. And the Canaanites with ſwarms of Hornets, *Deut.* 7. 20. By theſe little things God ſheweth his power: Then let us confeſſe *all riches, honour, and all we have is from God*, 1 *Chron.* 29. 12. Let us therefore meditate continually of all the works of God, with *David*, and ſay, *Meditabor omnia opera Dei.*

Et benedixit eis Deus, dicendo; Fœtificate, ac augeſcite, & implete aquas per maria, & volucres augeſcunto in terra. Gen. 1. 22.

IN this day are two Precepts: the firſt in the 20. verſe is the Inſtitution, and here the ſecond is the propagation. He doth not only command a being, but a continuing. This is a ſecond bleſſing not of nature, but it is Gods bleſſing *ſimile generare ſimile:* It is Gods bleſſing to open the wombs of ſome, as it is his curſe to cloſe the womb of others.

The propagation and conſervation of nature.

This Act in this verſe, is an Act of generation, nay of conſervation and preſerving: the Fathers ſay this is a creating of Nature, and the inacting the continuance thereof: this is *magna Charta Dei*, if I may ſo term it. The wheele of Generation began this day, which ſtill turneth, and ſhall till God ſtay it. By his extraordinary power, of nothing, he created ſomething: By nature, of ſomething, ſomething comes, for *ex aliquo aliquid fit*, ſaith natural wiſdom.

3 Poynts.

In this verſe are three points, Firſt, the Term or Phraſe; Secondly, the Tenor; Thirdly, a Proviſo.

1. The Phraſe.

God bleſſed.

For the firſt, *God bleſſed them*. *Benedixit* hath an affinity with *creavit*: In the Hebrew *Barath* is for being, and *Barak* for bleſſing: being and ingendring, *creuit* and *creavit*, have an affinity; *Benedixit Deus* is as much to ſay, God gave good words; *Dixit fiat, & eſt factum; bene dixit, & bene eſt factum*. Gods bleſſings are better than ours.

Mans bleſſing is verball.

God bleſſeth and man bleſſeth: Mans bleſſing is to wiſh well, as to ſay, *The bleſſing of the Lord be upon you*, or *we bleſſe you in the name of the Lord, Pſal.* 129. 8. Man bleſſeth God with praiſes, reverence, and with obedience. Our bleſſing is but fair words blown out of golden bellows, it is but verbal:

Gods bleſſing is reall.

God bleſſeth us otherwiſe, for his bleſſing is reall; for when God bleſſeth, *he leaveth a bleſſing behinde him*, *Joel* 2. 14. *deſtroy not the vine, for a bleſſing is in it*, *Eſay* 65. 8. our bleſſing is but of windie words. When Chriſt bleſſeth, a power went from him, he felt it goe from him in *Matthews* Goſpel. *David* termeth it *the dew of his bleſſing*, for that it ſoaketh to the root, and his curſe is like oyle. The eccho of Gods *benedixit* is *benefecit: bene precari & nihil præſtare*, is mans bleſſing: *bene precari & præſtare*, is Gods bleſſing. His bleſſings are infinite; *The water droppeth out of his buckets, and his ſeed ſhall be in many waters*, *Numb.* 24. 7. God is bleſſedneſſe it ſelf, Chriſt is called *the Sonne of the bleſſed*. But among all his bleſſings here is meant that which is ſpoken of *Gen.* 49. 25. namely *the bleſſing of the breſts and of the womb*, which is the power of fruitfulneſſe and of fertility. When *Iſaac* bleſſed *Jacob*, *the ſmell*, ſaith he, *of my ſonne, is as the ſmell of the field which the Lord hath bleſſed*, *Gen.* 27. 27. fertility is the bleſſing of God;

Fertility, Gods bleſſing.

maledictio Dei, Gods curſe of the Earth is barrenneſſe, *chap.* 3. 17. *For the ſinnes of the People maledictio depaſcet terram, the curſe ſhall devour the Earth*, *Eſay* 24. 6. The reſtraint of Gods bleſſing cauſeth barrenneſſe. The words of God (ſaying) before cauſed but effects: Here he ordaineth his Creatures not only his works, but to be cauſes and fellow workers with him: his bleſſings of this place are beſtowed upon all ſorts, *Gods righteouſneſſe is like mighty mountains*, *Pſal.* 36. 6. This word *Barak* is applyed to the knee, and ſignifieth, as it were mothers tenderneſſe to the Babe ſitting upon her knee: *Rachel* ſaith to *Jacob*, *chap.* 30. 3. *Goe in to her, and ſhe ſhall bare upon my knees*, where *barake* is uſed. When the Babes are upon their Mothers knee, they kiſſe them, they wiſh well, they cheriſh them: So doth God ſetting us on his knee, ſo that *blanda eſt in Deo matrum affectio*. Let then every tongue ſpeak his praiſes, let every knee bend, when God is named.

Saying.

Saying : As it is referred unto God, the very beasts doe understand Gods dialect and obey, *The Lord spake unto the fish, and it cast out Jonas upon the dry land, Jonah* 2. 10. *God commanded the Ravens to feed Eliah, and they brought him bread and flesh to eate,* 1 *Kings* 17. 4. *If the Lord doe but hisse, the flies from Egypt, and the Bees from Ashur, though they be dumb, shall come, and shall light in the desolate valleys, Esay* 7. 18. Saying.

The Tenor is tripartite. *Crescite multiplicamini, & replete aquas.* Growing is referred to quantity, multiplying to numbers: *Nec esse potest luxuries verborum* : things grow bigger multiplying by conjunction of male and female, filling the waters : For the place, all waters, the two first are for propagation, and to repleniſh the whole Sea, the pond of the World, *auxesis erat.* The Husbandman soweth the seed, *but God giveth a body at his pleasure, even to every seed his own body,* 1 *Cor.* 15. 38. Yet at length such is the increase, that the Corn serveth not only their Countrie, but for Merchandise they carry Wheat for other Countries also, *Ezechiel* 27. 17. whether thou sleep or wake thy Corn groweth : the growth of living things also is from God; for *who by taking care can adde one cubite unto his stature? Matth.* 6. 27. Learn there how the Lilies grow, *incrementum a Deo est.* Plants doe grow, *crescunt viventia* : But propagation is appropriate unto *viventia,* which is a ripenesse of generation, and an ingendring of the like. *He that findeth seed for the sower will minister bread for food, and will multiply your seed,* 2 *Cor.* 9. 10. there is for that cause distinction of sexes : God hath given seed to one in his loyns *ad gignendum,* to other a womb *ad pariendum.* It was God did with-hold from *Rachel* the fruit of the womb, *chap.* 30. 2. *If God be so pleased, there is no strength to bring forth, Esay* 37. 3. So it is a blessing to bring forth and to bring up; it is *benedictio uberum* to make the barren fruitfull. Filling the waters is a preservation of things multiplyed. 2. The Tenor of the 22. vers. *Crescite multiplicamini, & replete aquas.*

Edictum est hoc conservationis, it hath four parts. First, naturall love of the engenderer to the thing engendred. *As an Eagle stirreth up her nest, fluttereth over her byrds, stretcheth out her wings, taketh them and beareth them upon her wings, Deut.* 32. 11. yea even *the Dragons draw out the breast and give suck to their young, but the Daughters of my People is become cruel like the Ostriches in the wildernesse,* saith *Jeremy, Lament.* 4. 3. The Pellican pierceth her own breast to feed her young; it is a great blessing that the young ones shall know their Damms, however they be hatched, *as the Partridge gathereth the young which she hath not brought fourth, Jer.* 17. 11. The second point of their preservation is the natural and ordinary knowledge of their meat; As the Bee flyeth to the flower, the land fowl to the seed, the water fowl to the root; the Crab watcheth the Oysters gaping, he knoweth *pabulum & latibulum,* they know their place, *the Sparrow findeth her an house, and the swallow a nest where she may lay her young, Psal.* 84. 2. and therefore they make their nest hard without and soft within, *The Dove maketh her nest in rocks to be in safety, Jer.* 48. 24. The third part of preservation is, that they know their enemies : the Dove Four parts of this Conservation. 1. Naturall love. 2. The natural knowledge of their meat. 3. Knowledge of their enemies.

feareth the Kite, not the Swan; the Partridge the Hawke, not the Gooſe; and the fiſhes flie the Pike. The Bee hath knowledge of her ſting, therefore in her anger ſhe ſtingeth: the birds truſt ſome in their beaks, ſome in their talents, and the weak and ſimple Dove truſteth in her wings. They have knowledge of time & place; the Stork knoweth her ſeaſon; the Swallow never is ſeen but in the Summer; the Cock croweth certainly at his hours: *Ex Avibus eſt præſagium Cæli*; when the Crane taketh up a ſtone, and flies with it in his foot, it is a ſigne of a ſtorm.

4 Knowledge of their Medicines.

The fourth part of preſervation is, that they doe know their medicines. *The Eagle buildeth his neſt on high, as in a tower*: the Hawke to get her feathers flyeth with a ſouth winde, *ſhe ſtretcheth out her wings to the South*, *Job* 39.29. *Plameſcit vento Auſtrali*; the Swallow cureth her eye ſight by the Celandine; the Ibis teacheth us to take a gliſter; the Sea horſe learned us the blood-letting, for when he feeleth himſelf full of corrupt blood, he pricketh himſelf upon a ſharp reed.

3. The Proviſo

The Fowls only multiply.

Now of the Proviſo. He ſaith only, *The fowls ſhould multiply upon the Earth*, *fiſhes*, by ſhoals, *did fill the waters*, and the ſpawn of fiſhes covered the waters. It were dangerous and troubleſome if the fowls had ſo many egges as the fiſhes have ſpawns, *non eſt tanta volucrum luxuries quanta eſt piſcium*. God ſtill regarded man, he would not have the Aire peſtered, therefore he reſtrained them only for to multiply. *Sol & homo generant hominem*, ſaith Philoſophie: but Divinity ſaith *benedictio Dei & homo generant hominem, illa & piſces generant piſces, illa & aves generant aves*. It is his bleſſing that giveth food to the hungrie, cloaths to the naked, riches to any man, *It is not labor that maketh rich, nor ſtrength that getteth victory*, *Proverbs* 10. 22. *It is in vain for man to riſe early, to lye down late, and to eate the bread of ſorrow, for mans ſtate is in Gods providence*, *Pſal.* 127. *Children are the inheritance of the Lord, the fruit of the womb is his reward*, in the ſame *Pſal.* By ſtudy and Gods bleſſing commeth learning. Whether then you eat or drink, or beget, or whatever you doe, you doe it by Gods bleſſing. That this bleſſing of God toward us may continue, let us bleſſe and praiſe his name for ever. If our bleſſing of thankſgiving and praiſe doe aſcend, his bleſſings will deſcend, *ſic erit recurſus & decurſus perpetuus*.

Gods bleſſing.

Poſtea

Poſtea dixit Deus, Faciamus Hominem ad imaginem noſtram, ſecundum ſimilitudinem noſtram : qui dominetur in Piſces Maris, & in Volucres Cœli, & in Pecudes, & in univerſam Terram, atque in omnia Reptilia Reptantia ſuper Terram. Gen. 1. 26.

THAT is *St. Ambroſe* queſtion *Quamdiu diſcimus alias Creaturas, ignoramus autem nos?* Before you ſee that things created before, were for us : And now he createth us. The knowledge of names, the plenty of all things, *Eccleſiaſticus* 17. 2. the tale of dayes numbring the firſt, ſecond, and third, &c. are for reaſons capacity. This numbring of dayes is the Ephemerides and Chronicle to the Worlds end. God hath concealed his ſtrength from the horſe, yet hath ſhewed it unto man : After God hath compaſſed about the Heavens; after he had ordered the land and the Sea, he then created man, and then he foundeth the retreat, *Quod eſt actione ultimum, fuit intentione primum* ; for God had ſtill a regard of him : God ſaid thrice in the creation of Man, which hath a reſemblance of the Trinitie: There is conveyance of Gods grace to man, here is Gods Counſell for mans care. Februar. 4. 1590. The Creation of Man.

In this verſe we will conſider four things under four cauſes : Firſt, Mans efficient : Secondly, the matter : Thirdly, the form : Laſtly, the end in the ſimilitude of God, and in dominion over the fowls, fiſhes, and beaſts God hath made him a Ruler. Of them in order. 4. Things.

Firſt, There is a partition wall, there is a difference, between this work of man and all the former. The ſtile now is changed, *fiat & fit* into *faciamus* : God before was a Commander, now he is a Counſellor : *Quis eſt* (ſaith a Father) *qui formabitur, ut tanta ſit opus proſpectione* : Before with ſaying *ſit & fiat, facta ſunt* : but here in *faciamus* is deliberation, for that he now makes him, for whom all the former Creatures were made. The beaſts were made this day with Man; but here is the difference, *creata ſunt ambo eodem die, non eadem fide; eodem loco, non eodem modo.* God ſaid *producat terra, germinet herba; ſed dixit faciamus hominem. Auſtin* ſaith well, *Fecit alia præmiſſa ut procul ſtans, at hominem ut prope accedens, porrigens manum :* God framed man out of the Earth, as doth the Potter his pot out of the clay, *As the clay is in the potters hand, ſo is the houſe of Iſrael in Gods hand, Jer.* 18. 6. We are not only the ſheep of his paſture, but the ſheep alſo of his hands, *He made us and not we our ſelves.* Let us mark, to whom is this Precept directed? not the Angels and Elements. The Arrians and Jews doe ſay, that in the creating of man God conſulted with Angels, and had the help of Elements; which opinion is without all diſcretion: *For who hath inſtructed the ſpirit of the Lord? or was his Counſeller? Eſay* 40. 13. *Nec conſiliarium neque auxiliarium habet Deus.* Men are not the patern of the Angels, but the image of God. Some Jews 1. Mans efficient. *Faciamus.*

ſay here God ſpeaketh like a Prince in the plural number, denying the Trinity; but *Philo Judeus*, the beſt of the Jews, diſclaimeth that opinion. We ſay therein is expreſſed the Trinity. Princes in giving their Law uſe moſt magnificence. God at the giving of his Law ſaith *I am the Lord thy God, thou ſhalt have no other Gods but one*, in the ſingular number. In *dixit Deus* is the unity of ſubſtance; in *faciamus* is the trinity of perſons: In the treble *creavit* in this chapter; in the treble *dixit* in this ſixth day, is ſignified the Trinity of perſons. In the image and ſimilitude is the unity: In *noſtra* is the trinity; *dicit ad ſimilitudinem, non ſimilitudines*: This is plain both in the creation and in the regeneration by Chriſt, God in unity, man in the trinity. In creating man is great deliberation, it is a joynt work of the Trinity. Thus farre of the cauſe efficient.

The unity of God-head, and the Trinity of Perſons.

2. The matter of Man.

Secondly, Of the Matter. *God created Man*, or *Adam*, which is *nomen collectivum*, and ſignifieth Earth, the Matter of our creation. God in creating the Heavens *de profundis abyſſi exaltavit altitudinem Cæli*: And here man, a clod of earth, before perchance trodden *ſub pedibus beſtiarum, collocavit ſuper capita Angelorum ut in Chriſto. David* ſeeing mans baſeneſſe *Pſal.* 144. 3. ſaith, *Lord, what is man that thou regardeſt him? or the Sonne of man, that thou thinkeſt upon him?* and likewiſe in the 8. *Pſalme*, all before tend to honour and excellency; this work of ours ſheweth our own baſeneſſe, that we are but *fimus* and *limus*: the creeping worm called in Hebrew *Adama* hath alliance with *Adam, which man, who is but a worm*, as ſaith *Job, he confeſſeth himſelf to be vile, Job* 39. 37. In the 22. *Jeremy*, 29. the prophet exclameth ſaying, *O Terra, Terra, Terra. Adam* or Man is not every kinde of Earth, he is not ſandy, but of a ſerviceable and profitable gleeb; for he is for Gods eſpecial uſe, and made to his own likeneſſe. In Gods temple there was no tymber but of fruitfull trees, *aliquid Deus creavit ex nihilo, & hîc ex infimo maximum, at homo malus & otioſus ex aliquo facit nihil.* Though *David* were an holy man, *yet did he ſee corruption, Acts* 13. 36. *For man is of the Earth earthly, and born mortal, ſubject to corruption. Galen* the Heathen ſaith, that the Anatomy of a man is *Hymnus Dei*: He ſaith to the Epicure, take an hundred year to work but one part of a man, and thou canſt not mend it; for in man God hath been ſo abſolutely a work-man, that nothing in him may be mended. *Miranda fecit pro homine, ſed magis miranda in homine. I will praiſe thee, O Lord*, ſaith *David, Pſal.* 139. 14. *for I am wondrouſly made.*

3. The form of Man.

Thirdly, *The form of man in our Image, juxta ſimilitudinem noſtram*; though man be *de terra, & in terra*, yet he is not *propter terram*. God created his former Creatures *ſecundum ſpeciem ſuam, according to their kinde*: God createth man *ſecundum ſimilitudinem ſuam*. Man is *Microcoſmos*, ſo ſay the Heathen: but divinity ſaith he is *Imago Dei*: *in omnibus Creaturis veſtigia ſunt Dei, ſed in homine non ſolùm ſua veſtigia ſed imago ſua. Eſt enim non ſolùm opus ſed imago Dei. Miſcen.* upon this place, ſaith upon *Imago Dei*, that *in una hac voce innumeras habemus voces: Who ſo ſheddeth mans blood, by man ſhall his blood be ſhed*; the reaſon is this, *for in the image of God hath he made man, Gen.* 9. 6. So there

is

is no exchange of mens ſouls; *in imagine ſua, we are created without blemiſh. Now when Adam was an hundred and thirty yeers old, he begat a childe in his own likeneſſe, after his image, chap.* 5. 3. that was blemiſhed by his ſinne. Our perfection in the image of God is *eſſe conſimiles filio Dei*, for *we are predeſtinate to be made like the image of his Sonne, that he might be the firſt born of many Brethren, Rom.* 8. 29. *We are changed into the ſame Image from glory to glory*, 2 *Cor.* 3. 18. Perfect felicity is the Image of God, virtue is the way to this felicity, ſinne deformeth this Image in us.

Here is *Imago & ſimilitudo*: *Similitudo* is the *genus* and comprehends both: *ſimilitudo* is as a union in quality, here it is added as a perfection to the Image: the lineaments hereof by the Fathers are ſaid to be firſt, The eſſence of the ſoul is in the body, *in omni & unaquaque parte*, as God is in the world. Secondly, the ſoul is immortal: God is ſo. Thirdly, there is a triple power of the ſoul, Underſtanding, Memory, and Free-will. Underſtanding is every where, in Heaven, in Earth, in the deep, on this ſide and beyond the Seas; there is an ubiquitie of the ſoul, as of Gods preſence, every where. Memory, the infiniteneſſe thereof is as that of God, who is without limitation; *quæ eſt hæc immenſa hominum capacitas?* ſaith a Father; the will and conſcience cannot be bound, but it is free to think: ſo God what him pleaſeth, that can he doe. God, by his power, createth man, and maketh a natural World: And Man, likewiſe, maketh *artificialem mundum*, as ſhips for carriage, temples for ſervice, lights and candles as artificial ſtarres: *creavit etiam homo alterum quaſi naturam.* There is a primitive Image, which is *Imago nata*, that is, of Chriſt the Sonne of God: *Imago autem creata Dei* is of man: *Chriſt is the Image of the inviſible God, the firſt born of every Creature, Coloſſ.* 1. 15. *Zelem* in the original tongue is *nata Imago quæ eſt Chriſti*: *Tohar, creata Imago quæ eſt Adami.* In the Redemption Chriſt made himſelf as our Image, Man planted may fall, ſo did *Adam*; but being replanted by Chriſt, he cannot fall: *The firſt man Adam was made a living ſoul, the laſt man Adam was made a quickning ſpirit*, 2 *Cor.* 15. 45. *ad ſimilitudinem noſtram*; *Imago Dei eſt omnium hominum, ſimilitudo autem eſt paucorum*: the one is the bare face, the other is the robe royal: the one we have by eſſence, the other by virtue: the one by nature, the other by grace. We ought *to put off the old man with his works, and put on the new man which is renewed in knowledge, after the Image of him that created him, Coloſſ.* 3. 10. and love is the bond of perfectneſſe: ſo that knowledge is recommended in the Image, and love in the likeneſſe: which two are as the *Urim* and *Thummim* of the Law: Our ſoul is as a glaſſe to behold his virtues, and humble precepts, *Luke* 6. 27. In his ſimilitude to be as he is, as farre as we may. Hence have we a thankfull remembrance, that he will crown us with glory everlaſting, if we ſinne not againſt nature, and draw on, inſtead of his ſimilitude, *larvam Dæmonis*, the viſor of the Devil; *but put on the new man, which, after God, is created unto righteouſneſſe and true holineſſe, and give not place unto the Devil, Epheſ.* 4. 24. We have in us Earth,

Similitudo.

Imago Dei nata & creata.

Earth, in regard of the body, and Heaven in regard of the ſoul: in the one is time, in the other eternity. Chriſt calleth the Goſpel, *The Goſpel of every Creature*, *Mark* 16. 15. *Ambroſe* ſaith, *Voluit Deus in homine Terram & Cœlum, non ut Terra mergat Cœlum, ſed ut Cœlum elevet Terram: totum hoc eſt hominem ſe aſſimulare Deo:* Let thy inward thoughts and outward converſation be good and agreeable, for this is the end of all, *Fear God and keep his commandements*, this is the whole duty of a man; *for God will bring every work, with every ſecret thing, unto Judgment, whether it be good or evil, Eccleſiaſtes* 12. 13.

4 The end of Mans creation, to rule other creatures.

After God hath crowned man with knowledge and love, in the latter part of this verſe, he giveth him a Scepter, and maketh him Vicegerent over the Sea, the Aire, the Earth; over all the fiſhes, fowls, beaſts, and creeping things therein, bidding him *to rule over them: He brought before man the beaſts and fowls he had created, to whom Adam gave their names, Gen.* 2. 19. The Image is of perfection: the Similitude is in wiſdome; in knowledge, in the Sonne; in love, in the Holy Ghoſt; in power, of the Father. *Miſcen* ſaith, *Fecit Deus hominem nudum*, to ſhew that he needed the help of other Creatures for cloathing and for meat: Mans ſoveraingtie is to have at his command, and to ſerve him, the whole earth and the furniture thereof. If God bid him to rule over the fowls, fiſhes, and the beaſts, over the better ſort, then ſurely over the worſer: Yea, God hath made the Sunne, the Moon, and Starres, with all the hoſte of Heaven, to ſerve man, *and hath diſtributed them to all People, Deut.* 4. 19. *He hath given him dominion over the beaſts*, that is, the priviledge of hunting into what parts he pleaſe; *and dominion over the Earth*, which is the priviledge of Husbandry. Oh let us live after the ſimilitude of him whoſe Image we are; and let us not be like, nay worſe then beaſts, *pejus eſt comparari beſtiæ, quàm naſci beſtiam.* For *man, though he be in honor, he underſtandeth not, but is like to beaſts that periſh, Pſal.* 49. 20. We are here to note the obedience of the Creatures while man was obedient: and that the mutinie and diſcention between them, and their diſobedience to man, did ariſe by mans rebellion to God his Maker. When *Adam* ſtood, then the cattel, the fowl, and the beaſts of the field came and did homage unto man, and were content to be named by him, *chap.* 2. 20. But after his fall *fugiunt & fugant*; they ſome of them, flie from him, and other ſome make him to flie. Now we ſerve the cattel before they can ſerve us. This commeth to paſſe by diſobedience, by blotting (as much as in us lyeth) the Image of God: *Let then our own wickedneſſe correct us, and our turnings back reprove us; for know and behold that it is an evil thing and bitter, that thou haſt forſaken the Lord thy God, Jer.* 2. 19. It is Gods bounty to be created in the Image of God, according to his likeneſſe: Let therefore our care be, that theſe his great benefits be not beſtowed in vain by our own ſenſuality, leſt, by that means, we be caſt from his likeneſſe; *for at the firſt God created man without corruption, and made him after the Image of his own likeneſſe, Wiſd.* 24.

Adams diſobedience cauſed their diſobedience.

Itaque

Itaque creavit Deus Hominem ad Imaginem ſuam, ad Imaginem, inquam, Dei creavit eum : Marem & Fœminam creavit eos. Gen. 1. 27.

GOD S deliberation was in the former verſe : Here he entreth into conſultation : in this image his perſon is repreſented ; this verſe is the accompliſhment of the former. *Fuit ſic* was the return of the other dayes ; but he uſeth another courſe here, the three *creavit's*, iterated thrice, is a ſpecifying of great joy of God in this his work, it is, ſaith a Father, *triumphus Creatoris*. It expreſſeth the tender affection and dear love God hath to man : in a ſpeech of affection *Salomon* ſaith, *Prov.* 31. 2. *What, my ſonne ! and what, the ſonne of my womb ! and what, oh ſonne of my deſires !* *Paul* likewiſe raviſhed and carried away with this fervent affection, uſeth this treble iteration in the 2 *Cor.* 12. 2. *I knew a man in Chriſt above fourteen yeers agoe ; whether he were in the body I cannot tell, or out of the body, I cannot tell ; I knew ſuch a man, whether in the body or out of the body, I cannot tell, which was taken up into the third Heaven.* Others doe conceive, that God by this treble iteration, blew a trumpet to the Waters, Earth, and Heaven, that is, to all the World, that they ſhould all know that man was their Governor. Thus much for *creavit* in general, and the treble iteration thereof : Now we will conſider the eſpecials.

Februar. 6, 1590.

Three *creavit's*, in this verſe.

Faciamus was a word ſuſpicious, ſo that ſome thought God had the help of Angels ; but here by *creavit* the doubt is anſwered, that is was one by the Deity. *Imago noſtra*, was ſuſpicious, here *ad imaginem Dei, ad imaginem ſuam* taketh away the doubt. *Creavit* thrice iterated in this chapter ; the firſt is creating eſſence, the other life, the other underſtanding. *Creavit* is here thrice mentioned, for that all theſe three, eſſence, life, and underſtanding are in this one Creature *Adam* : He hath being, ſenſe, and reaſon, *eſt autem ratio anima animæ & pupilla animæ* : all which three are expreſſed in *chap.* 2. 7. *God made man of the duſt of the ground*, that is his eſſence, *and breathed in his face the breath of life, and the man was a living ſoul*, there is the perſon of God the Father in the creation : *All things were made by the word, and without it was made nothing, Joh.* 1. 3. So by this conceit Gods purpoſe is underſtood. Here the Fathers in treble iteration finde trinity of Perſon, in *creavit* unity of Godhead : The Image is for knowledge, the ſimilitude for love, and power is given him for execution. The minde or heart receiveth, *Deut.* 6. 6. the will affecteth, the power or dominion executeth. There is contemplation, affection, and action brought forth by this triplicitie. Now of the conſiderations apart.

This verſe hath three parts, the two firſt concern the ſoul, the laſt the

Three parts of this verſe. Two of the ſoul one of the body

the body, as is apparent: By the two branches of the ſoul, is ſignified a double care of the ſoul, and a ſingle care of the body. Our ſoul is *cœlum*, our body *cæmum*, the one heavenly, the other earthly. The opinion of the better ſort of Interpreters is, That God uſeth this often repetition for the better credence, ſaying, *ad imaginem ſuam, ad imagine ejus, cujus? reſpondet, ad imaginem Dei.* Man carrieth the image of God, not of *Cæſar*, not of the World; *Date ergo Deoque ſunt Dei.* The beſt ſort ſay it is for the emphaſis, for our learning and for our memorie, alledging the 22. of *Proverbs* 20. *Have I not written unto thee three times in counſells and knowledge:* It is *ad perpetuam rei memoriam. Jeremy* ſaith thrice, *Oh Earth, Earth, Earth,* in regard of our humiliation. Here *Moſes* ſheweth, that though in regard of our bodies we are Earth, yet in regard of our ſouls we are Heavenly. *To the peace of God we are called in one body, Coloſſ.* 3. 15. Chriſt took upon him our vile Image to redeem us. *The woman is of the man, the man is by the woman, but all things are of God,* 1 *Cor.* 11. 12. By ſinne we have loſt this Image, but fear to ſinne reneweth this Image, which who hath not, he is no man. But what is become of Gods likeneſſe, the Image is twice mentioned; but ſometime the Image is taken for the likeneſſe, as in the 3. *James* 9. *Men are made after the ſimilitude of God.* The Fathers take the ſimilitude for a perfection, not a generalitie. *St. Ambroſe* ſaith, *Eſt Imago quam habemus, eſt ſimilitudo quam quærimus,* The Butter-flie can be glorious, the Ant provident, the Waſp can revenge, but to think of God belongeth to man alone, whoſe Image he is. *Bernard* ſaith, *Imago quam omnis vivens habet, nullius eſt meriti, condemnatio eſt mundi, & per peccatum ſumus deformes ad imaginem ſecundum:* the beautifying is in the ſimilitude. Man is not *Imago Dei, ſed ad Imaginem Dei. Baſil* ſaith, the image is by nature, the ſimilitude by grace, for the ſimilitude is the perfection of the image. The image of God is knowledge: *The new man is renewed in knowledge, after the image of him that created him, Coloſſ.* 3. 10. In the likeneſſe is love, which is the bond of perfectneſſe, the 14. verſe of that chapter. This is to be created in the new man, in his likeneſſe of righteouſneſſe and holineſſe, theſe are the colours of this likeneſſe: and the oyle of theſe colours is truth, the which he poureth into us, *Luke* 10. 34. and ſo having this ſimilitude, man is perfect: But the Divel, envying this beauty, gave man a penſill of his own will, and had his colours of malice, vain device, and luſt, *and theſe drown men in perdition and deſtruction,* 1 *Tim.* 6. 8. But *Miſen* ſaith, While the Devil poyſoneth mens affections, let not reaſon aſſiſt Sathan, and his temptations are but bubbles. But if the conſcience and judgment of man be corrupted, thence commeth all the tranſgreſſions of Mankinde, then is their *agricultura peccati.*

Similitude & Image.

Of the bodie, Male and Female.

Now of the body, *Male and Female created he them.* The image of God is common to all, the ſimilitude to a few; this diverſity of ſexes is in regard of the fleſh *for there is neither Jew nor Grecian, neither bond nor free, neither male nor female, but yee are all one in Chriſt Jeſus,* Galath. 3. 28. *Male and female created he them, and called their name Adam*

in

in the day they were created, chap. 5. 2. There is in *Adam* the ſimilitude and the ſex, he underſtandeth things ſpiritual and things earthly, therefore he hath ſoul and body : He is as a Theater to behold God, and as a glaſſe to view Gods likeneſſe : He was created without corruption, *Wiſd.* 2. 23. *Only this have I found,* ſaith *Salomon, that God hath made man righteous, Preach.* 7. 29. Man is made ſtraight in reſpect of his body, wherein is reſembled the inward righteouſneſſe of his ſoul, *Ne habeamus ergo curvam animam in recto corpore,* let us ſtrive to be inwardly as God hath made us outwardly, that is, to have upright thoughts, and a ſtraight conſcience toward God and toward man. Mans ſtudy is not the care to preſerve Gods image : So that we carrie about us Gods image to be the condemnation of the World. We ſhould ſhew in our body the image of God renewed in us. There be thoſe that ſay, that God made the upper part of man and the Divel made the lower part; but God made man from the crown of the head to the ſole of the foot. *Moſes* therefore ſaith, *Male and female created he them,* both were made the ſixth day. The manner of making the Female is the 21. verſe of the next chapter, of the rib of *Adam* was *Eve* made; both Male and Female God made, *ſhewing,* in them, *his mercy unto thouſands.* The like did God *promiſing in the ſeed of Abraham all Nations ſhould be bleſſed, Pſal.* 105. Before *in dominentur,* they were both foreſeen. There is a difference of ſex in others, as in Birds and Beaſts, but the ſame is expreſſed only in the principall Creature. *Adam* was not *ex ſemine mulieris,* ſaith *Ambroſe* : He created *Adam,* and out of *Adam* he took *Eve. He created but one : and wherefore one? becauſe he ſought ſanctum ſemen, an holy ſeed, Malach.* 2. 15. He created not *Marem & Fœminas,* nor *Mares & Fœminam,* but *Marem & Fœminam:* So this is no refuge for Adultery, but it is the inſtitution of the holy eſtate of Matrimony : ſo that from thence iſſueth the holy ſeed. The Adulterers, *like pampered horſes, doe neigh after their neighbours wives, Jer.* 5. 8. *committing abhomination with others wives, forcing their own ſiſters, and their fathers Daughters, Ezechiel* 22. 11. but lawfull marriage begetteth children to God, not to the World. Before God created other his Creatures after their kinde ſeverally : but here God taketh the Female out of the Male, being both bone of the ſame, and fleſh of one fleſh, that ſo love might perfectly be grounded between them; *but as the woman is of the man, ſo is the man alſo by the woman,* 1 *Cor.* 11. 12. *Mulier eſt ex viro, vir per mulierem.* Man incloſed Woman in the Creation, but woman incloaſed man in the Redemption. *Jeremy* in his 31. chapter 22. ſaith, *The Lord hath created a new thing in the Earth, a Woman ſhall compaſſe a Man. Eve* came out of *Adam,* Chriſt out of the Virgin *Mary,* without any knowledge or copulation of the fleſh. Theſe are high myſteries, and works wonderfull; *The man was not created for the woman, but the woman for the mans ſake,* 1 *Cor.* 11. 9.

Male and Female.

Out of this verſe the obſervation of the primitive Church hath been, Firſt, in the Image of God is reſembled the eſtate of the Church, the Eccleſiaſticall eſtate. In *dominentur, let them rule over the Earth,*

Hence is obſerved the ſtate Eccleſiaſticall, Politicall, and Oeconomicall.

and Sea, the Fowls and Fiſhes, is the ground of a Common-wealth. Though Chriſt were abaſed, *yet all the Nations ſhall worſhip him : The Kingdome is the Lords, and he ruleth among the Nations, Pſal.* 22.17.18. The perfect are to rule the unperfect: the Man hath dominion over the Beaſts and all the Earth; this is the reſemblance of the Politicall eſtate. In creating them Male and Female, is the perfect reſemblance of the Oeconomicall eſtate of every Houſe and of every Familie.

Gen. 1. 28. *Deinde benedixit eis Deus ; & dixit eis Deus, Fœtificate, ac augeſcite, & implete Terram, eamque ſubjicite : & dominamini in piſces Maris, & in volucres Cœli, & in omnes beſtias reptantes ſuper Terram.*

Februar. 9: 1590.

THE ſecond ſpeech God here uſeth concerning man, is whereby he createth Mankinde, as before he created Man : For though creation be a great benefit, yet this is a further benefit of propagation or continuance, *God*, by *Nathan, promiſeth to David, that his Kingdome ſhould be ſtabliſhed for ever*, though *David* ſaid, *Who am I oh Lord, and what is my houſe?* 2 *Sam.* 7. 18. Though *Davids* people were ſmall, yet did God multiply them, and gave continuance to his ſeed.

The creating of Mankinde.

Propagation.

Two parts of propagation.

There are two parts of propagation, The one is to have an Heire, the other to have an Heritage, both are here given unto Man. Of them in order.

A Heir : an Heritage.

Adams Heirs are Mankinde.

God reſtraineth not his bounty unto theſe two *Adam* and *Eve*, *Eſay*, in his 49. chapter 6. prophecying of Chriſt, ſaith, *It is a ſmall thing to raiſe up the Tribes of Iſrael ; I will alſo give thee for a light to the Gentiles:* God giveth not the Earth to two only, for the Earth is too big for two; there muſt be many to inhabite it ; there be thoſe *that dwell in the uttermoſt place of the Earth, Pſal.* 65. 9. They only are not the two veſſels of his mercy ; there are more veſſels then they, *and that he might declare the riches of his glory upon the veſſels of mercy which he hath prepared unto glory, he hath called both Jew and Gentil, Rom.* 9. 23. By the multitude much glory is given to God : In the 26. verſe, was the planting of this principall work ; this is the watering thereof by his bleſſing. Creation and procreation are both bleſſings, yet ſeveral bleſſings ; all have the one, yet not all the other. Though the Eunuchs be as dry trees, yet God hath for them a bleſſing, *Eſay* 56. 3. Divers have their wombs cloſed : this is a reſtraint of Gods bleſſing. When the Prophet did even conſult what curſe God ſhould give *Judah* for their Idolatrie, he ſaith, *Give them a barren womb and dry breaſts, Oſee* 9. 14. When *Jacob* bleſſed his children, he ſaid to *Joſeph, He ſhall be a fruitfull bough*, that is, in the Hebrew, *a ſonne of increaſe, chap.* 49. 23.

As

As Gods curſe is a reſtraint of increaſe, ſo his bleſſing is the fountain of procreation, *bene voluit* is the fountain alſo of Gods *benedixit*; *For God hath created all things, and for his wills ſake they are, Rev.* 4. 11. Gods bleſſing is not *res voti*, as mans is, only to wiſh well, but it is as dew and oyle that ſoaketh to the bone.

Increaſe is an actual bleſſing, *An handfull of Corn is ſown, and the fruit thereof ſhall ſhake like the trees of Lebanon; the Children ſhall flouriſh like the graſſe of the Earth, Pſal.* 72. 16. So that Children are Gods bleſſing. God could at once, at the firſt, have filled the Earth with men, but God made one for that he would have an holy ſeed, for woman was out of the rib of man, *chap.* 2. 22. *God bleſſed them*, therefore the eſtate of Marriage is bleſſed; therefore *God made woman an help for man, chap.* 2. 18. The School-men ſay, *Eſt enim hæc benedictio remedii*, a bleſſing of remedy: this is a remedy for filthy luſt and concupiſcence: And therefore ſaith *Paul*, to avoid fornication, *Let every man have his wife, & every woman have her own husband, 1 Cor.* 7. 2. *Humiliata eſt benedictio.* This bindeth not every one to marrie; *Sermo eſt dans facultatem, non addens neceſſitatem*: this is no precept, but a power and faculty to increaſe and multiply. When God ſaid, *chap.* 2. 16. *Thou ſhalt eate freely of every tree of the Garden*, he bound him not as of neceſſity to eate of all, but gave him liberty to eat of any. Matrimony, ſome ſay, is a carnal filthineſſe, and full of ſinne; therefore they diſallow Marriage. There are ſome other ſay, that Marriage is a matter of neceſſity, ſaying that all muſt needs marrie; but both of theſe opinions are moſt wicked. God ſaid before to the fiſhes, *creſcite & multiplicamini & replete aquas maris*: and to the Birds *multiplicemur ſuper terram.*

Benedixit iis Deus.

Here *replete terram* eſpecially concerneth man. With the bleſſings wherewith he bleſſed Plants and Beaſts, he bleſſeth Man, and with more, ſaying, *Creſcite, multiplicamini, & replete terram*: By the firſt is given us ſtature; by the ſecond, power of iſſue; by the laſt, a power of plenty: He would not have man ſmall in ſtature, nor ſolitary in number; but he made him to fill the Earth. He proceedeth in a good courſe, firſt there is maturity; for before maturity there is no ſeed: after maturity and ability, he giveth him a will to multiply; wherein is a pleaſure: *Sara laughed ſaying, After I am waxed old, and my Lord alſo, ſhall I have luſt? chap.* 18. 12. She ſeeing her ſelf barren, *gave her maid Agar to Abraham for wife, chap.* 16. 3. God giveth a power unto man of the rains, God openeth the womb and moiſteneth the breaſts for propagation. When God had opened *Rachels* womb, *the ſonne which ſhe had conceived and born ſhe called Joſeph ſaying the Lord will give me yet another ſonne, chap.* 30. 24. So that *Joſephs* name is not reſtrained to one or two, but ſhe hoped to have further increaſe.

Replete terram

Every bird and fiſh had theſe words, *dixit Deus iis*: Though the words ſpoken here to man are the ſame, yet the accent in the holy tongue maketh the difference: But the expreſſing of the difference is in *dominamini*, after theſe three, which ſheweth the dignitie

tie of this Creature. Before it was ſaid to the other Creatures, *ſubjicimini*, be ye ſubject; but here it is ſaid to Man *ſubjicite terram*, which being added to the three former, maketh a great difference, which ſheweth man to be of a noble condition, being *ad imaginem Dei*, among whom God hath his Elect: Who ſhall not only *replere terram morientium*, but even *replere cerlum, id eſt, terram viventium. I ſhould have fainted*, ſaith *David*, *except I had beleeved to ſee the goodneſſe of God in the Land of the living*, *Pſal.* 27. 13. Even for mans ſake was the world created, and the *conſummatum* of the world dependeth upon them. *Baſil* and *Ambroſe* doe ſay, theſe words doe concern *Adams* minde, that he grew in the gyfts of the minde. There is a growing up in Chriſt, by faith and knowledge, to a perfect man, unto the meaſure of the age of the fullneſſe of Chriſt, *Epheſ.* 4. 13. this is to grow in favour and in wiſdome; applying the filling of the Earth to *replete terram viventium, nempe, cœlos*: And unto them that grew in theſe gifts, and doe perſevere to fulneſſe, *and overcommeth, God promiſeth dominion, that he ſhall be a pillar in the Temple of God, he ſhall have written on his head the name of God, the name of the new Jeruſalem*, *Rev.* 3. 12.

Subjicite terram.

The value of the benefit.

Now concerning the value of the benefit: it is a benefit to have iſſue, to have Heirs. When *Adam* ſaw the World, he named it a Globe. When *Adam* had a ſonne by *Eve*, he was called *Cain*, that is a poſſeſſion, *chap.* 4. 1. *Abraham* eſteemed it a great benefit to have an heir of his own loynes; therefore, in *chap.* 15. 2, 3, 4. *He ſaith to God, what wilt thou give me, ſeeing I goe childleſſe, and again loe behold, unto me thou haſt given no ſeed; the Steward of my houſe is this Eliezer of Damaſcus; wherefore loe a ſervant of my houſe ſhall be mine heir?* But God doth comfort him ſaying, *This man ſhall not be thy heir, thy ſeed ſhall be innumerable.* When *Jacobs* ſonnes told him that *Joſeph* was living, and governor of the land of *Egypt*, and ſhewed him the chariots which he had ſent for him, *Iſrael* ſaid, *I have enough, Joſeph my ſonne is yet alive*, *chap.* 45. 28. So then children are a comfort to their Parents and a ſtaffe to their age: they are a beauty to the Common-wealth; *The ſonnes growing up in their youth as plants, and the daughters as the corner ſtones graven after the ſimilitude of a Palace*, *Pſal.* 144. 12. They are alſo a ſtrength unto the Common-wealth, *As the arrows in the hand of the ſtrong man, ſo are the children of youth*, *Pſal.* 127. 4. The Prophet, in repeating the bleſſed eſtate of *Jeruſalem*, after the return from her captivitie ſaith, in the 8. *Zecharie* 5. *That the ſtreets of the Citie ſhould be full of children playing in the ſtreets thereof.*

An Heir.

To have Children.

The other is an Heritage.

The other benefit in this place is the Heritage, the latter part of this verſe. This is an approving of his former counſell; it is a Deed of gift of Gods Creatures of the Earth it ſelf, and an intayling of it unto man and his poſterity. The firſt is a tenure of the Earth, ſaying *ſubjicite eam*, and giving to man an intereſt in the furniture of the Sea, Aire, and Land. God he is the chief and abſolute Lord of all things, and over all things: *The Heavens are his, the Earth alſo is his, he hath laid the foundation of the World, and of all that therein is*, *Pſal.* 89. 12.

Subjicite terram.

God is the chief Lord of all.

The

The furniture alſo is his: *All the Beaſts of the foreſt are his, and the Beaſts on a thouſand mountains, Pſal.* 50. 10. *The glorie of Lebanon, the beauty of Carmel is the Lords Eſay*, 35. 2. The riches of the Earth, *the gold is his, and the ſilver is his, Aggey* 2. 9. God in his own perſon, in 41. *Job.* 2. ſaith, *that all under Heaven is his.*

But God here delivereth unto man poſſeſſion of the Earth and his Creatures, bidding him *to rule over them.* God reſerveth the Heavens to himſelf, *even the Heavens are the Lords: terram autem dedit filiis hominum, Pſal.* 115. 16. He giveth the Earth as it were in Fee-farm to the ſonnes of men. God, the cheef Lord of all things, maketh man ruler over the Earth, maketh the Earth (as the Germans doe ſay) a Countie Palatine. So that men are no uſurpers, but lawfull rulers: All titles in the Law, in Manors, Lands, and Dominions are from hence.

Mankinde hath the Earth, Sea, and the Aire in Fee-farm.

In *ſubjicite terram* are imployed theſe three, ſeiſing, keeping, and imploying of the Earth: *Jus eſt prima poſſeſſionis*, firſt, poſſeſſion was a right in the beginning: wherefore it is ſaid in the 11. *Deut.* 24. *All the places whereon the ſoles of your feet ſhall tread, ſhall be yours.* If two came together to one place, they divided the poſſeſſion by conſent, as did *Abraham* and *Lot, chap.* 13. 11. Or elſe they divided the ſame by lots, as in the 15. of *Joſhuah* 1. The Earth was at firſt, as a diſh of meat at a Table, where every man might cut where him pleaſed; but when one had cut forth his peece and layed it on his trencher, it became private, and it were injury to take from him, that is now his own by poſſeſſion. *God promiſed to the ſeed of Jacob, the Land of Canaan, the lot of their inheritance, Pſal.* 105. 11. For the Iſraelites, by their juſt carriage and honeſt converſation obtained the promiſe, and having injury offered them by the Canaanites, took revenge under *Joſhuah*, and poſſeſſed the Land *jure belli*. *Jacob gave unto Joſeph, at his death, one portion above his brethren, which he got out of the hands of the Amorites by the ſword and by the bow, chap.* 48. 22. The right he had, was by the ſword and by the bow, and this was his own. That the former world had by juſt warre and ſubduing of Tyrants, was a right. If we winne a Countrie where no habitation hath been, or which hath not been habitable for wilde beaſts, by chaſing from thence the beaſts, and by ſubduing that Countrie, it becommeth our own by *ſubjicite terram*. When the moſt high God divided to the Nations their Inheritance. When he ſeparated the ſonnes of *Adam*, *he appointed the borders of the people, according to the number of the children of Iſrael, Deut.* 32. 8. *Every one had a mark-ſtone, to know their own ſeveral, Deut.* 27. 17. Thereupon ſaith the wiſe man, in the 22. *Proverbs* 28. *Thou ſhalt not remove the ancient bounds which thy fathers have made. David ſmote the Philiſtims and the Moabites, he ſubdued them and made them tributaries, 2 Sam.* 8. 2. *God hath aſſigned unto Mankinde the bounds of their habitation, Acts* 17. 26. *Iſraels poſſeſſion three hundred years was a good right, Judges* 11. 26. Thus much of Heirs and Heritage, concerning the ſeiſing upon others lands, and keeping their own.

Jus prima poſſeſſionis.

A compariſon.

Poſſeſſion *Jure Belli.*

The laſt point of *ſubjicite terram*, is the imploying, that is, to labor, turmoil,

turmoil, to break it up, to harrow and plough it; this is for Husbandrie, to dung it and manure it for pastures, to make houses and buildings for Architect, to make gardens and inclosures for solace. The mold also is to be imployed, as the sand, the chalk, the clay for the brick and tyle, is to be imployed. *Salomon*, when he builded the Temple, had great occasion to search quarries of stone, there were great and costly stones sent from *Hyram* for the foundation and beautifying thereof, 1 *Kings* 5. 17. God gave to man industrie whereby to finde the metals, also the riches of the Earth in the bowels of the same. God gave the Earth to man, God subdued it not for, but he bad man subdue it: *Subjicite eam, non dedit subjectam, sed subjiciendam.* God made man, not of loose sand, but of a molde, of gleeb to labour, not to be idle; and therefore *Adam*, in the state of his innocencie, *was put into the garden of Eden that he might dresse it and keep it, chap.* 2. 15. Man labored then not with sweat, for his labour was not laborious; for by mans transgression Gods curse came, *that in the sweat of his face he should eat his bread, chap.* 3. 19.

Dominamini. Now of *Dominamini. Plenitudo terræ est jam hominis. In dominio sunt hæc quatuor, usus, fructus, consumptio, & alienatio.* First for Use, we have power to tame some, as the Horse, for all his strength; yea even the Lyon, for all his courage; and the Elephant for all his hugenesse: Those which will not be tamed, we rule over them by imprisoning them. In regard of fruit, We have the wooll of Sheep, the teeth of Elephants, and the hors of Unicorns. For consumption, or spending, They are some unto us for meat, and others for medicine. In respect of alienation, we buy and sell them daily.

In use,

Fruit,

Consumption,

Alienation.

Over Fish, Birds, and Beasts. Further, Over what shall you rule? Even as it is in the text, *Over the fishes of the Sea*, by the Angle. Christ bids *Peter cast in his angle and take the fish, Matth.* 17. 27. Or by the net: Christ also bid *Peter let down his net to make a draught, Luke* 5. 4. Angling and fishing are to man both for profit and for pleasure.

And over the fowl of Heaven. By Fowling, by Hawking, by power or by policie, either killing them with arrows, or taking them in pits, or by snares, as in *Prov.* 7. 23. the 20. *Joshua* 13. *God for the Ravens and for the young birds prepareth their meat Job* 39. 3. So that the fowls and birds are to man for service, for solace, and their notes of musick.

And over every beast. This is indeed a large *Charta de foresta*: We are permitted and authorized hereby to hunt the wild beasts of the forest, and being hunted, to eate the flesh thereof, *Levit.* 17. 13. *Thou mayest eat flesh, even whatsoever thy heart desireth: Even as the Roe-buck and the Hart is eaten, so shalt thou eat it, Deut.* 12. 22, 23. There they were permitted the eating of all kinde of flesh; they might before eat the flesh of that they had hunted, as of the Roe-buck and of the Hart. It was *cara justitia* which they got by hunting; it was dainty meat unto the Hunter; *for unto the hungry soul every thing is sweet, Prov.* 27. 7. The Hunter had his snares, *Psal.* 91. 3. The Hound hunteth the Deer: both are serviceable unto man; there is pleasure in the hunting and chasing;

fing : the game is for meat when it is pulled down. We have rule over Horſes and Doggs, who ſerve us, though not to feed us. The Dogge defendeth our flocks from the Wolfe, our houſes from theeves, our bodies from injurie : the ſwiftneſſe of the Horſe helpeth our ſlowneſſe : the Elephant in battel helpeth our weakneſſe : the Sheep help our nakedneſſe, cloathing us with their wooll : the Oxe plougheth the ground, to give us bread, and eateth graſſe to be our food, he giveth his hide to ſhoe us ; and every thing that moveth in the Earth is for man. We finde great goodneſſe many wayes in the Bee, and in the Silk-worm ; *God ſaw*, man feeleth the goodneſſe of thoſe things God hath created. So that *ſubjicite terram* is the tenor of all Law, a giving poſſeſſion of inheritance : and *dominamini* is a rule and dominion given to man over the utenſils, the riches of the Sea, Land, and Aire.

There is here alſo obſerved by the Fathers, a ſpiritual Analogie in *dominamini*. In man there is a ſpirit and a ſoul ; in him there is alſo Earth : the cares of the body ought to be leſſe than thoſe of the ſoul, *eſt enim anima in homine cælum, corpus autem cœnum*, ſaith *Baſil*, *non ſit cœnum cœlo ſuperius, ſed ſit cœlum cœno ſuperius*, Let the ſoul have dominion over the body and the concupiſcence thereof ; the body is earthly given to luſt, anger, envie, pride. Here they admoniſh us to ſubdue theſe beaſtly affections, and to tame the ſavageneſſe of our corrupt nature. The whole nature of beaſts, and of birds, and of creeping things, and things of the Sea, is tamed, and hath been tamed of the nature of man ; *but the tongue can no man tame, it is an unruly evill, full of deadly poyſon.* : this place doe they allege out of the 3. *James* 8. And as *James* ſaith, *that the tongue ſhould be tamed from evil ſpeaking, malicious ſlandering, back-byting, lying, and diſſembling* : ſo ſay they (and that very well) that all the brutiſh affections ought to be tamed and ſubdued ; that ſo the ſoul might reign in the body, and the body be ſubject to the ſoul. A ſpiritual Analogie.

Præterea dixit Deus, Ecce dedi vobis omnes Herbas ſementantes ſemen quæ ſunt in ſuperficie totius Terræ ; omneſque Arbores in quibus eſt Fructus arboreus, ſementantes ſemen : veſtræ ad comedendum erunt. &c. Gen. 1. 29, 30, 31.

THIS is Gods third ſpeech, of this ſixth day, concerning man. The firſt in the 26. verſe, is of his power in creating him : The ſecond *dixit*, in the 28. verſe, is of his providence in preſerving mankinde : This third ſpeech is Gods further care for the nouriſhment of them whom he hath created and by propagation preſerved. In the 30. verſe God ſheweth his love to man, Februar. 11. 1590.

having before given unto man the beasts of the field, yet he giveth to his beasts their meat. The last verse is the closing up of the sixth day.

Mans meat. The Argument of the 29 verse is for provision for mans meat.

An Objection. Here ariseth a question made by some: *Man in the estate of his innocency was immortall, what need had man then of any meat?*

The Answer. True it is, that *Adam* was created immortal, yet having a possibility to be immortal: Thereupon the School-men say there is a double immortality, *posse non mori fuit Adami, mori non posse est Dei*; for Christ only, *who is King of Kings and Lord of Lords* hath this immortality, 1 *Tim.* 6. 16. which is bestowed upon us by way of reward through Christ our Saviour, whereby our nature is ingrafted in the divine nature of the second immortality; for *the first man Adam was made a living soul, and the last Adam was made a quickning spirit*, that is, bringing us from Heaven the spirit of life; *the first was of the Earth earthly, the second of the Heaven heavenly*, 1 *Cor.* 15. 45. *Adam* was created with a possibility of immortality; the part immortal of mans creation was from God; but through mans disobedience and ambition, when he did eat of the forbidden fruit of good and evill, *God shut him out of the garden of Eden, lest he should take also of the tree of life and eat and live for ever, chap.* 3. 22. whereby *Adam* was deprived of life; for it was said in the 2. *chap.* 17. *When in that day he did eat of the forbidden fruit, he should dye the death.* So that by mans disobedience man became mortal, who before, in the state of his innocencie, had a possibility of immortality, for then he had the Image of God perfectly, *but by sinne came death, per peccatum mors*: and so by mans transgression Gods Image was defaced; *for by one man sinne entred into the World, and death by sinne, and so death went over all men by this Adams sinne, even Babes were subject to death, though they had no actuall sinne, Rom.* 3. 12. *And life came to Mankinde through one that is Christ Jesus: As by the offence of one the fault came on all men to condemnation; so by the justifying of one, the grace abounded to all men, to the justification of life*, the 18. of the foresaid chapter: For, by him, *this mortall must put on immortality, this corruptible incorruption, for Christ swallowed up death in victorie, saying Death, where is thy sting? Hell, where is thy victorie?* 1 *Cor.* 15. 45. Man was not immortall by himself, but the life he had God gave him: In the state of his innocencie he had heat and moisture, which God breathed into him when he breathed life, *chap.* 2. 7. and therefore man needed even then food to preserve heat and moisture. Man before was immortall and his meat uncorrupted, but by mans fall, man became mortal, subject to death, so that both man and mans meat were corrupted; and *Adam* was a debtor to the flesh to satisfie his hunger. Before God said *Dominamini* all beasts and fowls were *peculium Dei*, Gods proper store: The trees and fruits were before, but this is mans warrant, To touch any thing, any tree, any herb, for their meat. Herein then more particularly we will consider two things, what God gave unto man, and to what end.

Ecce:

Ecce. Behold is a word of wonder, expreſſing a matter of wonder and Gods great love to Mankinde. *Ecce* (ſaith a Father on this place) *patentem & amentem Creatorem* : He is not only a Creator full of power, but even *a faithfull Creator*, 1 *Pet.* 4. 19. for behold, he is both mans Creator and mans Cator. *He viſiteth the Earth and watereth it, he maketh it very rich, and for men he prepareth corne*, *Pſal.* 65. 9 And he ſaith unto man *Deut.* 28. 4. *and* 5. *That if he obey God, bleſſed ſhall be the fruit of his body, the fruit of his ground, the fruit of his cattel; and bleſſed ſhall be thy basket and thy dow.* So that God provideth us corn for bread, and bread to eat. It is even God that giveth us life and meat, he maketh us and ſerveth us: *quis autem eſt major?* but who is greater, he that ſitteth at the Table, or he that ſerveth? is not he that ſitteth at the Table? And *I am among you* (ſaith Chriſt) *as he that ſerveth*, *Luke* 22. 27. God the great Jehovah miniſtreth unto man all that he needeth. *David* aſſureth himſelf that God will help and defend him, *Pſal.* 38. 22. from the hand of his enemies. *God made for man coats of skinne, and cloathed them*, *chap.* 2. 21. God giveth to men beds whereupon to take their reſt : *God will ſtrengthen him upon the bed of ſorrow, and turn all his bed in his ſickneſſe, then will God ſend him comfort*, *Pſal.* 41. 3. Thus much of *Ecce*, behold. *Ecce.*

He ſaith not *Ecce dixi*, but *Ecce dedi* : He opens his hand, not his mouth; he ſheweth his liberalitie which is wonderfull; it is a beholding of works, not of words : *Manifold are the works of God, the Earth is full of his riches*, *Pſal.* 104. 24. There is alſo a further thing; for he ſaith not *Ecce do*, but *Ecce dedi*, as much as to ſay, Oh man before you were born I provided for you all herbs and all trees, I reſpected you before you were, I had you in minde in all the dayes of the Creation; *Fecit, qua fecit omnia pro homine Deus* before he ſaid *faciamus hominem*; he made all things for man before that he made man, which ſheweth Gods care and fatherly love he bare to men even before man was. What ſhall I ſay hereof more but this, *Amor Dei erga hominem eſt antiquior homine.* *Ecce dedi.*

He giveth unto man every herb having ſeed, every tree having fruit, bearing ſeed; whereby he giveth us all grain, ſeed, corn, pulſe, ſpice, the grape, and other fruitfull trees. It may be objected, *That to eat of nothing but of herbs, and of trees, and of ſuch fruit as the Earth brought forth, were but a raw diet.* Well fare *Noah's* Table, for he had fleſh in great plentie for his meat, *Gen.* 9. 3 for as the green herb, ſo gave God unto him all things for meat : If God be our Cator, as he is liberall, ſo he will be frugall. *Eliah* was fed by the Angell *with a cake baked on the coals, and a pot of water*, 1 *Kings* 19. 6. *yet in the ſtrength of that meat walked he fourty dayes and fourty nights.* And ſurely unto *Adam* the trees of Paradiſe were better and more pleaſant than all the dainties of *Noahs* Table; for *the trees that were there were pleaſant to the ſight and good for meat*, *chap.* 2. 9. Theſe innocent meats were fit for the ſtate of innocencie, even unto this day the ſervice of delight is the herbs and fruits of the Earth; even then when fleſh was for meat, it was to be eaten without the blood, *the Hunter might eat that he had* Every Herb having ſeed, every Tree having fruit. *Adams* diet objected to be raw. Anſwer.

hunted. *Virgo terræ fuit herba,* blood corrupted the Earth, all meats are but *obſonia,* but ſawce, in reſpect of bread, which is the comfort of the heart if we be thankfull; for otherwiſe, though God give us our deſire, yet will he ſend leanneſſe into our ſoul, *Pſal.* 106. 15. By ſimples at this day the Phyſitions uſe to reſtore health. If God conveyed every herb, then every herb was meat for man: yea then ſo was the *Coloquintida,* which is called now *fel terræ,* and a vehement poyſon, yet *Eliſha* cauſed the people to eat thereof, and they had no hurt, yet they ſaid *that in it was death,* 2 *Kings* 4. 40. and *that death was in the pot: mors in olla* came by ſinne, it was not ſo from the beginning. Furthermore here is no neceſſity impoſed upon man to eat of all the trees, but a liberty is given him to eat of any. Some alſo make another objection: *If he might eat of all trees, then of the forbidden tree.* But the Fathers anſwer, That ſaying that gave to *Adam* every tree bearing ordinary fruit: ſuch were not the trees of knowledge and of life.

To what end Herbs and Trees are given Man.

The laſt point is, To what end God gave man herbs and trees. *Fuit ut ſint alimentum,* that they might be for meat, to have herbs and trees given, and that for meat are divers things; *There is a man, to whom God hath given riches and treaſures, and he wanteth nothing that he can deſire; but God giveth him not power to eat, thereof, but a ſtrange man ſhall eat it up,* Preach. 6 2. *Eliſha* told the King, *That he ſhould ſee with his eyes the great plenty that ſhould be in Samaria, but he ſhould not eat thereof,* 2 *Kings* 7. 19. *Though a man have aboundance, yet his life ſtandeth not in his riches,* Luke 12. 15. and therefore in that chapter, *what availed it the rich man to have much fruit, many barns, and much goods layed up for many yeers, when that even in the ſame night they ſhould fetch away his ſoul?* Then whoſe were thoſe things which he had provided? *Dedi vobis ut ſint in eſcam,* There is the fruition.

For fruition.

In eſcâ tria ſunt. The firſt is a content of the appetite, which avoideth famine; for *when God ſhall break the ſtaffe of bread, men ſhall eate and not be ſatisfied, Levit.* 26. 26. Sometimes alſo *the men of this world have their portion in this life, they have their bellies filled with Gods hidden treaſure, Pſal.* 17. 14. It is Gods curſe *to have ſown much and bring in little, to eat and not to have enough, to drink and not to be filled, to be cloathed and not to be warm, Aggey* 1. 6. The third benefit in meat is, that it nouriſheth, *While the fleſh was yet between their teeth, before it was chewed, the wrath of God was kindled againſt the people who luſted, and God ſmote them with an exceeding great plague, Numb.* 11. 33. *The meat of the wicked in his bowels was turned, he hath devoured ſubſtance, and ſhall vomit it, for God ſhall draw it out of his belly, Job* 20. 14. So that to eat, to be ſatisfied, and to be nouriſhed, are three ſeveral benefits; as to have and not to eat, to have and eat and not to be ſatisfied, to have eat and be ſatisfied, and not to be nouriſhed, are three ſeveral curſes and plagues. Some there are, who though they eat never ſo much or never ſo good meat, are ever lean; whereas others are fat, though their dyet be ſmall and of the baſeſt ſort: For though that *Daniel* and his fellows did eat pulſe and drink water for ten dayes, *yet at the end*

In eſca, tria.
1.
2.
3.

of

of the ten dayes they were fairer and in better liking than they which did eat of the portion of the Kings allowance, Daniel 1. 15. *God hath created meats to be received with giving of thanks, neither is any to be refused, being ſanctified by the word of God and prayer,* 1 *Tim.* 4. 5. So that in a word, as Gods benefits deſcend upon us, ſo our prayer and praiſes muſt aſcend up to God for the ſame.

Omnibus autem Beſtiis Terræ, & omnibus Volucribus Cœli, omnibuſque Reptantibus ſuper Terram, in quibus eſt anima vivens, dedi omnes Herbas virides ad comedendum : & fuit ita. Verſ. 30.

HEnce you gather that God provideth for men and for beaſts; for our Tables, and beaſts Mangers; which providence ſtretcheth to all that hath life in it ſelf. The beaſts being ours, we ſhould have provided them meat; but God herein ſheweth his love unto man: *Nunquid de bobus, & de paſſeribus cura eſt Deo?* God provideth fodder for the Cattel, and meat for the Sparrows, *he cauſeth graſſe to grow for the cattel, and herb for the uſe of man, Pſal.* 104. 14. *He giveth to Beaſts their food, and to the young Ravens that cry, Pſal.* 147. 9. The meat of Beaſts.

It may ſeem at the firſt ſight, that God alloweth men and beaſts the ſame dyet. Things planted and ſowed by Husbandry are for Men: but that which the Earth giveth of her own nature, without tillage, as *quæ ſunt ſpontanea*, are for Beaſts: The ſeed in Corne, the fruit in Trees is allowed unto Man, the ſtalks to Beaſts: So that there is not the ſame allowance unto both, although both had their allowance.

Et fuit ſic; *And it was ſo.* Some doe aske whether the Beaſts, as Lyons; the Birds, as Hawks, lived upon their prey in the ſtate of innocencie? Surely no; for they had herbs allowed them; the Lyon did eat graſſe as the Oxe: for if they had preyed ſo, then even in *Noahs* time he muſt have layed up meat in ſtore for the wild beaſts in the Arke: The wild beaſts were fed before with graſſe: The ravning and preying of ſavage beaſts came by mans tranſgreſſion. It is *Auſtins* opinion, That the Lyon did eat graſſe before the fall: *Eſay* prophecieth ſaying, *That at the comming of the Redeemer Chriſt Jeſu, the Lyon ſhall eat ſtraw with the Bullock, Eſay* 11. 7.

Tum inſpexit Deus quicquid fecerat, ecce autem bonum erat valde: ſic fuit veſpera & fuit mane diei ſexti. Verſ. 31.

HEre is a generall Survey of Gods works, and a generall approbation alſo. Before, when he did behold them ſeverally, he beheld them to be *good*; in this general ſurvey, behold they are *very good*, which is another degree of goodneſs. God, then when he had ſurveyed all his former works, and likewiſe Man, the accompliſhment of A generall ſurvey of all God had made. All were very good.

the reſt, he beheld in them an excellent harmony. Hitherto there was a ſtate of imperfection, but here God ſaw that every thing *was very good:* God here maketh a general muſter of all, and of Man the Captain Creature, *cui eunt cætera ut inſignia,* for man is the abridgment and accompliſhment of all the other Creatures: Good things joyned together muſt needs be very good, when that even ill things joyned together may be good: A theef is ill, an halter is ill, joyn both together they are good, that is, *bonum juſtitiæ.* Good things joyned together, having their Captain, are very good: Love is applyed to the heart, meat is for the belly: the head is the perfection of the body, and Man is the perfection of the Creation. God ſaw each day *bonum*; but when he ſaw man with the reſt, he ſaw that they were *valde bona: at ſummè bonus eſt ſolus Deus:* Man is the chief Creature: *cætera omnia ſunt propter vos,* 2 *Cor.* 4. 15. all other things are for mans ſake. *The Lord all things hath made* (ſaith *Salomon*) *for his own ſake; yea even the wicked for the day of evill, Prov.* 16. 4. ſo that God hath made *cætera propter vos,* the other Creatures for you; and you and them *propter ſe.* Then give praiſes unto his name, give him thanks for his loving kindneſſe; give glorie due to God unto him, that ſo by him we may have full aſſurance of future immortalitie.

Three things hence to be noted.

1. Hence we are to learn three things. That men would ſurvey their works as God doth here, how great and how excellent they are; this is perfect wiſdome and virtue, though commonly men ſet forth their rude works for perfect, without any ſurvey: For *Salomon,* though he were the wiſeſt man of his age, yet could he ſay, *that when he looked upon all the works that his hand had wrought, and in the travail he had laboured to doe, and behold all was but vanity and vexation of ſpirit, Preach.* 2. 11. When God ſeeth mans wicked wayes, *he will reprove him, and ſet them in order; to them that diſpoſe their way aright God will ſhew his ſalvation, Pſal.* 50. 21. This is a rumination and a conſideration of our works, which are unperfect, to reform them, and of Gods works, which being *good,* were, being accompliſhed, *very good.* Oh men glorifie God and follow him, he is the patern of goodneſſe it ſelf. Therefore *let men ſee and know, let them conſider and underſtand together, that the hand of the Lord hath done this, and the holy one of Iſrael hath created it, Eſay* 41. 20.

2. Secondly, Hence we learn to rectifie our judgments, and to ſee as God did ſee. Divers men have an itch in the tongue, who will finde fault in this or that which God hath made; this commeth to paſſe when men will ſeem to ſee more than God himſelf did ſee. When that God did trie every work of his here ſeven times in this chapter; *as for the words of the Lord, they are pure as ſilver, tryed in a furnace of earth, fined ſeven fold, Pſal.* 12. 6. So are his works alſo; and this is a bridle to our licentiouſneſs, to ſuſpend our judgment, and not to finde fault with Gods works. God hath ſaid *they were very good, habent ergo bonitatem etſi nobis ignotam.* Divers things are good in their place, divers in their time: Fire in the cold of Winter is good, in the heat of Summer it is not ſo good: Water in the Summer is good. It is Gods

curſe

curſe and a great griefe *to eat in darkneſſe, Preach.* 5. 17. In time things be good, *all things have their time, Preach.* 3. In a word let every one ſay thus with himſelf, God hath ſeen this or that good, I ſilly man cannot ſee it otherwiſe. *Omnia ſunt munda mundis, & ſic omnia bona bonis*, all things are clean to the clean, and all things good to the good. God createth good things, he ordereth evil things: the thing is not ill, but the ill applying is evil, not the power. There is *poteſtas ad inveſtandum.* if it be applyed to the Malefactor, it is even *bonum juſtitiæ. Sic non eſt dedecus culpæ ſine dedecore vindictæ.* God ſaith, *It ſhall be well with the juſt, for they ſhall eat the fruit of their works; but woe be to the wicked, for it ſhall be evill with them, Eſay* 3. The puniſhing the wicked and rewarding the juſt is good; *for we know that all things work to the beſt unto them that love God, Rom.* 8. 28. If any thing be amiſſe, the evill is in man, not in God: God hath made us good, but by *Adams* tranſgreſſion, and our daily ſinne, we are evill: *It is our iniquities that hath ſeparated between us and our God; it is our ſinnes that have hid his face from us, Eſay* 59. 2. *and Jer.* 5. 25. Say not then this is ill or that is ill, but ſay I am ill, and I am wicked. God, who made all things, could beſt ſee that every thing was *very good*: but either by ignorance or by ill deſert we are dymme ſighted.

Laſtly, For imitation we muſt ſee as God did, that we may ſee our works good; *Bonitas bonitatum, & omnia bonitas* was the ſtate of the firſt creation: By ſinne it was that *Salomon* ſaith, the beginning of the *Preacher*, that *vanitas vanitatum, & omnia vanitas*; and therefore let us be warie. Gods deeds were viſible, they were not good words only, but good gifts: let not us ſay only *ecce dixi*, but let our acts be good to the needy with *ecce dedi*: let us imitate God in that his goodneſſe. There are two good things come from man, the one in 2 *Pet.* 1. 9. *Knowledge, temperance, love, &c.* The other in the 4. to the *Philippians* 14. *to communicate to the afflicted: benefacite & communicate* is the ſumme of all.

So the evening and the morning were the ſixth day. In the former dayes there was creation of nothing, a diſpoſition and ordering of things created, and an adorning of things ordered: Here is an accompliſhment of all his works. God, before man was, obſerved the dayes and the number, but here he delivereth unto man the Kalender of times, which we have received and ſhall be received to the worlds end. The evening goeth before the morning: reſt is in the evening, labor in the morning, to the which man is ordained: After this his laſt work cometh the ſeventh day, the day of reſt. God he reſteth not in the waters, nor in the Earth; he reſteth not in the Heavens: but to conclude with the excellent ſaying of St. *Auſtin: Requieſcit Deus in homine, ut homo in Deo requieſcat*, God took his reſt in man, that man might take his reſt for ever with God: Which God of his mercy grant us all; to whom be all honor, glorie, and praiſe, world without end. *Amen.*

AMEN.

LECTURES.
Preached in Saint PAULS Church, LONDON.

Serpens autem erat astutus, astutior quâvis bestiâ agri quam fecerat Jehova Deus. Gen. 3. 1

HITHERTO hath been shewed at large the happinesse and perfection of *Adams* estate while he continued upright in Paradise. Now, lest any of us comparing our estate with *Adams*, and finding so great an alteration and difference between him and us; because he was holy, we corrupt with sinne; he was happy and blessed having all things, wanting nothing which might increase his happinesse, we miserable, subject to all calamities and distresses which may encrease our miserie; he without shame or sorrow, we confounded with them both: Therefore lest we should enquire how this Change and Alteration came to our natures, the Prophet in this Chapter will shew it us, that we may be out of doubt. Novemb. 1591.

As therefore we have had hitherto, the building, beautifying, and perfecting the Frame of all the world and of all the works of God: So now we shall see the ruine and lamentable overthrow of all, which Satan by sinne brought unto all. For whatsoever God hath done in the great world in generall, as it is set down in the first Chapter, or whatsoever we have seen excellent and glorious in the little world, which is in the state of man, described in the second Chapter: All that shall we see in this Chapter to be overthrown by the work and malice of the Devill.

At the sight and consideration of which Tragedy, as *St. Augustine* saith, all the Creatures, especially mankinde, ought with sighs and groanes to dissolve themselves into teares, to think of our and their utter and irrecoverable confusion, were it not for this which is annexed unto it, namely, the hope of the seed of the woman, promised to come at the fulnesse of time, to restore all things which were lost in Paradise, and to bring us a more excellent Paradise than that ever was.

The cause of all these evills which we see in us, and in the world, *Moses* here telleth us in the beginning of this Chapter, to be the verifying of that Propheſie which God ſhewed *Adam*, *Gen.* 2. 17. that is, *what time ſoever he ſhould ſinne, and breake the Commandement of God, he ſhould die*; that is, have all the Meſſengers and Miniſters of death ſeizing upon him, untill *death it ſelf, the reward of ſinne*, ſhould take hold on him; which firſt part of the Chapter we ſhall divide as *St. Paul* doth teach us *Rom.* 6. 1. into two parts, the firſt he calleth *peccatum*, the other *peccati obſonium*, that is, into the cauſe and nature of ſinne, and into the effect and puniſhment which followeth it: Concerning the tranſgreſſion, he ſetteth down firſt the temptation of ſin, in the firſt 5. verſes; then the preparation which is the ſinne it ſelf, in the 6. verſe; then followeth the ſtipend and hier of ſinne from that verſe unto the 15. verſe: In which verſe then the prophet ſheweth that God in juſtice remembred mercie; and as *St. James* ſaith, cauſed his mercy to triumph over juſtice in the promiſed ſeed, without which remedy *Adams* ſinne had been incurable, and his caſe and our condition had been moſt deſperate; whereas by this means, as *St. Auguſtine* ſaith, the Devills envy is *felix invidia*, and *Adams* ſinne is *felix culpa*, that is, falleth out to the greater glorie of all the elect ſonnes of God.

Now more particularly we are led to conſider two things in the temptation; firſt of all the perſons, both agent and patient, and then the allurements and inticements thereof: The chief in this temptation was the Devill and the Woman, and then in regard of conſent, *Adam* himſelf grew acceſſory and guilty thereof, ſo that there were three cauſes of ſinne: The chiefeſt Author of it was the Devill; the next is *Eve* the yeelder to him; the third was *Adam*, the conſenter to them both.

Serpents we know ſpeak not, for they were not made to reaſon and diſpute, therefore we muſt needs underſtand another high perſon beſides the Serpent, which ſpake in him, and uſed him as his Inſtrument and means to effect this evil deviſe.

And in this reſpect, the Devill is called *Rev.* 12. 9. *the old Serpent* as his name appellative, by which he was once called, and *Satanas Revel.* 20. 2. as his proper name, by which his ſubtill and malicious nature is made known.

As therefore the Devill craftily and cloſely did put into *Judas* head and heart by his ſuggeſtion, how to ſeek Chriſts fall and death *John* 13. 2. ſo doth he as ſlylie put into the Serpents mouth this temptation, by which he might betray the firſt *Adam* and bring him to death; and therefore as Chriſt truly, though not properly, called *Judas Satan* becauſe he ſaw the Devill uſed him as his Inſtrument; So by the ſame right and reaſon may we call the Serpent the Devill, becauſe it was he in this Serpent who did bring this thing to paſs.

If any doe aske why *Moſes* did not make mention of the Devil in all this Chapter? we may ſay, that it was *Moſes* purpoſe to perform the office and duty of a Hiſtoriographer, which is only to make a plain

plain and true report of the outward accident, and thing which was ſenſibly done, leaving the hidden and ſecret meaning and true underſtanding of thoſe things which are myſticall, unto his Interpreters and Expoſitors: For to this end, *Moſes* had ſome alwaies in Gods Church, which did not only read the letter and words of his writings, but alſo expound the true meaning thereof; and what Expoſitor is there, but by the conſequence of this ſtory, and by conference of the Scriptures, can otherwiſe underſtand this then of the Devill. Our Saviour Chriſt telleth us *that the Devill was a lyer and murtherer from the beginning. John* 8. 44. that is, he is the primitive and principall Author of all untruth and evill, therefore is he called that evill *Matth.* 13. 19. *and the deceiver of mankinde, Revel.* 12. 9. and therefore *Moſes* doth firſt deal with this evill one, and ſetteth him down as the chief author of this evill, under the form and name of a Serpent. Touching him therefore, we muſt know as I told you *Chap.* 2. 1. that when God is ſaid to make the hoaſt of heavenly Creatures, that then alſo he made the Angells, as *David* ſaith *Pſalme* 148. 2. *which Angells God made holy and good, to be his miniſtring ſpirits Pſalme* 104. 4. *but ſome of them kept not their firſt eſtate, Jude* 6. *but fell away from their holy and bleſſed eſtate in which they were made, and ſo there they became evill Angels reſerved in chains to everlaſting fire.*

Of this fall of Angells, *Job* ſeemeth to have knowledge *Job* 4. 18. God ſaith *he found folly even in his Angels.* Chriſt maketh mention of their fall *Luke* 10. 18. and the cauſe of their fall is ſaid to be ſinne 2. *Pet.* 2. 4. and the particular ſinne may ſeem to be pride, *Iſaiah* 14. 13. 14. *ero ſimilis altiſſimo,* for which cauſe that ſinne is called *morbus Sataniçus,* and as the wiſeman ſaith *initium peccati eſt ſuperbia;* But we will not curiouſly inquire what ſpeciall ſinne it was which cauſed his fall, becauſe indeed it is ſufficient for us to know in generall that ſinne was the cauſe thereof, that we may the more beware of it. He then being fallen, became not only an adverſary to God, which caſt him off for ever, but alſo an envious enemie to mankinde; for not being able to wreack his malice againſt God, he maliciouſly invented and attempted all the miſchief and evill he could againſt man, which was the Image of God, and the only Creature on whom God had ſet his heart and delight to doe him good: For as they which love the Father, cannot but love and ſhew kindneſs to his Children, which are deereſt to him, as we ſee in *Davids* example. So è *contra*, hatred and malice make evill mindes, to doe their enemies hurt and deſpite, even in the things which are moſt deer and precious unto them; ſo is the Devill ſaid to doe *Rev.* 12. 13. when he was not able to hurt the Woman, he purſued with hatred and rage her Child, which ſhe brought forth, and becauſe he could not reach to him (being aſcended) therefore he ſtill perſecuteth his Church which profeſſeth his name: By this means then the Devill became not only envious, but alſo an enemy to mankind; and to effect the plot of his miſchief which he had imagined, *Moſes* telleth us that he doth uſe the means and Inſtrument

of a Serpent, which was the ſubtilleſt beaſt of the field, of which we ſhall have occaſion to ſpeak the next time

Gen. 3. 1. *Serpens autem erat aſtutus, aſtutior quâvis beſtiâ agri quam fecerat Jehova Deus.*

THe perſons which concurred in this temptation I ſhewed were of two ſorts, firſt the Tempter, and then the Tempted; The perſons tempting are of two ſorts, the one plainly expreſſed by name to be the Serpent, the other neceſſarily implied, and to be underſtood, namely, *the old Serpent, which is called the Devill, and Satan, the deſtroyer and deceiver of mankinde, Rev.* 12. 9. ſo that we muſt conceive in this place, that *Satanus hic eſt perſonatus; & Serpens eſt inſpiratus*, the Devill is in the ſhape of a Serpent, and the Serpent is poſſeſſed with the Devill; for we know that Serpents cannot ſpeak and reaſon, therefore it muſt needs be ſomewhat in him: Herein then we ſee the diſpoſition of evill and damnible Spirits, who being fallen into miſerie, doe ſeek to draw all others into the ſame calamity in the which they are wrapped and plunged, for the Devill will not only *perire*, but alſo *perdere*, and therefore, as we ſee doth uſe all forcible means to bring it to paſs.

But becauſe he knew that he ſhould never bring about the deſtruction of man, ſo long as man ſhould be united and tied faſt to God in love and duty, obeying his will; therefore firſt of all he laboureth moſt ſubtilly to untie the knot, by diſſolving the Law and Commandement of God, through the tranſgreſſion of man: and thus much of the chief actor in this temptation, which is the Devill.

Now we come to the ſecond perſon, which is the means and inſtrument which he uſed for this purpoſe, namely, the Serpent.

Touching which, we ſhall ſee that the ancient Philoſophers and wiſe men of the world may ſeem to have had ſome knowledg, for they call the evill Spirit the Serpentine Devill, and a helliſh Fury in the form and ſhape of a Serpent, as if they had had ſome notice that he made choice of this Creature, eſpecially above other, to doe the greateſt miſchief to man.

In conſidering of the entrance of the Devill, poſſeſſing the Serpent, we muſt needs know, that if the Devill will needs tempt *Adam* unto evill, then he muſt of neceſſity doe it either with ſome inward ſuggeſtion or motion within, or elſe by ſome externall temptation and allurement without: But the Devill knew that *Adam* then, in that eſtate of innocency had no evill concupiſcence or corruption within, by which he might faſten any ill motion or ſuggeſtion, for his luſt and affections were not as tinder, that is, were not apt to take any ſpark of the Devills temptations, as ours are, for we are not only as tinder very prone to take evill; but as Gun-powder, which with every ſpark is wholy enflamed, and violently is carried away with the

the deſire of evill, his ſoul was not yet poyſoned, with the corruption of ſinne as ours are, therefore he ſaw that then there was no time nor place, to aſſault him with inward temptations or perſwaſions to make him doe evill, and therefore uſeth ſome ſenſible and external allurements to beſiege him without.

To this end therefore, he muſt needs appear in ſome viſible and ſenſible ſhape and reſemblance, and that muſt either be in ſome form and ſhape ſuteable & agreeable to *Adams* nature, or elſe in ſome other apparition and form unlike him, if he had appeared in ſome ugly and loathſome ſhape like to himſelf, he knew that though he could not be terrified with fear (being innocent) and therefore without fear, yet *Adam* and *Eve* would have contemned ſuch an inſtrument, and not have ſuffered him to have ſet abroach his aſſaults, for which cauſe his policy and deviſe was, to cover himſelf with a fairer maſk and vizard, that he may ſeem better and more beautifull, then he was indeed.

But why did he not chooſe a better ſhape then of this Serpent? Object.

I anſwer, that no doubt his will was good, for he would have faſhioned himſelf into an Angell of light, or have put on him the ſhape of a grave and ſage Propher, as he did in deceiving *Saul*, 1 *Sam.* 28. 13. But it muſt not be as the Devill will have it, but as it pleaſeth God to appoint and permit him: And the fathers doe think that almighty God of ſet purpoſe, did allot him this creature and reſtrain him all other, for theſe two reſpects: firſt, thereby to puniſh the pride and the ambitious nature of the Devill, that he might ſee and all the world perceive, to what this ſinne of pride had brought him, becauſe he which a little before was ſo vainglorious as to preſume to exalt him in Gods throne and be as God, is now caſt down in moſt vile and miſerable ſort, baſely and contemptibly crawling upon the ground and being as the abject and moſt hated worm on the earth: that ſo all men might ſee and conſider what pride and ambitious vain glory will bring them unto, but the Devills malice and envy towards man, being now greater than his pride was before, therefore it is no matter how vile and baſe the inſtrument and means be, ſo it will ſerve his turn, he will refuſe nothing no not the Serpent, if by his means he might bring man to the ſame condemnation and wrath, in which he is already plunged. Reſp.

The other reſpect, (they think) was that the temptation of Satan might be more eaſie for *Adam* to reſiſt and withſtand, for who would not think it moſt eaſie for *Adam* and *Eve*, being ſo wiſe and excellent, and furniſhed with all graces of Gods ſpirit, to eſpie and contemn ſuch ill counſell, which would have him withdraw his allegiance and duty to God his gracious Creator, eſpecially being ſolicited thereto, by ſo vile, and baſe a creature as a Serpent is? Who would not think it impoſſible that a weak worm ſhould prevaile againſt *Adam* in the prime and excellency of his ſtrength? Again the very name of the Serpent, which *Adam* according to his wiſdome gave unto him, might have given him a caveat and warning to ſuſpect the ſlyneſſe and ſubtilty of his nature, for as Sathans name is by interpretation a

Tempter, ſo in Hebrew *Serpentare* is as much in ſignification as *Tentare*, and therefore ſuch as are enticers and eggers on of men to doe evill, are in that tongue called *Serpentes* for their ſlyneſſe and craft, becauſe as *Salomon* ſaith, *Prov.* 30. 19. *A Serpents way can hardly be diſcerned*, So that *Adam* had a greater advantage of the Devill in this, and might have taken ſuch warning hereby, as one would think it ſhould have been eaſie for him to reſiſt and overcome.

Surely all this was for his advantage and eaſe indeed, but ſeeing he yeelded cowardly to the Devill, notwithſtanding all theſe helps, therefore they doe aggravate his ſinne, and make it more haynous and more immeaſurably ſinfull before God and man.

Now it is ſaid, that the Devill did poſſeſſe and enter into the Serpent, as being well content to try, whether this inſtrument and means would ſerve his turn, and this is not a thing any whit ſtrange or incredible, but very uſually ſeen and often heard, that the Devill can and hath really poſſeſſed and dwelt in the bodies of earthly creatures, as *he entred into man*, *Luke* 11. 24 *Into Swyne*, *Luke* 8. 33. *Acts* 16. 16. All which doe make this matter plain and eaſie to believe.

But for the other point of the Devills power, to make a dumb creature to ſpeak, this hath been a ſtumbling block at which Atheiſts and carnall men, led by corrupt and ſenſuall reaſon have ſtumbled and fell down into flat infidelity, ſaying they would never believe it, but we muſt not be moved with the infidelity of ſuch: for the truth of Gods word ſhall ſtand undoubted and true, in deſpite of them which reſiſt it. One father ſhewing the truth of this place, ſaith thus, what will you not believe, that the Devill can ſpeak in a Serpent, nor make a Serpent to ſpeak, becauſe it is againſt his nature to ſpeak, will ye think that which is ſtrange in reaſon, to be impoſſible to the Devill, God permitting him to doe it? Then (ſaith he) if ye will believe nothing, but that for which a reaſon may be yeelded, give me a reaſon of the nether Jaw or Chap, which only having a ſmall little ſinew as a thread to hold it up, is notwithſtanding (in ſome) of ſuch ſtrength as to be able to bite in ſunder a ten-penny nail, tell me (ſaith he) how the Liver and Stomack having in them ſuch a vehement heat, as can conſume and digeſt very ſubſtantiall things, and yet notwithſtanding ſhould not be conſumed or waſted thereby it ſelf.

Again (ſaith he) are there not in all ages of the world, many ſtrange and wonderfull things ſeen and heard of, which are moſt true, of which no reaſon at all can be gathered, why then ſhould this thing ſeem incredible and ſo ſtrange, as that ye ſhould deny ever it was done. And thus much of his anſwer to their incredulous objection.

Gen. 3. 1. *Ille dixit mulieri, Et jamne edixiſſe Deum, ne comedatis & omni fructu arborum hujus horti?*

HAving ſpoken of the principall actor in this temptation, and of the inſtrument which he uſed, we are now by order come to ſpeak

ſpeak of the manner of this temptation, : For here we ſee that it is ſaid, that the Devill uſed the Serpents tongue, that by way of ſpeech and conference he might intrap mankinde; where firſt we ſee the policy which the Devill uſeth for his advantage, that is, not to ſet upon the man and the woman being both together, but to watch when he might take them ſeparate one from another, and being aſunder, he aſſaulted not the man, but the woman, which is the weaker Veſſel, thinking that if he could make her his friend, and to conſent to his perſwaſion, that then ſhe being ſo deer to the man, might be a means the rather to enforce and draw him alſo thereto.

And the beſt means he can invent to perſwade the woman to ſin, is fair flattering ſpeech, full of falſehood and lies; and that his ſpeech might be affectuall, he doth not only lay ſiege unto the eares by his *Dixit*, but alſo layeth an alluring object before her eyes, and ſo by both offereth the thing forbidden unto her taſte: He hath venom like a Crocodile to infect the eye, and cunningly conveyeth his poyſon alſo in by her eares, and ſo at the laſt maketh it take hold upon her heart to her deſtruction, as we have heard, in *Gen.* 1. 16. 17. Gods Sermon teaching him his commandement and duty; ſo here we ſhall hear the Devills Sermon, to diſgrace and diſannul it: In which ſpeech of the Serpent, the ſcope of the Devill, at which he aimeth, is to ſeparate man and God, and to undoe the knot of love by which they were united; for he knew that the diſſolving of the Law would be the undoing of man, and ſo the overthrow of all the world.

To this end therefore, he doth falſly and blaſphemouſly here ſlander and accuſe God unto man, to make his holy word become odious unto him: And whereas the Devill had many waies to bring into hatred Gods Commandement, and to call in queſtion Gods good-will, as he might have taught her to quarrell with God, and to make her beleeve that he was *durus Dominus*, very hard to them, becauſe God had denyed them many things which the dumb Creatures have granted to them, namely, becauſe they cannot flie as Fowles doe, nor runne as ſwift as Horſes, nor goe as ſtrong as Lyons doe. But he omitting all ſuch petty quarrels, he will joyn iſſue with her in the moſt weighty matter, that is, namely, to make God odious in his word and commandement which he gave them: and ſo it commeth to paſs, that he *qui in veritate non ſtetit, etiam veritati reſiſtit*, knowing that Gods *Dixit* is that by which all things were made, and that by which all things are mainteined, and therefore hoped, that *ruina verbi* would be *ruina mundi*; and he dealeth not with Gods generall word of Creation, but with his ſpeciall word of Commandement, which he knew did moſt properly, and that only, belong unto man in Paradiſe; for by it *Adam* held Tenure of *Eden*, and by it only he enjoyed the tree of life and the favour of God; and it being broken, then enſueth preſently *morte morieris*, that is, all miſeries of this life which lead us to a miſerable death.

Firſt of all therefore, the Devils deviſe is to call in queſtion, and to make a doubt of the truth of Gods word, and thereby at laſt he intendeth

tendeth to bring a plain and flat contradiction of it, denying, yea, oppoſing his falſe word to the truth thereof; for from *dixitne*, we ſhall ſee him come to *non dixit deus*: Thus we ſee what he laboreth to wring out of the heart of *Eve* by little and little, the love and delight ſhe had in the word of God. To which end he craftily maketh his firſt *Dixit*, to be a ſpeech of queſtion or interrogation, asking whether God indeed and in good earneſt ever ſaid ſo, and from thence he proceedeth unto *nequaquam moriemini*, which is a poſitive ſpeech of preſumption; that though they break that Law, yet they ſhould not die. In the firſt he is the interogative Devill, but laſt he is the negative Devill, not only doubting, but denying flatly the truth thereof. A Serpent hath a double tongue, under one is the gall of bitterneſs, which is doubtfullneſs, under the other is the poyſon of Aſpes, which is open unbeliefe.

The firſt ſpeech *dixitne* is called *ſibilus Serpentis*, but his laſt ſpeech in the 5. verſe is *rugitus Leonis*, in which he bewraieth himſelf at the full, of which two, the firſt is but introduction to the other miſchief inſuing.

For this is not the leaſt policy of the Devill, not to ſet upon her bluntly, But like a Serpent ſlily and ſlowly to creep in her by little and little, untill he hath eſpied ſome vantage: Therefore his order is, to bring her from queſtioning in talk, to a doubt in opinion, and from that, to an error in judgement, and ſo at laſt, to a corrupt action in practiſe; and to corrupt her minde within, firſt he uſeth this order, to tickle her eares with curioſity, and by that, to cauſe her to have a giddyneſs and ſwimming in the brain, by fantaſticall imaginations and ſurmizes, and then to make her ſecure and careleſs of the truth, and ſo at laſt maketh her ſomewhat inclineable to error and falſehood.

Now let us come to the particular word of God, which the Devill in his dialogiſme doth mean to intreat of, which we ſee is that which is ſet down *Gen.* 2. 16. 17. In propounding of which, we may conſider how craftily and corruptly he dealeth with the ſacred word of God, to make it the better ſerve his turn in the temptation, for he pareth off all that might make againſt him, and inſtead of that, putteth in by addition more than ever God ſpake, that ſo it may be the fitter for his purpoſe; he leaveth out firſt both all that went before and that which is after the Commandement, that is, he keepeth from her the conſideration of Gods love and liberality, which is in the 16. verſe, which was ſet to urge and induce them to willing obedience, and alſo he cutteth off the conſideration of Gods ſevere judgements, which was ſet after to keep them by fear from diſobedience

If we ſhall compare this alſo with that originall in the 16. and 17. verſes before, we ſhall ſee how he depraveth and corrupteth the text; for whereas it is ſaid *precipit Jehova*: the Devill doth extenuate it, and ſaith, *dixit Deus. q. d.* If he did ſay it, he did but ſpeak it by way of talk as if he would not urge it for any matter of weight and importance. Thus we ſee the Devills ſubtilty and ſophiſtrie in diſputing,

puting, and the Devills Rhetorick in propounding this queſtion; the end of all which, is either to make them doubt, or at leaſt to ſet light by the commandement of God.

Though he ſeemeth to give her good counſell and to adviſe her as a friend, to conſider of this thing more ſeriouſly, for the bettering her eſtate, yet his intent is at leaſt to leave a ſcruple in her minde.

The chiefeſt poiſon that is hid in this dialogiſme, is in the interrogation *cur*, or *quare*, or as ſome will have it, *ne*, by which he demandeth whether it be ſo indeed, ſaid ſo: It is ſcarce credible that God, which maketh ſhew of favouring you, ſhould ſo hardly deal with you, as to impoſe ſo hard a Law as this is: and withall, this his ſpeech is ſo cunningly deviſed, that it enforceth by way of inſinuation a doubt and diffidence unto her thus, *q. d.* Surely I for my part can hardly be induced to beleeve, that God would enjoyn you ſuch a Law; I ſee no reaſon why it ſhould be ſo: By all which we ſee how he teacheth and bringeth her on to doubt and waver.

Laſt of all it is a flattering and cogging kinde of ſpeech *q. d.* Though I may erre and be deceived, being your pooreſt and ſimpleſt Servant, yet you my Ruler whom God hath made wiſe as an Angell to judge uprightly of all things, may happily conceive more of this matter than I can.

And withall it is a kinde of cunning, to curry and keep in favour with her whatſoever effect the temptation ſhould take; for if ſhe ſhould have miſliked of his ſpeech, he could have excuſed himſelf thus; alas I made but a bare motion, I neither affirmed it, nor durſt deny it, but according to my ſimplicity asked the queſtion, and therefore I truſt you will have me excuſed.

Tum dixit mulier Serpenti illi, &c. Gen. 3. 2.

WE have ſeen before what the Devils Rhetorick and Sophiſtry is in his deceivable Dialogues, both to bring a wavering doubt into her minde, and at laſt to bring Gods holy word in diſcredit and contempt; all which vile and blaſphemous things, if the Devill had ſaid to *Adam*, no doubt, he would have dealt wiſely as a Serpent with this wyly and wicked Serpent; for he would have either ſtopped his eares, and abhorred to hear the deceitfull words of this inchanting charm, or elſe he would have ſhaked him off with *apage* as Chriſt did, *Matth.* 4. 10. and ſaid *avant Satan* get thee hence, &c. Novemb. 18. 1594.

And ſo it may be thought to have been the greateſt wiſedome either to give him no eare or no anſwer, or elſe a ſharp check or reproof for theſe wicked tempting words. This we may conjecture that the Man would or might have done: but let

us ſee what the Woman anſwered unto him in this verſe.

In which we have two things to conſider before we come to the effect of her anſwer; Firſt we gather that in this eſtate of Innocency, the Woman was not afraid of the Serpent, but without fear durſt ſee a Serpent approach to her, and ſpeak unto him; for as all things were ſubject to mankind as their Lord and Sovereign, ſo *Adam*, as we have heard, *Geneſis* 2. 23. made *Eve* Miſtriſs and Lady to rule with him; and therefore all Creatures, as yet, ſtood in a reverend awe of them, and they were without any fear of them at all; for fear came into our nature with ſinne, but as yet, there was no ſinne, and therefore no fear: Again, as yet there was no war proclaimed between the ſeed of the woman and the Serpent, and therefore no cauſe why they ſhould fear one another. The other thing is, that as ſhe was not moved at the ſight of the Serpent, ſo no more was ſhe aſtoniſhed to hear the Serpent ſpeak; ſhe knew no doubt that it was not naturall to Serpents ſo to ſpeak, but ſhe knew not, or at leaſt conſidered not well, who it was that ſpoke in him; What then, was there ignorance in *Eve* in the ſtate of Innocency? I anſwer, that no doubt there was both in *Adam* and *Eve* the ignorance which is called *Neſcientia*, but not that which is properly termed *Ignorantia*, for this is the difference between theſe two: *Ignorantia* is a not knowing of ſuch things which we are bound and ought neceſſarily to know, and this kinde we ſay was not in them, for it is an evill imperfection in whomſoever it is, becauſe as *Salomon* ſaith in 19. *Prov.* 2. *without this knowledge which is abſolutely neceſſary, the ſoule of man is not good*; therefore we hold that they had given them a full and perfect meaſure of knowledg of Gods will, ſo farre forth as it neceſſarily pertained unto them; but as for the other kinde which deſerveth not the name of Ignorance, but Neſcience, it is a not knowing of things needleſſe and impertinent to our duty, that is, of ſuperfluous and curious points which belong not to us; and this is that holy and godly Ignorance which is ſaid to bee even in the Angels of heaven, and in the Son of God (as he is man) 24. *Matt.* 36. and of ſuch things Chriſt ſaith to his diſciples, *veſtrum non eſt hæc ſcire*, 1. *Acts.* 7. Therefore this is no ſinne or defect in them, though we grant it to be in them; yea it rather well agreeth with the holy eſtate of innocency not to know needleſſe points of curious knowledg. But now to the anſwer, In which wee may obſerve divers ſteppes and degrees by which ſhee deſcended to him untill at laſt ſhee came even to him in opinion and conſented to him.

The difference between Ignorance and Neſcience.

And the firſt deſcent is becauſe ſhee, being a woman and therefore the weaker, would notwithſtanding (without the helpe and counſell of her husband) take upon her to diſpute and reaſon with the devill, which is moſt deceitfull, for if ſhe had given no anſwere, the devill ſhould have had no advantage, but by her anſwer to this queſtion, ſhe gave him ſom holdfaſt by which his tempration might ſomwhat faſten on her; It had beene her wiſeſt courſe to have ſtopped her eares, and not to have vouchſafed him the hearing, but if ſhee would needs

needs hear the Serpents talk, *yet she might have set a watch before the door of her lips, Psal.* 141. 3. and so condemned his speech as not worthy the answering. *Si enim aut non audiverat aut nil dixerat* (saith one) *bene esset*, but seeing she must needs fit him an answer, she should have done well to fetch an answer from her Husband, and to say I will goe to him which heard God speak that thing which you doubt of, he can better answer and resolve you in this point than I can; for if *Paul* would not permit a Woman to speak in the Church, but to be silent, then much less would he suffer Women to dispute and keep Probleme with the Devill; for their duty is to learn of their Husband at home, if they doubt; but she (according to the nature of Women) will not answer *per aliam*: they think themselves able to answer alone, and therefore let us see the tenor and contents of her answer, which we see is a rehearsall and repetition of Gods Commandement, *Genesis* 2. 16. 17. but yet so faintly and coldly set down, that the Devill might easily perceive that his temptation had begun to corrupt her minde; for, first in that she is able to say Gods Commandement without book: the Devill took this hold against her, that she did not sinne upon ignorance but wilfully against her knowledge, which proveth that she did it presumptuosly which augmenteth her sinne, that so he may well say to her, *ex ore tuo te judicabo*. If we look into the particulars of her answer, we shall see it stand upon two points; the first is Gods graunt, the 2. verse; the other is Gods restraint, the 3. verse; by both which we may see that *Eve* simply and plainly instructeth the Serpent as her friend in all the whole will and counsell of God: first she setteth down Gods goodnes and liberality, and in expressing it, she doth extenuate and lessen the greatnes thereof; but when she cometh to the restraint, she doth so amplifie and enlarge that, that the Devill might easily perceive she received the one not thankfully as she should, nor yet was well pleased, but murmured as much misliking the other, whereas she should have said God is not bound to us, either by duty or desert to give us any thing, yet of his gracious goodnes he hath freely permitted us the use of the trees of the Garden, which are many in number, and in variety divers and choise, therefor he is not *durus & avarus pater*, as thou wouldst have us to think, but he is *bonus & benignus*, and therefore we will thankfully keep this easie Commandement. Thus the consideration of his bounty and free goodnes should have been a prick to stirr her up to thankfull obedience, but her unthankfull minde which regardeth not his goodnes, was a preparation to disobedience. Thus we see what her answer should have been to have stopped the Devills mouth, but she did not so; therefore we are now to consider what she did say, and what answer she gave unto him.

Gen. 3. 2. 3. *De fructu quidem arborum hujus horti comedemus : At de fructu arboris istius quæ est in horto hoc ; dixit Deus, Ne comedatis ex isto, neque attingatis eum : ne moriamini.*

Novemb. 18. 1591.

WE have considered the temptation both on the Serpents part, and also on the Womans behalf, and we have seen what occasions she offered unto him before he could doe her any hurt.

Touching which it is our part to learn, to beware by her hurt and evill, *quia* (as one saith) *Ruinæ præcedentium, sunt cautiones sequentium.* Therefore God hath set down the manner of the fall of our first Parents, *ut illorum pathemata nobis essent mathemata, for all is written for our instruction,* 1 Cor. 10. 11. Now for the better observation of her answer, we shall see, it doth consist of two parts, the first is Gods permission in the 2. verse, the other is Gods prohibition in the 3. verse : for the first we have seen that the Woman had just occasion to amplifie Gods loving and most liberall dealing with them ; but she clean contrary, being tickled by the Serpents speech, doth extenuate it, as if it had been a matter of very small regard, and therefore in a word lightly passeth it over, making a very sleight and slender confession of Gods goodness, in so much as we may well say, that it is *oratio magis querela quam gratia*, rather complaining at Gods hardness, then giving thanks for his goodness.

Now for the prohibition in the 3. verse, because she doth enlarge it, we must stand longer upon it ; It consisteth therefore partly on the restraint of the Commandement, and partly on the penalty thereof, which we will handle severally : where good will and willingness is, there every duty commanded will seem very easie, and then we are ready to doe it ; but *è contra*, when any doe injoyn us any duty whom we fancy not, nor esteem as a friend, by and by want of good will maketh us cavell with the difficulty and hardness thereof : Therefore this making so much adoe, and so many circumstances of the restraint, as if it were a heavy burden & an uneasie yoke, doth plainly bewray an ill willing minde, and murmuring against God the Commander.

To this end as being maleconent, she nameth not the tree as God did, but describeth it by the place where it standeth, *quasi pigeret nominare, quia non liceret eam gustare* ; therefore it seemeth that it went even against her stomack so much as to name it ; besides this, she also cloggeth the Commandement making it heavier than indeed it is, amplifying the severity thereof, making it as heynous and odious as may be, saying we are forbidden not only to eat of it, but also we are restrained so much as once to touch it, which we see is not once mentioned in Gods precept, for it was not a restraint of the fingers,

as

as to say touch not, handle not; but only of the teeth and tongue, taſt not, neither eat of it. To alter Gods word is a foul fault, but with an ill minde to add or detract from it, hath a grievous threatning and curſe annexed to it, both by *Moſes* the firſt, and *St. John* the laſt pen-man of the word of God: we ſee then, that this her addition is *ſignum diſplicentiæ*, which ſecret diſlike of Gods Law, being caſt into mans hearts, doth at laſt make them break out into that outrage and rebellion againſt it, as to ſay, *Pſalm.* 3. 3. *Let us break his bonds, and caſt away his yoke from us*, which are called *the Sonnes of Beliall*, that is, ſuch as willingly would be ſubject to no Law; it maketh men firſt in minde to eſteem Gods word as a heavie burden, *Jeremiah* 13. 33. and it cauſeth men at laſt to ſay as they did, *John* 6. 60. *dura hic Sermo eſt quis ferat?* As therefore that is true which *St. John* ſaith, 1 *Jo.* 5. 3. *Qui deum diligunt iis mandata ejus non ſunt gravia*; ſo *è contra* we may inferre this generall rule *Cui diſplicet præceptum aggravat illud*, for want of will doth make *Verbum veritatis eſſe Jugum Servitutis*, and ſo with offence, the wicked ones of the world doe caſt it from them.

Now we come to the puniſhment, of which we ſay, that as we ought to amplifie Gods goodneſs and liberality, to ſtirre us up to obedience, ſo we ſhould enlarge, and plainly ſet out Gods juſtice and ſeverity, that fear thereof might keep us from ſinne.

But it is Gods judgement oftentimes ſeen, that they which will not ſee Gods goodneſs by thankfulneſs, ſhall not ſee fearfull vengeance untill they feel it, becauſe of the hardneſs of their hearts. *Eve* which before enlarged Gods reſtraint, making a mountain of a mole-hill, now is as farre wide on the other ſide, abridging the penalty into two words, whereof the one is but as it were half a word; becauſe *forte* ſheweth that ſhe half doubted of that ſhe ſaid, for whereas God doubled both the argument of his liberality before, ſaying *comedendo liberè comedes*, and alſo the argument of his ſeverity, ſaying *moriendo certè morieris*, the one the rather to make them obey, the other to keep them from ſinne: *Eve* taketh upon her to ſingle them both at the laſt, becauſe fear might not too much terrifie her; ſhe qualifieth with *forte q. d.* peradventure if we ſinne you ſhall die, and peradventure no; ſo that the full perſwaſion of the truth and certainty of Gods word is decayed in her; and indeed this is the behaviours and natures of all wicked ones; by this *né forte*, to incourage themſelves to goe forward in ſinne and tranſgreſſion; for if they did perſwade themſelves and fully believe the certainty of Gods word, that God indeed would ſo ſeverely puniſh ſinne as his word doth ſhew, no doubt then they would never dare to break Gods Law, it would be as a bridle to pull them back from evill.

This her dealing then is an argument of the decay of her faith by wavering doubts, for as ſhe hath let goe her hold and hand-faſt of love and liking Gods word, and made the knot of faith very looſe, ſo now there is nothing but fear of puniſhment which enforceth her yet to hold her to God, and to keep her back from open rebellion and

diſobedience for if it were not for *ne fortè* which doth trouble her minde, if ſhe were once ſure of *nequaquam moriemini* inſtead thereof, why then the match were fully made, and ſhe would without delay eat of it, as we ſhall ſee hereafter. Now we ſee unto what the Devill hath brought her, love is gone, faith is faint, and fear is feeble, hanging but by a ſmall thread, for ſhe is come to that paſs as to make death a peradventure, a thing very doubtfull whether it will come or noe, ſaying *fortè moriemini*, whereas indeed ſhe of all other things in the world might have been moſt ſure of this, and ſaid *certè moriemini*, for this is the Decree of God, that ſeeing we dallyed with his judgements threatned, and doubted of it as a thing of hap-hazard; therefore God by his Decree hath made it a Statute of all other moſt certain, never to be repealed or reverſed to any; for it is made a Law and Statute, that all ſinfull men ſhall once moſt certainly die, to teach us that this threatning was not in vain, and to make us not to dally with the fearfull judgements of almighty God, not to doubt of them as our Grandmother *Eve* did. Now let us work the means and degrees by which the Serpent led her from innocency unto ſinne.

Firſt her miſlyking conceit, not content with Gods goodneſs but ſuſpecting his hardneſs, corrupted her will, and decayed her love to God and delight in his word: Then theſe queſtions *cur & né* corrupted her faith, which ſhewed it ſelf in her *ne fortè*; ſo that faith being qualified, inſtead thereof the Devill did plant doubt and unbeleefe; love being allayed, inſtead thereof he placeth diſcontentment and miſlike: God gave her ſure hold-faſt and bound her to him by a threefold Gable, which one would think ſhould not be thus eaſie broken, namely by love, faith, and fear; but the Serpent having ſhorn aſunder the cords of faith, and alſo filed the links of love, now all the hold ſhe hath is only by fear, which when the Devill ſeeth to be ſomewhat looſe, and that it ſtood upon *fortè*, we ſhall ſee how ſuddenly he will ſnatch that out of her heart, and ſo make her reach out her hand unto ſinne.

This then is *fumus incendio præcedens*, we ſhall ſee the firie flame inſue this ſmoke, wherefore we muſt liſten to the counſell of the Wiſeman *ergo nos quantum in nobis eſt è lubrico recedamus*, for where the Serpent hath made the ground ſlipperie, there our nature can ſcarce ſtand upright; let us not therefore give any occaſion to the Devill; open not any gappe to his temptations as ſhe doth, *but reſiſt the Devill and he ſhall flye from thee without doing thee hurt.* And thus much of the firſt part of their conference.

Dixit

Dixit vero Serpens ille mulieri, non utique moriemini: Novit Gen 3. 4. 5.
enim Deus, quo die comederitis ex eo, aperturos ſe oculos veſtros: & vos fore ſicut Deos, ſcientes boni & mali.

THeſe words doe contain the Serpents rejoynder or replie in his ſecond *Dixit* to the Woman, in which he now having occaſion, doth plainly lay himſelf open and diſcover himſelf to be ἀντικείμενον & a blaſphemous mouth, oppoſing himſelf to the holy word of God; wherefore though at the firſt ſight he was hid under a Mask, yet now he ſeeing the time doth uncover himſelf, bewraying how foul a ſpirit he is by his impudent lies, and horrible impiety, by which one would think that ſhe might now at laſt and not too late have eſpied him, though at the firſt ſight in ſimplicity ſhe took him for a Serpent indeed; for ſhe might well know, that no Creature of God unleſs he had by Apoſtacy rebelled and oppugned the truth and will of God, that ever could ſpeak ſuch horrible and impious blaſphemies and lies as theſe. Novemb. 26. 1591.

But it may ſeem that ſhe giving ſuch eare and credit to the ſpirit of lies, having the knowledge of Gods truth, that by Gods juſt judgements ſhe was blinded and could not ſee, as it oftentimes commeth to paſs, *Rom.* 1. 21. 24. 26.

Now we are come to ſpeak of the particulars of this reply, in which we ſee firſt his drift and intent is, to remove and take away that little fear of Gods judgements which was yet remaining in her, and kept her from eating the forbidden fruit; wherefore in this ſpeech he ſeemeth friendly to reprove her, *q. d.* Alas! you are more timerous and fearfull a great deal than needs; you are all this while in an error if you perſwade your ſelf, that you ſhall die for eating this fruit, for I tell you and will prove to you, that without all peradventure you ſhall be ſo farre from any danger of death hereby, that you ſhall not once taſte of death at all.

Thus we ſee him with an impudent face and blaſphemous mouth, to face her out with his bragging argument drawn from his own authority; for if we conſider the matter of his ſpeech, it is nothing at all but that which commeth out of his forge of lies, for *he is a lier from the beginning*, *John* 8. 44. Thus he oppoſeth his own word to the infallible word of Gods truth, and would have it taken and believed before that which God hath ſaid, *q. d.* You are too credulous to beleeve all that God ſaith to be true, for I tell you in this point it is not true, for you ſhall not die.

Now becauſe there might be a queſtion and doubt, whether all this that the Devill ſaith be goſpell and true; therefore he craftily rendereth a reaſon for the proof and confirmation of his aſſertion.

His

His firſt reaſon to prove it, is *ſcit deus*, which is a calling of God to witneſs by way of proteſtation and oath, to appeal to the knowledge of God for teſtimony that he ſaith true, which ever ſince hath been the practiſe of the Devill in wicked men, to teach them by ſwearing to call God to witneſs againſt the truth, as if he were the maintainer of their falſehood and lies, which is not only the taking of Gods name *in vanum* but alſo *in falſum*, which is moſt diveliſh.

Secondly, he will take in hand by a plain demonſtration, that they ſhould not die by eating of this fruit, after this ſort; God doth envy your good eſtate, which by eating this fruit you may come unto; for God knowing that by eating it you ſhould become equall to himſelf, doth therefore take this order and courſe to keep you from it, namely, to tell you and make you beleeve, that if you once eat of it you are poyſoned and undone, as if it were deadly, whereas indeed it is moſt ſovereign and precious; In which you ſee how impiouſly and blaſphemouſly he chargeth Almighty God of envy and of a malicious minde, and that of a Serpentine malice, ſuch as is indeed the Devill, namely, that he (under the colour and pretence of good will) doth cover and hide his hatefull and ſpitefull minde withall, which might have made her to ſay of the Devill, as *Paul* did of *Elimas the Childe of the Devill, Acts* 13. 10. *O pater mendacii & plenus omni dolo; O inimice veritatis & juſtitiæ*: For as blaſphemous *Rabſhakeh* did *Iſaiah* 36. 15. ſo doth the Devill here *facet Deum faliſſimum & falaciſſimum*, the rather to deceive ſimple men.

Now for the ſecond part of his ſpeech; it conteineth a promiſe to open their eyes, to deifie them and make them as God if they eat this, *q. d.* Tuſh, what talk you of dying the death; God which maketh a ſhew of loving you as a friend, doth goe about to hide and keep from you the fruit which is moſt precious and more beneficiall to you than all the trees of the Garden beſides; for it is not only good and wholeſome for meat, but alſo of ſuch rare and divine virtue, that it will make them that eat thereof as God knowing all, &c. So that by advice, ye ſhould rather forbear all the trees in the Garden than this one which is forbidden you. This may ſeem to be the effect of his ſpeech; but now particularly he will goe forward to ſhew her what the ſpeciall hidden virtues of this tree are: firſt ſaith he, it hath a power to open your eyes: In which ſpeech he ſeemeth to perſwade her, that as yet they were in the ſtate of blinde men, as if the eyes of their mindes were hooded and blinde-folded, ſo long as they had not the knowledge of evill as well as of good: So the Devill miſliketh their eſtate becauſe they knew not evill, but God would have had them ſo holy, harmleſs and good, that they ſhould not ſo much as once know what any evill ſhould mean, much leſs to doe or feell evill; but the Devills intent and deſire was to make them know evill, both by act and alſo by wofull experience to their utter overthrow. But ſuppoſe that it were a want and imperfection in them, we know that their duty had been to have ſought to God for remedy, who in *Revel.* 3. 18. *willeth all ſuch blinde ones to buy eye ſalve of him*, but they making

making the Devill their Physitian, became indeed starke blind, and had both eyes put cleane out.

The second bait wherewith hee doth fish to take and entrap her is, *ficut Dei*, in which hee doth promise to deifie her, and canonize her as a God in heaven; he would perswade her that it were too base an estate for her still to remain as a Lord and Prince on earth, he would have them to aspire to all Honor, Power, Glory, and Majesty, that they might once come to bee as God, without check or controll of any other superior power.

This apple of preferment renown and dignity, is the bait at which all ambitious and vain-glorious men doe greedily gape after and are taken by the Devill. By this then appeareth that the devill was the first which went about to make and have more gods than one, and his speech is to this effect *q. d.* Your God is a jealous God, and by his good will would not admit any other to be as good or equall to him, he cannot abide a partner; but I will tell you how you shall attain to this honor whether he will or no, only eate of this and it shall bee so. Thus the Devill beginneth to set up another kingdom against the kingdom of almighty God.

The third and last bait is of knowledge, which he addeth for the more assurance, lest the former two should not take; for it is *q. d.* Although happily you can be content with this estate in Paradise as sufficient for you, yet if that move you not, then look to this excellent gift of knowledg unto which you shall attain hereby.

Now even upon all these principles and reasons, he inferreth his conclusion thus. Seeing you shall reape and receive all these benefits safely and without danger of death: Therefore why doubt you? why forbeare you any longer to eate of this fruit? Surely, if the spirit of lies had not blinded her eyes, the image of light and knowledg which was in her might have perswaded her this. That all these things which the Serpent had spoken could not possibly bee true: Because it standeth with common sense and reason, That God which made all things, would never make such a Tree which should be so prejudiciall to his own glorie.

Therefore she might have well answered the Serpent to all this. That if it be a Tree of such force and virtue, he should first begin to her and eate of the fruite, that then she might see him to be as God knowing all things she might know that he said true, and then follow his counsell and doe the like; But this sheweth that the Spirit of error had blinded her eyes and bewitched her heart; for it is Gods just judgement that when men are thus farre overgrown in pride that they should be blinded, *Psal.* 94. 7. and that so blind that they shall say with the Foole, *Tush God seeth us not, there is no knowledg in God.*

Gen. 3 6. *Quum ergo videretur mulieri bonum esse fructum arboris illius in cibum, & gratissimam esse illam oculis, ac desiderabilem esse arboris fructum ad habendum intelligentiam, accepit de fructu ejus & comedit: etiamque dedit comedendum viro suo secum, qui comedit.*

Novemb. 23. 1591.

AT our generall handling the temptation of *Eve*, in the entrance of this chapter, we referred the sinne it self to this verse we are now to handle; which verse containeth as it were a third temptation of *Eve*, in that *she saw the tree good for meat, pleasant, and profitable*, as the Devil in Christs temptation, in the fourth of *Matthew*, useth three sorts of temptations: The first is Distrust, the second Presumption, and the third is Inticement and Allurement of honour: First, when Christ was hungrie, he would have him turn stones into bread, he would have him distrust God and his word: Secondly, he set him on a pinacle, and would have him cast himself down, by unlawfull means he would have Christ presume of God: Thirdly, he tempteth him setting him upon a high mountain, offering him *all the kingdoms of the world and the glory of them, to worship him*. So here Sathan by his first question tempteth *Eve* to distrust Gods commandements and goodnesse: Secondly by presumption he tempteth her to eate, by making her to beleeve that though she did eat the forbidden fruit, yet she should not dye at all: And then, thirdly, he comes with his inticing temptation, if you will be as Gods and know all things, you must eate hereof.

In this last is a spectacle of delight, the fruit was sweet and wholsome, pleasant to the eye, whereby to get knowledge: Whatsoever wealth and honor was to be desired, was shewed her; whatsoever delight and pleasure might be desired, was shewed her by Sathan the tempter of him and her. Christ was tempted with all wealth, and *Eve* with all knowledge. But as it is in *James* 3.15. *this wisdome descendeth not from above, it is earthly, sensual, and devillish*. The Serpent by his last temptation doth labour not only to quench faith, but to kindle lust; he will by the kindling of lust extinguish faith: In *Ephes.* 4. 14. *we must not be carried away with every winde of Doctrine and craftinesse, whereby Sathan lyeth in wait to deceive*; but as it is *Ephes* 6.16. *above all things we must take the shield of faith, wherewith we may quench all the fiery darts of the wicked*; which are said to be firie darts because they set on fire our concupiscence, which faith is able to extinguish lust: Now there is *fides per charitatem operans*, faith that worketh by love; and *fides per timorem operans*, faith that worketh by fear: and therefore Sathan, to extinguish the faith and obedience of *Eve*, dealeth with her love first, and with her fear after: By his *non omnino* he extinguisheth

tinguisheth love, for love she was not obedient, *fides per timorem operans*, only faith by fear did retein her in obedience, lest peradventure you should die; fear, not love, made her yet a little faithfull; but he took order also for her fear; as before he extinguished love by affirming that God was a hard and fearfull Lord, so now to drive away fear, he will have her to make an account of him as a God of clouts, not to be feared: and now he inkindleth the concupiscence of *Eve*: By those two he extinguished faith, in making obedience painfull and prejudiciall, and making disobedience pleasant and beneficiall; *edite, eate, & eritis sicut dei scientes bonum & malum, and ye shall be as Gods knowing good and evill.* Here by setting a fair shew to the eye, he assaulteth the eye with a glorious shew. *Austin* saith that there are two manners or means whereby lust is provoked and kindled; the one is the eare by hearing, and the eye by seeing: *Bernard* saith there are two wayes of Sathan; the one is *circuitio*, the other *circumventio*; the one is going about like a roaring Lion seeking whom he may devoure, the other is his circumventing a man in all subtilty, the one is in speaking swelling words of vanity, and beguiling in wantonnesse, 1 *Pet.* 2. 18. his circumventing is taken out of the 2 *Corinthians* 2. 11. Here he useth both the means, by bringing Gods word in question, in all subtilty extinguishing love, and his opposing the falsenesse to the truth, saying *though you eat you shall not die*, expelling fear; and shewing that obedience was burthensome and disobedience full of delight; and thus besieging them on every side, yet would not give them over till he had made them both to eat; for so long as any spark of Gods word is remaining in them, he will not leave them, nor give over his temptation; such is his diligence in his tempting: *It is the Law of Sathans mouth that leadeth man captive unto the Law of sinne, Romans* 7. 23. In *Jobs* temptation Sathan bringeth one grief upon another; his Oxen were taken away, his Servants slain; then another came and told him his Sheep were burnt, another his Camels were taken, another his Sonnes and Daughters were slain, &c. Sathan in his temptation of *Eve* begins at the eare, and from the eare to the eyes, from the eyes to the fingers, from the fingers to the mouth; his proceeding was from hearing to seeing, from seeing to touching, from touching to tasting: Sathan first made a question, *Eve* she made a doubt *peradventure we shall die*, which doubt Sathan resolved, you shall not die at all; these are the three parts of *Eves* inward temptation: *Vidit, tulit, comedit*, she saw the forbidden fruit, she took it, and she did eat thereof; these be the three parts of *Eves* outward temptation, seeing, taking, and eating. As before the hearing of the eare was the temptation to incredulity, so here the seeing of the eye is the temptation to sensuality; as before *esca intellectûs* was the bait of the understanding to know both good and evill, so here *esca sensûs* is the bait of the sense, that so *Eves* reason inwardly, and her sense outwardly might be deceived, which temptation of the sense is treble here; of the eye that seeth, of the fingers that touch, of the mouth that tasteth The Serpent full of subtilty will make noe visible

ſible temptation untill he hath throughly infected the heart; when neither for love nor for feare he ſeeth *Eve* regardeth the commandement, then he knoweth that ſhe will be allured eaſily by the ſence, and therefore he brings her where ſhe may ſee the Tree: But did not *Adam* and *Eve* ſee the tree that was forbidden, in the middeſt of the garden, in the time of innocency? Well ſaith one *Non dedit Deus iis legem ac arbore quam non viderunt*, God gave them not a law of reſtraint from a tree which they ſaw not, for they did ſee this tree before their fall in love and in feare, their love then to God and his Word was ſuch that much water could not quench it, neither could that love be bought with all the ſubſtance of the world, *Cantic.* 8. 7. and then their feare wherewith they feared the Lord was to them *a well-ſpring of life, to avoid the ſnares of death*, *Prov.* 14. 27. but when the miſt of Incredulitie did ariſe in their heart then Sathan had hope of prevayling in his temptation, then he begins with corrupt ſpeeches; *You ſhall not die at all, you ſhall be as Gods knowing good and evill*, and evill ſpeakings (as you know) corrupts good manners, 1 *Cor.* 15. 33. and then with vaine ſhewes of pleaſure he tempteth the ſence; this is the ſubtlety of the devills method in temping *Eve*. Now the ſubtlety of his end in his temptation, is partly to withdraw the minde, partly that of a ſparke there may become a flame, that from ſeeing the fruit ſhe may be brought to the eating of the ſame, and ſo doe that God hath forbidden; albeit that his ſpeech *eritis ſicut Dei, ſcientes bonum & malum* tickled her minde, but that was not the very end, yet it is plaine that every lie runneth lamely, yet every liar covereth the imperfection; that then there might be no delay nor no ſtay, the ſerpent preſently bringeth her to the tree, and ſheweth her the fruit, that her ſenſe might verifie ſo much as he had ſaid, *Non vidit & tulit lignum quia prohibitum ſed quia bonum*: ſhee looked on the tree, ſhee tooke of the fruit becauſe ſhe was perſwaded that thereby would come to her all excellency, all knowledg, and that by the eating of it ſhe ſhould not die at all, They probably thought they ſhould not die at all, in the 17 of the 2. chap. it is called *the Tree of knowledg of good and evill*, wherein they thought to be the virtue of all knowledg, and the tree of life they had ſtill, which perſwaded them they ſhould live forever, they were perſwaded that they ſhould have ſtill the ſacrament of immortality and of univerſall knowledg, and indeede *plus poſſe, plus noſcere* is that wherewith ſathan hath infected us all, for he perſwades us we can doe more then we can doe, that we ſhall live ſtill and know all things: Sathan thought that delay would be dangerous and that if he had given her any leiſure the fifting of the Commandement would have beene prejudiciall unto his temptation, and therefore preſently he brought her to ſee the Tree, the fruit whereof he had ſo highlie magnified, that ſo ſhee might breake the Lawe of God.

His method in his Temptation

The end of his Temptation.

The Fathers doe ſay well, It was not the force of the devils words but Gods puniſhment that made her beleeve the devill and fall from God, *qui dubius eſt, infidelis erit*, he that doubteth Gods word, ſhall become

become an Infidell and beleeve the devills words; this is Gods punishment of incredulitie, to beleeve a lyar, even the father and founder of Lyes: for if men will not beleeve Gods writings nor his words, *John* 5. 47. *God therefore shall send them strong delusions that they should beleeve Lyes*, 2 *Thes.* 2. 11. so that the beleeving the Serpent rather than God is not the force of the devils words, but Gods punishment of their incredulity, *pœnalis est necessitas*, God, as it is *Zepha.* 1. 17. saith, *tribulabo homines & ambulabunt ut cæci, quia domino peccaverunt*, I will bring distresse upon men, that they shall walke like blinde men *because they have sinned against the Lord*, so did God deale here, say they with *Eve* and *Adam*. Here *Sathan* after his *dixit* comes with *vides*, so soone as he had tooke her though she did eate *she should not dy*, but enjoy all happines, he shewed her the forbidden tree, that she beholding it might busie her selfe with the pleasure of seeing that which was so pleasant and so much to be desired, that so then when she had most cause to fear and tremble, the pain which she should incurre by her eating thereof should not so much as be thought upon; this is Sathans subtlety, to proceede from saying to seeing, from debasing their state present, wherein they knew nothing but good, to extoll their false state, wherein they should know good and evill. As *Chrysostome* saith, from *hodie* to *cras*, from this day to to morrow, from things before our eyes, to see what hereafter we shall enjoy; as much as if he should say, I will shew you what I tell you, you shall see that I say truely, let your sense judge of my speech; beleeve your sense not mee; you see the fruit is pleasant to behold, when you taste it you shall finde no poyson in it, the shew is correspondent to my words, and when you eate of it you shall finde the virtue I have said to be in it; you doe see it is pleasant, you shall taste it is wholsome, in a word, the Tree will speake what I have said: Thus the devill magnifyeth his word and her sense, that so by the eating and seeing his *dixit* might receive their Sentence of allowance. Thus much may serve for the withdrawing of *Eve* from her beleefe by a matter of sense.

Now for the manner of alurement: Shee seeing the Tree was good for meate and pleasant to the eyes, though the eare by hearing of excellency and knowledge doe move her, yet hearing these things doth but warme her desire and concupiscence to transgres; it is the eye, and the beholding of the pleasant fruit which setteth the concupiscence on fire to eate thereof; It is the eye that maketh the heart like a bakers Oven, that maketh concupiscence to burne as a flame of fire, *Ose* 7. 6. Seeing moveth much more than hearing; when we tell you of the joyes of Heaven, which are inestimable, of the paynes of hell, which are intollerable, by our speeches you are nothing moved, but if you might see with your eyes the joyes of Heaven, you would be enamoured of them; might you see the paynes and torments of hell, which sinners have, you would abhorre sin, and tremble at the torments; *Eve* was moved more by seeing than by hearing. In *chap.* 45. 28. *Jacob* was moved with joy to heare the report of his sonnes Seeing.

that

that *Joseph* was alive, but yet he beleeved them not, but when he saw the chariots which *Joseph* had sent to carry him, then he was revived, and he said *My sonne* Joseph *is yet alive*; it was the seeing of the chariots, not the saying of *Israel*, that made *Jacob* say, *descendam & videbo illum antequam morior*, that kindled his desire to say, *I will goe and see Joseph before I die*: The desire of the buyer and of the seller is moved by the sight, the buyer is desirous of the ware, no b cause the seller sayeth it is good, but for that he seeth and discerneth the goodnes, of the cloth or other thing, by his eye; and the seller is moved the more when he seeth ready money laid forth before his eyes; seeing, in things lawfull, is much more effectual than hearing; and seeing is much more dangerous than hearing of things unlawfull: the Serpent thinketh he cannot bring his temptation to full effect, unlesse he bringeth her *videre lignum*, and therefore the Serpents petition, as it were, to *Eve* is but this: I will not bid you so much as touch the Tree, nor eate: only *vide & ne comedito*: Heare me what I shall say, doe but behold how pleasant the fruit is, and see if you can abstain; it is expédient to see that which we may not eate, and to know sin that we may avoid it: But seeing the Tree is an occasion to eate of the fruit; the occasion of sinne (which is the seeing of the fruit) is to be cut off; hearing was an occasion to make *Eves* heart proud, and beholding the Tree caused her haughtie lookes, and as it is, *Prov.* 21. 4. *A haughtie looke and a proud heart is the plowing of sinne*; they had liberty to stand or to fall, *but we must not use our libertie as an occasion to sinne, Galat.* 5. 13. S. *Chrysostome* upon that place saith, That not only sinne, but the desire and the occasion of sinne, by all means, is to be cut off.

Though that the seeing the forbidden Tree were not *semen peccati*, the sowing of sinne, yet it is like plowing of sin, it is a meanes to perswade us to eate, by seeing to take an occasion to offend, without regard of Gods commandement, not being warie when we have forsworne sinne; if we retaine the occasion of sin we may easily be caused to sinne. *Exod.* 10. 7. *Pharaoh* was content the *Israelites* should depart, yet he would have their beasts remain behinde, which were an occasion of offence; neither sin nor occasion of sin must be left, but must be cut off; the eye is an occasion to desire and a means to discover sin. There are two waies to convey sinne into us, by the eare and by the eye; and there are two waies to discover sinne, the mouth and the eye, because the eye is a way both in the conveyance and in the discoverie of sinne; therefore say the Fathers, God hath placed *lachrymas*, the teares of repentance, which are the blood of the soule; and by the eyes; the *yellow-Jaundis* is discovered by the eyes, where they doe insinuate That the eye is the broker to all sinne. In *chap.* 6. 2. for that the children of God *did see the daughters of men to be fayre, they tooke unto them wives of all they liked*, And *chap.* 10. 13. Lot *lifted up his eyes and for that he saw the playne of Jordane was well watred and very fruitfull, he chose it for his dwelling*; It is the eye that provoketh to lust and to pleasure, it is the eye that provoketh to covetousnes: *Ahab*

desired

desired *Naboths* Vineyard, because he saw it did adjoyn to his pallace. *He that beholdeth the clouds and observeth the windes, shall not sow, nor reap, Preach.* 11. 4. The eye is a mean to make the man idle; seeing provoketh to covetousnesse, *Joshua* 7. 21. *Achan* by his seeing among the spoil *a goodly Babylonish garment and a wedge of gold,* he coveted them and took them. Sathan, when he saw that *Eves* concupiscence was loose, he knew she would easily yeeld to the temptation; if she might but see the fruit, the jaundise of concupiscence might be perceived in her eyes. In 1 *Sam.* 18. 9. When *Saul* saw how *David* was esteemed, it is there said, *that he had one eye on David,* as if he looked asquint, in that he looked on *David* with a leering eye, for that he envyed and hated *David*: So a leering eye is the jaundise of a dogged nature; *He that winketh with the eye worketh sorrow, Prov.* 10. 10. for often a fair countenance covereth a mischievous heart: So in such an eye is the jaundise of deceit. *Salomon Prov.* 30. 13. there are those *whose eyes are haughtie, and whose eye lids are lifted up*: There is the jaundise of pride. *Esay* 30. 16. the daughters of *Sion* are said *to walk with wandring eyes*; wherein is the jaundise of lust. *Prov.* 17. 24. *The eyes of a fool are in the corners of the world,* saith *Salomon*: By such a foolish eye you may know the jaundise of foolishnesse: An unchaste eye is the signe of an unchaste heart. The Devil (saith a Father well) by the eye conveyeth the nose of his bellows to set her even in a fire, to eat of the fruit: *Visus solet excitare somnientem; & quod incautus aspicit invitus despicit,* he that unwarily beholdeth the fruit, perforce shall look into it. *They served the Lord at first in fear, and rejoyced in trembling, Psal.* 2. 11. But the seeing the fruit did not only stirre up but also increased sinne: *Amos* his continuall seeing of his sister did increase his love to *Thamar*; and when sinne is banished away, yet seeing recalleth sinne: And therefore, that all may be well, not only sinne, but the occasion of sinne must be removed, the inside and the outside must be taken away; and therefore *David, Psal.* 119. 20. saith not only *iniquitatem* but *viam iniquitatis move à me Domine; take from me O Lord, the way of iniquity.*

The Seer is active, the Seeing is passive, say the Fathers, which was her yeelding to Sathan to behold the tree; who telleth *Eve,* as it were, you have libertie to see, and to have your eyes to wander about the world. God himself, *Numb.* 15. 39. would have them have fringes upon the border of their garments, *that even by looking of them they might remember all the commandements of the Lord*: This is *Jobs* protestation in *Job* 31. 7. *that he hath not walked after his eye, he hath not accomplished the lust of his eye.* The eye enticeth the heart to sinne. By apparel the eye is inticed to pride, which, as the Fathers call it, is *vexillum superbiæ,* the standard of pride, *& nidus luxuriæ,* the nest of lasciviousnesse: And by the standard of pride thinking to be as Gods; and by the nest of lasciviousnesse, we are drawn to beleeve the words of Sathan, and to sacrifice unto the Serpent. If *Abraham,* in chap. 19: 28. *looking toward Sodom and Gomorrha, did behold and see the smoak of the Land, as of a furnace*; it was because he was not commanded to the contrarie:

contrarie : But in 17. verſe of the ſame chapter, *Lot* might not look back upon *Sodom* which was full of vain pleaſures, for he was forbidden to look behind; we muſt rather ſuſpect our infirmitie with *Lot*, than think to look, and to be conſtant as *Abraham* : Better it is not to behold the pleaſure of the tree, becauſe it was forbidden, than by beholding it to fall from her obedience. Let not us look upon vain pleaſures leaſt we fall with *Eve*. It is the counſell of our Saviour in *Mat.* 5. 29. *If thy eye cauſe thee to offend pull it out and caſt it from thee*, he meaneth that we ſhould pull away vanitie and wantonneſſe from our eyes, and that we ſhould refrain our eyes from beholding vain pleaſures : For ſaith a Father very well, *niſi tu caveas*, unleſſe thou be carefull of thy eye, hereafter thou wouldeſt have wiſhed that he had meant the pulling out of the eye it ſelf; that ſo by not ſeeing vanitie and by loſing thy eye, thy whole body might be delivered from Hell torments. The ancient Fathers doe obſerve out of *Acts* 5. 3. that by the eye Sathan filled the heart of *Ananias* and *Saphira*, to conceale the monie he had for his poſſeſſion : It is the eye that maketh a meet ſoyl in the heart to entertain ſinne; but we muſt not entertain ſinne nor retain the occaſion of tranſgreſſion.

Verſe 6. *Quum ergo videretur mulieri bonum eſſe fructum arboris illius in cibum, & gratiſſimam eſſe illam oculis, ac deſiderabilem eſſe arboris fructum ad habendum intelligentiam, accepit de fructu ejus & comedit, &c.*

Novemb. 25 1591. THis laſt temptation, as I told you, was of the ſenſe, which by the eye allured *Eve* to eate that God had ſaid, *you ſhall not eat at all*, for ſeeing the tree made her take the fruit and taſte thereof; by the ſenſe ſuppoſing to have been as Gods, and to attain knowledge. Our Saviour Chriſt, in *Luke* 17. 32. biddeth us to remember *Lots* wife, who looked back to *Sodom*, *Gen.* 19. 26. But he that ſeeketh by the ſenſe to ſave the ſoul, ſhall loſe it: So we muſt from hence remember not to look upon the tree leaſt we eat of the fruit.

Now we will conſider the object which ſhe ſaw, which is ſaid to be the Tree, the properties of which Tree are ſaid to be three fold, *good for meat, pleaſant to behold, and to be deſired to get knowledge*. In this triplicitie firſt is the meat: Secondly, is the delight of the eyes: Thirdly, it is to be deſired to get knowledge. Which triplicitie, firſt for the meat, we doe reduce to the good that is profitable; The delight of the eyes to the good which is pleaſant : And that it is to be deſired for knowledge, we doe reduce to morall good, as it is in *Prov.* 19. & Here are all the *Bonums*, *utile*, *jucundum*, and *honeſtum*.

Every man ſtandeth upon three faculties, the one is Vegitative, the other Senſitive, and the third is Reaſonable. Now by the three kindes of good, of *bonum utile*, *jucundum*, and *honeſtum*, he tempteth ſeverally each of theſe faculties. The faculty Vegitative, whereby man liveth, is allured in that it is ſaid to be *good for meat*. The faculties Senſitive,

Senſitive, of the ſenſe, is tempted, for that by the ſecond the eye, which is the very chief of all the ſenſes, by the pleaſure of the fruit, is allured. And for the third faculty, which is reaſonable, he had this inticement, That the reaſon ſhould be advanced, and ſhould have greater knowledge. In 1 *John* 2. 16. theſe are the three inticements of the world, The firſt is concupiſcence of the fleſh or carnall pleaſure: The ſecond is luſt of the eyes, which is the wantonneſſe of the looks: The third is the pride of life, or ambition; and with theſe was *Eve* inticed, *as eye-ſervice pleaſeth men, Coloſſ.* 3. 22. ſo pleaſure delighteth the eye here, the lifting up the eye to be as Gods, and the curioſitie of knowledge; the one is the pride of ſenſe, the other is the pride of reaſon. She ſuppoſed that in the tree there was not only *utile* and *delectabile*, but even *omne deſiderabile*, what ever good might be deſired: She took this tree to be as the *Pandora* of the Heathen, wherein were all the gifts and graces to be deſired, to be found: And by the eating of this tree, ſo adorned with all things, ſhe accounted to be Miſtriſſe of all pleaſure, of all knowledge.

Firſt, *It was good for meat.* True it is, that man muſt have meat to preſerve life, *cibus enim habet umbram naturæ noſtræ*, meat hath the ſhadow of our nature; we are bound in a ſtatute and ſtrong band by meat to ſave and preſerve nature; this is the band of neceſſitie which he hath beſtowed, not only to eate of one tree, but he had the varietie of all: And though God had allowed him many more trees than ever he could eate of; yet he will be looking upon the only tree God hath reſerved to himſelf, yet muſt ſhe needs deſire to taſte of *fructus vetitus*, the forbidden fruit; She is ſo dainty mouthed that ſhe muſt needs eat thereof, though even with a curſe ſhe were forbidden it; thinking becauſe it was forbidden, it would be more pleaſant; for, as *Salomon* ſaith, *ſtolne waters are ſweet, and hid bread is pleaſant, Proverbs* 9. 17. It is a generall fault of all Mankinde to deſire to eat, or to have that is forbidden, or that we ought not. In 1 *Chron.* 11. 17. *David longed to drink of the waters of the well of Bethlehem*, which were the waters of blood and bitterneſſe gotten with peril. Good for meat

But happily the bellie might be ſatisfied with the fruit of ſome one of the trees that were permitted; yet all the pleaſure of the other trees in Paradiſe were not ſo pleaſant in *Eves* eyes, as was this. The eye is not ſatisfied with ſeeing, nor the eare with hearing, *Preacher* 1. 8. That *every tree in the Garden of Eden was pleaſant to the ſight and good for meat, chap.* 2. 9. In *Eves* ſight this tree was more pleaſant, and better for meat than all the other trees in Paradiſe. In 1 *Sam.* 6. 19. the men of *Beth-ſhemaſh* would needs be looking into the Ark of the Lord, which none might touch, into which none might look but the Prieſts; this was the reward, God ſlew fifty thouſand and ſeventy men. *Eve* will eat that ſhe might not eat: But when we will ſee that we ought not to ſee, this deſire of vanitie will admit the fruit of the forbidden tree to be both good for meat, and full of pleaſure. To be deſired to get knowledge.

The chiefeſt of the three goods is, *that it is a tree to be deſired to get knowledge*, whereupon chiefly ſhe relieth, that ſhe ſhall attain the know-

ledge of good and evill; every one desireth knowledge. *Triplex est tentatio*, this latter temptation is treble: *Eve*, seeing the tree, is tempted by necessitie, by vanitie of the eye, and curiositie of reason: she should have followed the advise of *Paul* in *Heb.* 12. 1. seeing she was compassed with such a multitude of assaults, she should have cast away every thing that would have withdrawn her from obedience: she should have taken away the occasion whereby sinne would have hanged on; she should not have beheld the tree.

This amplifying of the goodnesse of this tree for meat, for pleasure, and for knowledge, and for what so might be desired, argueth a notable fetch in the Devill; that she, busying her eyes in beholding the fame, and being imployed in thinking of the great good that should come to her by eating thereof, might at length take and eate, and never think of Gods words, *in quocunq; die comederitis mortem moriemini*; but rather regarding the Serpents words, *in quocunque die comederitis ex eo, eritis sicut Dei, scientes bonum & malum.* He cloyeth her with pleasure; he maketh no mention of punishment. The Children of Israel, in *Exodus* 16. 3. being a little pinched with famin, they could murmur and remember their flesh pots in *Egypt*, and that then their bellies were full of bread; but they bring not in remembrance the fierie furnace wherein they were inforced to make brick. Sathan, in *Matthew* 4. 8. in the temptation of our Saviour *ostendit sibi regnum mundi, & gloriam regni, he shewed him the Kingdomes of the world and the glorie of them*, but he shewed him not the cares and dangers that are in Kingdomes: For Kings themselves have termed their Governments of their Kingdomes *splendidam servitutem*, a glorious service or servitude.

Here the Serpent causes *Eve* to see three things in this tree, The fruit *was wholsome for meat, the pleasure to the eye*, and *that it was good to be desired to get knowledge*; So he might have told her of three things written for the eating of this fruit, which he omitteth, The first whereof, is Gods wrath; the second, is death; and the third, death again, *moriendo morieris, dying thou shalt dye*; the one is the death of the body, which he incurred willingly; the other the death of the soul, which he must consequently run into; for *the reward of sinne is death*, and for the goodnesse of the tree, it shall have the bitternesse of sinne; for the beautifull fruit which his eyes beheld, *tenebræ exteriores*, outward darknesse; for the desire to know all things, man shall have Gods *nescio vos*, I know you not: In every sinne there is an allurement and a punishment, as it is in 1 *Tim.* 6. 9. there is an allurement and a snare, as in covetousnesse. Lust hath a bait and an hook covered and not seen, as may appear by *James* 1. 14. *When a man is tempted, he is drawn away by his own concupiscence and is inticed, Tenebantur eorum oculi, their eyes were holden that they could not know Christ*, *Luke* 24. 16. And here the eyes of *Adam* and *Eve* were holden that they should not see the truth; for it is Gods punishment because they will hearken to the words of the Devill, *because they have sinned against the Lord, therefore they shall walk like blinde men*, *Zephaniah* 1. 17. God

he

he saw that if they did eate of the tree forbidden, they should assuredly die, 5 the Serpent he saw they should not die at all, but *if they did eate, their eyes should be opened, and they should be as Gods* : what God saw they would not see, but what the Serpent saw, that would they see. Here *Eve* saw that *the fruit was good for meat* ; for meat for the body, and for meat for the soul, that is knowledge, wherewith *Paul Philip.* 4. 18. saith, *he was filled.* In 2 *Kings* 4. 39. they put *Coliquintida* in the pot and knew it not, and were not poysoned. The fruit of this tree was to *Eve* such meat as was the wine of the Vine of *Sodom*; for as it is in *Deut.* 32. 32. *The Vines of Sodom & Gomorrah were pleasant to behold,* but what followeth, *the wine of those Vines is the poyson of Dragons, & the cruel gall of Aspes* : So here the tree is pleasant to the eyes and beautifull in outward shew, but the fruit to them is most pernicious in the taste.

The former part of this verse is *Eves* sinne, the latter *Adams* sinne, which we will not now handle 5 for the occasion of sinne was in her, seeing the goodnesse whereof, *res ipsa loquitur.* Her disposition to sin is in her taking the fruit, and stretching her hand to the same : The sinne it self is in the eating of that which God hath said *you shall not eat* ; *Eve* by seeing took the fruit ; A Father saith well, *Dedit Deus oculos propter bonum, dedit palpebras propter malum* : God gave us eyes only to behold good, and eye lids that we should not see evil. But seeing they have abused Gods commandement, God hath put this tree as a stumbling block of their iniquitie before their face, as it is in *Ezech.* 14. 3.

As before we did justly reprehend *Eve* for her hearkning to the Serpents first speech, which was a question ; So now much more *Eve* is to be reprehended for her hearkning to the Serpents second speech, which is meerly repugnant to the word of God ; *you shall surely dye,* saith God ; *you shall not dye at all,* Sathan saith : Where she heareth not a speech of his dissimuled subtiltie, but even the speech of Sathans malicious nesse and open blasphemy apparant to the simplest ; for now she should have stopped her eares, she should have stepped upon the Serpents head, and she should even have stamped the Serpent (which was so malicious) under her foot. Every one cannot spy Sathan when he appeareth as a friend : When Christ would have gone to suffer at *Jerusalem*, *Peter* as a friend in words of compassion saith to him, *Pitty thy selfe, this shall not be unto thee.* Christ he perceived friendly Sathan in *Peter*, *Matt.* 16. 23. But in the grosse sinne of Idolatry, *fall down and worship mee* ; and in this notorious sinne of blasphemy, *you shall not dye at all*, any man may easily discover Sathan. But *Eve* shee was not moved at the report of an Angell of light ; but at the words of a base Serpent or boggish worme ; shee was not only content to hear his needlesse questions, his reproaches to Gods word, and his blasphemous termes against God himselfe, but which is more ; she heard him willingly, shee beleeved him, and shee was very forward to doe as the Serpent perswaded her : *Aspiceret arborem timentibus oculis*, shee should have beheld the Tree with twinckling eyes, as it is said 1 *Sam.* 3. 11. with tingling eares she should not have striven about

words which were to no profit but to the perverting of the hearers, yet heare you that *Eve* giveth her eyes to behold the Tree, her eares to hear blasphemous words; she giveth her hands to take of the fruit; she giveth her mouth and belly, yea all her bodie unto the Serpent: But *it is not good to eat much honie, nor to seek glorie by the search.* When that she could not refrain her appetite, *she was like a Citie which is broken down and without walls, Prov. xxv. 28.* and her inward parts were battered.

We finde in the outside three things, *vidit, sulit, & comedit*, she saw, she took, and she did eate: The first was the concupiscence of the eye; The second, the stretching out the hand to take of the fruit, was the attempt; The last was the actuall sinne and the consummation. The ancient Divines doe call the first *desiderium*; the second *conatum*, the endeavor; the last *actum*, the accomplishment. The The desire of the eye, and the endeavor of the hand, doth argue a consent; and by the assent of reason she yeeldeth to eate.

Seven degrees in every sinne.

The ancient Fathers doe make seven degrees in every sin, out of this very first sin of *Eve*: But five of these degrees are past before we come to *tulit*, and the other two last, are concerneth the taking, the other the act. The first of these degrees they call a suggestion; the second they call the invading of the consent; the third they call *consensum in delectationem*, a consent to sinne with delight; the fourth they call *moram*, a lingring and stay in the delight; the fift they doe call *consensum in actum*, a consent to the very practise of sinne: Then after these five degrees commeth the sixt, which is *sulit*, the taking the fruit; and the seventh, which is *comedit*, the very act of sinne.

1. Suggestion.
2. Invasion
3. Consent to delight
4. Lingring.
5. Consent to sinne.
6. Taking.
7. Eating.

These seven degrees are seven severall motions, and distinct steps you may easily see in this sinne and disobedience of *Eve*: The first suggestion in *Eve* to disobedience was wrought by the Serpent; but now the suggestion in our mindes, is by our selves: Since the Serpent made question of Gods goodnesse, now the corruption of our owne nature maketh many needlesse questions, Satan hath to many by to convey concupiscence, our herby his Pipe to play unto us pleasant notes, or by his Glasse, therein to shew us many allurements. But after the Fall the Devill needed not to use his suggestion; for *behold all the imaginations of the thoughts of mans heart were only evill, Gen. 6.* Christ calleth these suggestions *cogitationes ascendentes*, mounting and ambitious thoughts.

She saw three things, which are three degrees, and all belonging to the second generall degree. The first degree of seeing they doe call *allubescentiam*, an entertaining of the suggestion; and we call it here *aspectum & intuitum arboris*, the beholding of the outward shew of the tree: The second degree of seeing, is by beholding it, to withdraw our affection from the fear of God, which we call *aversionem animi*, our turning our selves from God.

3. *Consensus cum delectatione.*

The third degree I told you was called a consent with delight, which is a further hair, not only willingly, but even wilfully to behold the fruit, and to look into the nature of the fruit: This degree they

call

call *inspectio* and *contuitus*; *vidit quod delectabile*, she seeth that which is delightfull to the sight, and thus is *consensus intellectus*, a consent of the understanding, as it is in *Job* 20. 13. *when wickednesse was sweet in her mouth, she hid it under her tongue, and forsooke it, and would not forsake it, but keep it close in her mouth.*

The fourth degree is beyond the third, it is *mora* and *morosa delectatio*, a lingring of the delight; this makes her dote on every circumstance, on the beautie, on the virtue of this tree: Hereby when we have removed from us the thoughts of sinne, sinne is resumed; this is *non inspectio, sed introspectio*, she seeth knowledge, not to be seen. Hereby she seeth *quod concupiscendum*, this degree is the hunger and thirst of sinne, a burning desire to sinne, wherein she seeth *lignum delectabile* and *desiderabile*, that *the tree is pleasant, and to be desired to get knowledge.* 4. *Morosa delectatio.*

The fift degree, as I told you is called *consensus in actum*; the consent to the act it self, thinking with themselves, If the beholding this tree be so pleasant, having in it to the eye all varietie of pleasure, what, and how wonderfull delightfull will the taste thereof be? surely it will be full of all pleasure; and therefore I think it expedient to take there of, and I doe long to eat of the same: this is the consent of reason *ad opus malum*, to work wickednesse, even with greedinesse; and they doe call this last degree of sinne *visus horror desiderii cordis*, a wandring fantasy of the heart. See *Prov.* 20. 1. 5. *Consensus in actum.*

In the sixt place comes the first degree, which is *conatus*, the endeavor to stretch out the hand, and to apply our hand to the pulling of the fruit from the forbidden tree: 6. *Conatus.*

In the seventh place comes the last degree, which is the eating of the fruit, the consummation of all, even the sinne it self. 7. *Actus peccati.*

These seven degrees are compared to the seven degrees of the increase of a childe in the mothers belly, by the ancient Divines, and that out of *Genesis* 3. 6. where the Apostle saith, *When lust hath conceived, it bringeth forth sinne; and sinne, when it is finished, bringeth forth death.* And indeed Eve, by seeing, was brought to bed of sin, which was the first begotten of sinne.

In the Serpent we say, suggestion is like the speech by his question, that the suggestion is, as it were, the moving of the woman, which is *motus primo primus*. The second degree, *allubescentia*, the inviting and entertaining the thought of sinne is as the delighting of the woman to be Guilty. The third, the consent with delight, this is the profession and submitting her minde to the Serpent. The fourth, *morosa delectatio*, the lingring and soothing up the conceived sinne, the resolving the delight to sinne, is as the conception of the childe in the mothers wombe. The fifth, which is called *consensus in opus*, the consent to put in practise the sinne, is as the quickning of the childe. The sixt, which is the endeavor and disposition to sinne, in the taking of the fruit, is as the labour of the woman in Child-bed; that was the wickednesse of the hands, as it is in *Psalme* 57. The seventh, which is the eating, is as the birth of the child; for this eating the forbidden

bidden fruit is ſinne it ſelf, which is the firſt born of the Devill.

Now will we ſpeak of the endeavor of the Woman, in the taking of the fruit of the forbidden tree.

The taking of the fruit came *per impoſturam Serpentis*, and *pulchritudinem arboris*, by the guile of the Serpent, and by the beauty of the tree: Theſe are the two motives in *Eve* to take of the fruit from the tree; for as *Jeremiah* ſpeaketh, in his ninth chapter the twenty firſt verſe, *death is come up into the windows, and ſinne is entred into our palaces; ſinne is already in our eyes, and is entred into the pallace of her heart*: Hence it was that her feet were perverted, carrying her bodie from the trees permitted, to the forbidden tree. *David*, as he ſpeaketh in *Pſal.* 119. 59. *That he hath turned his feet into Gods teſtimonies*: and in the 101. verſe of the ſame Pſalm, *I refrain my feet for evill, I have refrained my feet from the evill way, that I might keep thy word.* But *Eve* here turneth her feet from Gods teſtimonies and his word; and ſhe turneth her feet to the Serpent, to goe in the way of evill: At the firſt ſhe might ſay with *Job*, as he proteſteth in his 31. chapt. 5. verſ. *If I have walked in vanitie, or if my foot have made haſte to deceit, let God weigh me in his juſt ballance and he ſhall finde mine uprightneſſe*: But behold now *Eve*, ſhe walketh to ſee vanitie; ſuch are the feet of *Eve, they are ſwift in running to miſchief*, as *Salomon* ſpeaketh of the feet of the wicked, in *Proverbs* 6. 18. It is the prayer of *David*, in *Pſalme* 36. 10. *Non veniat mihi pes ſuperbiæ, that the foot of pride would not come upon him.* She came with a proud foot to behold this tree: And as it is in the ſaid 10. verſe of the 36. *Pſalme*, *The hand of the wicked moved to evil. Eve* here ſhe takes the tree *with an high hand*; ſhe takes of the fruit *with an outſtretched arme*. God he will doe well to thoſe that be good and true in heart. But ſaith *David*, in *Pſal.* 125. 5. *Thoſe that turn aſide to their crooked wayes, the Lord ſhall lead them with the workers of iniquitie*: So doth God here, leſt they ſhould put forth their hands to take of the fruit of this tree: *Eve* her ſelf, in the third verſe, confeſſeth that God commanded ſhe ſhould not touch it. *God he guideth the meek, and teacheth the humble their way Pſal.* 25. 9. *Eve* ſhe ſaith ſhe may not touch the fruit, yet ſhe taketh the ſame in her hand: This is *iniquitie* and *contradiction*, evill and abſurditie: She doth not only touch the fruit, but take the fruit of the tree: As her inward ſoul was infected *per impoſturam Serpentis* by the flatterie and deceit of the Serpent; ſo her ſenſes of ſeeing and taking or touching, were inticed *per pulchritudinem arboris*, by the pleaſantneſſe of the tree: There was a time when the eyes of man attended upon the Lord, *as doe the eyes of the hand-maid upon her miſtreſſe*, *Pſal.* 123. 2. God he was the guide of man, *Pſal.* 48. his hand touched nor the mouth taſted nothing but that which was permitted: But now ſhe is content inſtead of God, to have the Serpent for her guide; ſhe will give her eares to hear his ſpeeches, her eyes to behold vanitie, her feet to runne to deceit, her hands to work miſchief, and her mouth to taſte of ſinne, thus *giving to Sathan all her members, as weapons of unrighteouſneſſe unto ſinne*, as *Paul* ſpeaketh in *Rom.* 6. 13. She was

poſſeſſed

poſſeſſed with an itch, as may appear by the form of anſwer, *Ne forte moriar*; and by the pleaſantneſſe of the fruit in her ſight, the jaundice of concupiſcence might be perceived in her eyes. Her feet would be gadding where they ſhould not, *whoſe feet cannot abide in her houſe, Prov.* 7. 11. Her hands were as lime twigs; her fingers itched till ſhe were fingring of the fruit forbidden. When ſhe had taken of the boughs and fruit, *fuerunt aridi rami*, and *putrida radices; quia non cepit quod caperet*, becauſe ſhe took not of the tree which was permitted; *cepit de fructu arboris per quam capitur*, ſhe took of the delightfull and pleaſant fruit, wherewith her ſelf was taken: even as the fiſh which taketh the bait, but is taken it ſelf of the hook, See *chap.* 15. 16.

And ſhe did eat. This is the conſummation of ſin; for the accompliſhment of *Eves* diſobedince is in actuall ſin: If *Conatus*, the endeavor to ſinne, if the practiſe of treaſon (though the treaſon be not fully accompliſhed) deſerve death by the laws of man; if the concupiſcence of the eye, which brought *David* from the adulterie of *Berſabe* to the murthering of *Urias*, deſerve the puniſhment and revenge of God, then the beholding, with concupiſcence, the beauty of the forbidden fruit, deſerveth Gods wrath: Much more then, perfected diſobedience, which is in the *comedit*, deſerveth the death; for *comedendo comedes, moriendo moriêris*. Doe as God hath commanded thee, and eating thou ſhalt eat of all the trees; but if thou eat of the forbidden fruit, *moriendo moriêris*, dying thou ſhalt dye. To eate that which God hath ſaid *you ſhall not eat*, implyeth a plain contradictorie to Gods word, and a manifeſt diſobedience to his commandement; *and by ones diſobedience many were made ſinners*, as *Paul* ſpeaketh *Romans* 5. 19. *Eſau* did eat his broth and bread with a good ſtomach, and in regard of them contemned his birthright, *chap.* 25. 34. In *Geneſis* 37. 25. they regarded more the plaſure of their own; *Jacobs* ſonnes were eating when *Joſeph* was in the pit. It is *Davids* prayer in *Pſal.* 141. 4. *Let me not O Lord eate of the delicates of the wicked. The bread that the wicked eate*, ſaith *Oſee in chap.* 9. 4. *ſhall be as the bread of mourners, and all that eate thereof ſhall be polluted.* By ſinne *primogenitura*, the birthright of *Eve* is gone with *Eſau*, The pleaſure he took in his pottage was but ſhort, while he was hungrie. The ſpace of every pleaſure is but ſhort, as the Fathers ſay, it endureth no longer than while a man may be eating an apple; the continuance of all pleaſure is momentarie; the pleaſure remained but while the fruit was a eating: But for this tranſitorie and vain pleaſure ſhe incurred endleſſe pain of body and of ſoul; for as the Fathers ſay well, the eare that would not hear the words of love, *ne comedite*, eat not of it, ſhall once hear this ſpeech of Gods wrath, *diſcedite maledicti, depart you accurſed into everlaſting fire, prepared for the Devill and his followers:* The eyes that beheld with joy and delight the pleaſure of the forbidden fruit, thoſe eyes ſhall be weeping and wailing for their amiſſe, all whoſe tears ſhall not avail them: The feet that did run unto iniquitie ſhall be bound in iron and heavie chains; the hand of Gods wrath ſhall be ſtretched out againſt that hand that preſumed to ſtretch forth it ſelf to take of the fruit that was forbidden,

And ſhe did eat.

The puniſhment of diſobedience.

as it is in *Eſay* 9. 12. And the mouth that did eat of the forbidden fruit, thinking thereby to attain all pleaſure, ſhall be full of gnaſhing of teeth, according to that, *In Hell there ſhall be weeping and wailing & ſtridor dentium.* In a word, the wormes in the grave ſhall devour and eat her body that did eate of the fruit which ſhe was forbidden; and the Dragon ſhall devour her ſoul; both her body and ſoul ſhall be in endleſſe pain, ſtill dying, never dead, *for the reward of ſinne is death.*

Twelve ſorts of ſinne.

God hath ſaid, they ſhould not eat, yet ſhe did eat, and by eating fell into many ſinnes, *ſimplex eſt Dei verbum*, but *multiplex comedendi peccatum.* The ancient Divines upon this place ſay, that there are twelve ſorts of ſin; whereof the firſt three they doe call *peccatum occaſionale*: the ſecond three they doe call *peccatum primitivum*: the next three *peccatum derivativum*: the laſt three *peccatum inſtrumentale*, which they gather out of *Job* 24. 13. *They abhorred the light, and continue not in the paths thereof.*

Three occaſionall.

1. Ingratitude.

The firſt of the three occaſionals is Ingratitude, or the neglect of the due meaſure of thankfullneſſe to God for all the benefits whatſoever beſtowed upon *Eve* in Paradiſe and us in this world; in that the mouth is not imployed in the praiſing of God for all his benefits; but he filleth his mouth with this *ne forte*, leſt peradventure. This firſt is the neglect of love.

2. Securitie.

The ſecond is a neglect of fear, which is a ſecurity: God he hath made me Monarch over all the Creatures; he hath given me all the trees, which are infinite, in *Paradiſe*: what though I eat of an apple, ſurely I ſhall not dye? for ſo ſmall a matter God will not puniſh me.

3. Careleſſe curioſitie.

The third occaſion is negligence of that wherein we ought to be moſt carefull: we ſhould not enter when God had forbidden the tree; this is careleſſe curioſitie, by the ſeeing the pleaſure of vanitie more than the will of God himſelf. Theſe are the three cauſall ſinnes, The neglect of love, the neglect of fear, the negligence of that is commanded; and the curioſitie of that is needleſſe.

Three primitive.

The three primitive ſinnes concern the ſuperior part of the ſoul; the three derivative ſinnes the inferior part of the ſoul: Of them in order; firſt of the ſuperior, after of the inferiour.

1. Incredulitie.

Firſt, the reaſon is infected with incredulitie to God, and credulitie to the Serpent; whereby they beleeved not, that if they ſhould eat *they ſhould dye the death*, but if they did eat, *they ſhould be as Gods.*

2. Tediouſneſs.

The ſecond primitive ſinne is Diſcontent, a malecontented minde; which is the tedioufneſſe of this yoake, whereby this commandement and eaſie reſtraint is a burthen unto them.

3. Self-love.

The third ſinne of this kinde is of the lower part of the ſoul, which is ſelf-love; Accounting her ſelf as if ſhe had made her ſelf, not as if ſhe were made by God: *I ſee the tree is wholſome and to be deſired*, why ſhould I then ſeeing this refrain from it?

Three derivative.

1. Stupiditie.

Now for the three derivative ſinnes: Firſt from Incredulitie in Gods word commeth a Child, which is the credulitie in the Serpent, which is called *ſtupor*, an aſtoniſhment at the Serpents ſpeeches, which is a blockiſh patience in being content to hear the moſt abject Creature, a ſilly

a ſilly worm, a ſubtle Serpent, which is *pejor omnibus viventibus*, worſe than any living Creature, even blaſpheming God.

And from ſelf-love are derived two other ſinnes, for from thence commeth pride, and from pride commeth ambition: pride and ambition are not one ſinne but ſeveral ſinnes, for ambition is the lifting up of that which pride hath conceived: So that pride and ambition are the two Daughters of ſelf-love. 2. Pride. 3. Ambition.

The laſt is the inſtrumentall ſinne: The firſt whereof is that of *Jeroboam*, who ſtretched out his hand to take the Prophet of God, and his hand withered, 1 *Kings* 13.4. The ſecond is that of *Lots* wife, who would look back to *Sodom*, yet was forbidden, to ſee the vain pleaſure; wherefore ſhe became a piller of ſalt. The third is *Eſaus* eating of his pottage, for which he loſt his birth-right. *Eves* eye ſaw the fruit, her arme reached to take the ſame, her mouth did eat the ſame. The firſt is, a licentious beholding; the ſecond is, a preſumptuous taking; the laſt is, a greedie eating and devouring of the forbidden fruit. Three Inſtrumentall. 1. A licentious ſeeing. 2 A preſumptuous reaching. 3. A greedie eating.

Etiamque dedit comedendum viro ſuo ſecum, qui comedit. *Verſe 6.*

THeſe words I have now read unto you, I told you contained *Adams* ſin: which words, if you mark them, doe contain *Adams* firſt ſinne and *Eves* ſecond ſinne; for after ſhe had eaten of the fruit her ſelf, *ſhe gave of the fruit to him*, there is her ſecond ſinne; *and he did eate*, there is his firſt ſinne. Novemb. 27. 1594.

The Wiſeman in 42.17. of his book ſaith very well *God hath appointed that his ſaints ſhould declare all his wondrous works, which he hath ſtabliſhed by his Majeſty*. But behold, *Eve*, who was a Saint, when ſhe became a ſinner, publiſhed not Gods commandement, but the Serpents words, and the commendations of the forbidden fruit: *this is the woman that repreſenteth iniquitie, Zach.* 5.7. She is as the woman in *Rev.* 17.13. *that gave her power and authority to the Serpent*. Not only to eat her ſelf, but to give alſo to *Adam* the forbidden fruit, is, as a Father ſaith well, *propinare Adamo*, to drink to him in the golden cup of ſin, in giving him the fair and pleaſant fruit of iniquitie, that they both may eate. The Serpent in his firſt queſtion ſpeaketh of him, and here, *Dixitne Deus ut non comederitis? hath God ſaid ye ſhall not eate?* as ſpeaking of both: And again, in his ſecond *dixit* he ſaith, *They ſhall not dye the death*; and *their eyes ſhall be opened, and they ſhould be as Gods*: By his ſaying *they* & *their*, he meaneth not *Eve* alone, but *Adam* alſo: This plurall dialect of the Serpent, argueth that he tempeth both *Eve* & *Adam*.

At what time the Serpent beginneth his temptation, he beginneth with one, not with both; with the woman, not with the man; with the weaker, with her that was but a rib of mans ſtrength, with one that is more credulous of his word than man, to whom the commandement is delivered; in a word he maketh her to fall, who is leſſe able to ſtand: So that there were then but two ſinners in the world, the Serpent and the Woman; *Adam* was ſtill upright: But here when *Adam* eateth of the forbidden fruit, he maketh up the third ſinner. So

that Sathan, *Eve*, and *Adam* are all ſinners. Sathan, in the Serpent, inticed the woman by his curious queſtion in all ſubtilty to commit ſin, and indeed *prophane and vain babblings, they doe increaſe to more ungodlineſſe*, 2 *Tim.* 2. 16. The Serpent when he hath plaid his part and made her ſin, he is gone: But as the Sepent was the Devils inſtrument to tempt the woman; ſo here the Devil, inſtead of the Serpent, will work the deſtruction of the Man by the Woman, cauſing her to give the forbidden fruit unto him. Sathan by the Serpent, *which was the moſt craftie and the moſt ſubtle*, made his firſt aſſault: And here he made his ſecond aſſault upon Man *per chariſſimam*, by her that was moſt dear unto him: for in that he ſaith of her in *chap.* 2. 23. *ſhe is now bone of my bones, and fleſh of my fleſh, ſhe ſhall be called Woman, becauſe ſhe was taken out of man*; that ſheweth his affection of his earneſt love to her: He uſeth *ſubtiliſſimam* and *chariſſimam*, that which is moſt craftie, and that which is moſt deare, as his two inſtruments; He tempteth the weaker and ſimpler by ſubtiltie, the wiſer by affection. As I told you before, he aſſaulteth the weaker, Woman, that was but a ribbe, having the commandment but by tradition from her husband, who had it from God himſelf; and ſo here in his temptation of man, he aſſaulteth the affection, which is the weaker part of mans ſoul; For *S. Gregorie*, ſaith very well, *Quod eſt vir & uxor in vinculo nuptiali, idem eſt ratio & affectio in vinculo naturali*, that which the man and his wife is in the bond of Marriage, that is the reaſon and the affection in the bond of Nature: reaſon is the ſtronger, as the husband; affection the weaker, as the wife. Sathan he knew well, that ſuch was the affection of Man to his wife, that he repoſeth ſuch truſt in her, that he will not examine what ſhe demandeth, nor refuſe what ſhe offereth; *for the heart of her husband truſteth in her*, *Prov* 31. 11. he knoweth *ſemitam animæ ſuæ*, the way of his ſoul, and that way will he aſſault *Adam*. In 2 *King.* 3. 14. *Eliſha* the Prophet, not becauſe of *Jehoram* King of *Iſrael*, who was wicked; but only that he regarded *Jehoſaphat* King of *Judah*, he would not have looked toward *Jehoram*, nor ſeen him: So the Serpent doth here deal with *Adam*; *Adam* he would not have looked toward the Serpent, nor toward the tree, had it not been that he regarded the preſence of *Eve*. This is his meanes, by the perſwaſion of the Woman, to get his affection, and that ſo Sathan may ſeize upon it: But this is the counſell of *Nahum*, *chap.* 7. 5. *Truſt not in a friend nor in a Counſellor, keep the dore of thy mouth from her that lyeth in thy boſome*: There is neither truſt in friend nor wife: this is the mithridate for this poyſon: we are to beware of Domeſticall ſervants and profeſſed friends, which do draw men to miſchief more than sworn enemies; wherefore follow the adviſe of our Saviour, *Matt.* 18. 8, 9. *If thy foot or thy hand cauſe thee to offend, cut them off*; *if thine eye cauſe thee to offend pull it out*: *better is it, to goe into life halt and blinde, than to goe with a ſound body to Hell fire*: Caſt from thee whatſoever is neer and deer unto thee, even the wife of thy boſome, rather than to be tormented in the everlaſting flames of Hell fire. The Devils reſolution here is by the woman, whom Sathan had enforced to aſſault man: So he ſhall be ſure firſt to pervert the councell of God; Secondly, the woman ſhall enter deeper into

Perverting Gods Councel and purpoſe.

ſinne

ſinne, by making man to ſinne; Thirdly, that Sathan might be Maſter thereby of them both. The diſordering of Gods purpoſes in this; he hath made her for *an help*, but Sathan maketh her an hindrance to obedience, *Thy wife ſhould be beautifull as the Vine upon the ſides of thy houſe*, *Pſal.* 128. but ſhe is become as the Ivie, to deſtroy the tree whereby it groweth; ſhe giveth the fruit to *Adam* to choak him: he giveth her to *Adam* as *Saul* gave his daughter *Michal* to *David*, *that ſhe might be a ſnare unto him*, 1 *Sam.* 18. 21. He made her to him as *Jezabell* was to her husband *Ahab*, who, by her counſel, ſold himſelf to work wickedneſſe; by her counſel he gave himſelf wholly to ſerve ſinne, 1 *Kings* 21. 25. *But woe be to the man by whom offences comes Matth.* 18. 7. It was one thing *peccare*, to ſinne and *peccare facere*, to cauſe another to offend: In that *ſhe took of the fruit and did eat her ſelf*, ſhe did ſinne; *ſhe gave to Adam*, ſhe cauſed him to ſinne, and this is an aggravation of ſin to make her ſinne the more. Laſtly, is the Devils gain by the loſſe of *Adams* ſoul, which ſtandeth upon two parts, the one is on *Eves* part, and the other on *Adams* part; *Eve gave to her husband, and Adam did eat.*

1. The womans deeper entrance to ſinne.

2. The Devils gain, and, *Adams* loſſe.

For the former, *Eve, after ſhe had eat of the fruit*, ſhe wiped her mouth, *and gave of the fruit to Adam*; like the adulterous woman in *Prov.* 30. 20. *that eateth and wipeth her mouth, and ſaith I have not committed iniquity*; after ſhe hath ſatisfied her own deſire, ſhe maketh as though ſhe had not offended: *When ſhe had ſucked the gall of Aſpes, and when the Vipers tongue had ſlain her, Job* 20. 16. ſhe then wipes her mouth, as though there were nor death nor danger in the ſame; *and having eaten her ſelf, ſhe giveth to her Husband to eat alſo*: Evil did Sathan doe, and knew it to be ſo; *Eve* ſhe had after the fall flattering inticements in her mouth, *her words were as oyle, but the end of her ſpeeches was bitter as wormwood; her feet goe down to death, and her ſteps goe down to Hell, Prov.* 5. 4. 5. But yet *Eve* here thought ſhe had done well.

You ſhall ſee the nature of ſinne, that ſinne bringeth ſinne, unleſſe it be extinguiſhed by repentance; for *Auſtin* ſaith well of ſinne, *Quod niſi deletur, duplicatur*, which, unleſſe it be extinguiſhed, it is doubled. In *Eſay* 14. 29. the Prophet ſaith, *That out of the Serpents root ſhall come a Cockatrice, and from the Cockatrice egge ſhall come a firie flying Serpent, and here from the Serpents malice came* Eves *ſinne, and from* Eves *ſinne came Mans fall, the Serpents temptation brought forth* Eves *diſobedience, and that Cockatrice egge hatched* Adams *downfall*, and ſo they were both robbed of their righteouſneſſe: This is their diſcending from *Jeruſalem* to *Jericho*, *Luke* 10. 30. Againe, after the woman hath eaten, this her giving of the fruit to her husband to eate, is a further circumſtance in the nature of ſinne, to add rebellion unto ſinne; for the devill will not only ſeduce the woman, but (by her) will ſeduce man; *for he draweth alſo the mighty by his power, Job* 24. 22. The Serpent will deſtroy both the weak and the ſtrong, the fooliſh and the wiſe. Thirdly, Sinne will be aſſociate; for the ſinner will try the righteous if he will offend, that even here *Adam* may be as deep a ſinner as her ſelf; for indeed good fellowſhip is not ſo apparently ſeen as among ſinners *for they joyn hand in hand, manum in manu*, ſaith Salomon, *Prov.* 16. 5. *They doe conſult in heart, and make a*

Sinner bringeth forth ſin.

Rebellion with ſinne.

The ſociableneſſe of ſinners.

league against the Lord, Psal. 83. 5. 6. The Ishmaelites, and Moabites, &c. *Sinners are as thornes folded one in the other, Nahum* 1. 10. This is the sociableneſſe of ſinne. Fourthly, it is hence obſerved that ſinne is infectious. The Serpent he infected *Eve* with his breath of craft and malicioufneſſe; made her beleeve him and eat of the fruit; and ſhe being infected her ſelf, infected him; This is called Pollution. He that toucheth pitch is defiled. She went not only out of the way her ſelf, but ſhe cauſed many to fall from the Law, *Malach.* 2. 9. *her word did fret as a canker*, as *Paul* ſpeaketh 2 *Tim.* 2. 17. for ſinne is contagious, it poyſoned *Eve* and *Adam* alſo. See 1 *Tim.* 1. 6.

Sinne infectious.

The Serpent gave, and Eve gave to Adam.

Auſtin upon this ſaith well, That if God ſtrook blind the ſoul of *Eve*, ſhe could not ſee her own miſerie from her originall righteouſneſſe: The Serpent gave to *Eve*, and *Eve* gave to *Adam* the ſame material fruit, but not with like affection. She in giving to *Adam* of the fruit, thinks ſhe doth him an eſpecial favour, and that wherein ſhe needs not fear; for though by the giving him the ſame, ſhe take away from him original righteouſneſſe, the favour and feare of God; yet ſhe accounteth that ſhe makes him a great reward: But this her reward may well be compared to the preſent of *Ehud, Judges*, 3. 16. *who preſented Eglon the King of Moab with a curious made dagger*, wherewith after he killed him: The Apple wherewith *Eve* preſented *Adam* was his deſtruction; but yet (as I ſaid) ſhe did it not with the minde of the Serpent; for he cauſed her to eat of a malicious minde, knowing it would be her bane: Yet *Eve* ſhe gave it to *Adam* of a good affection, not of any malicious intent.

2. Means that women ſeduce men.

Now the means wherewith ſhe induceth man, to bring him to eate, are of two ſorts; which are the two means that women uſe to ſeduce men withall; both are by the voice, as you may ſee in 17. verſe following; *Adam obeyed the voyce of his wife*, ſo that it ſhould ſeem that ſhe uſed ſome oration to perſwade him, *& blanditiarum verba*, and flatterring words, 1 *King.* 11. 4. *The idolatrous wives of Salomon turned his heart to Idolatrie, blanditiis, by their flatterie:* And here *Eve* ſaith to *Adam* as it were thus, You may ſee that I have eaten and find the fruit to be pleaſant; I have eaten, and yet I am living: and thus with a proteſtation of love, ſhe wiſheth *Adam* that he would eate. *Adam*, in the mean while, as a Father ſaith well, ſtood in doubt either to eat or not to eat, *inter preces uxoris, & cõminationes Creatoris*, between the prayer of his wife and the threats of his Creator; God had ſaid, *in the day they did eat thereof they ſhould die*, he ſaw ſhe had eaten and yet was living. *Salomons* wives, *blanditiis*, by flatterie overcame *Salomon*.

1. Flatterie.

The other thing wherewith women overcome men, is Importunity. It was this that *Delilah* uſed to overthrow *Sampſon*, ſhe was importunate with him continually, and therefore he told her all his heart, *Jud.* 16. 16. So that theſe are the two means wherewith woman overcommeth man namely *blanditiis & importunitatibus*, by flatterie and importunitie.

2 Importunity.

And he did eat.

Now it followeth to ſpeak of *Adams* ſinne, *And he did eat.* In the 17. verſe of this chapter, God curſeth man *becauſe he had obeyed the voice of his wife*, and for that he had eaten of the tree, whereof God had commanded him *that he ſhould not eat*; whereby you ſee, that not only

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ly the giver of the forbidden fruit, but the taker thereof also; both the perswader and the consenter to sinne deserve death. The manner how he entered is in this (*with her*;) *Adam* he came to her, not she to him, say the Fathers: For although God had created Adam in righteousnesse, though he were placed by God in Paradise, and though Gods love to man were shewed in making *Eve* to be *his helper*, yet he gave no eare to the speeches of Gods love, nor to his threats, but rather hearkened unto *Eve* and her allurements. The woman hereby is convicted of carelessnesse, and the man of negligence, in that he permitteth her to wander from him where she pleaseth: but the woman should not depart, no not a little, lest she fall. A third thing is *Eve* and *Adams* curiositie of this tree; they would eat it to try what vertue was in it, they would try a conclusion, if they should eat thereof whether they should dye, as God had said, *or be as Gods, knowing good & evill.* *Moses* commanded *That there should be no manna reserved till the morning*; yet *Exodus* 16. 20. some there were that would try conclusions, that obeyed not *Moses*, but reserved it till the morning, and it was full of worms, and it stank. Again, as it appeareth in that chapter, to try conclusions some there were, contrarie to *Moses* words, that *upon the Sabbath day went forth to gather Manna.* *Paul* 2 *Cor.* 11. 3. saith, *I fear lest as the Serpent beguiled Eve through his subtilty, so your minds should be corrupt from the simplicitie that is in Christ.* In *Adam* his body from his soul, his sense from his reason should not have swerved. *Eve* beleeved not God, but the Serpent; *Adam* beleeved not God but *Eve*. *Paul, Coloss.* 2. *I would have you rooted and builded in Christ, and stablished in the faith.* But the root of all bitternesse is infidelity; for *Adam* seeing *Eves* case, that though she had eaten of that pleasant and forbidden tree, yet she was living, and that there was as yet no apparent sight of any ill, thought the rather surely God spake not this in earnest, neither for the eating of a small apple shall man dye. But should have accounted Gods word to be infallible, and that *morte morieris* was a sentence of condemnation. Faith should be rooted in Gods word; but from incredulitie, which is the root of bitternesse, it commeth that he beleeveth *Eve*, by an inordinate love, not of lust, but of necessitie to his wife; which we call a bashfulnesse; and the Fathers call it *noxia verecundia*. In 1 *Kings* 2. 4. *So long as Davids sonnes shall walk in the way of truth with all their hearts and all their soules, there posteritie shall inherit the Kingdome.* *Adam*, by eating this fruit shewed a desire in him to grant her request; he loved her entirely, for that she was taken out of him, and given unto him by God, and then there were no more women in the world: *He did eat* that he might be accounted *indulgens maritus*, a most loving husband: that as *Austin* saith, *In unitate peccati etiam socius sit*, that even in the unitie of iniquitie he might be her companion. The Heathen call *necessarium malum mulierem*, a woman to be a necessarie evill: So intire is his love to his wife, that as *S. Gregorie* saith well, *Plus credit uxori quàm conditori*, he beleeveth more his wife, *who is his helper*, than God who is his maker. *S. Ambrose* saith, Man will be content to hear blasphemous and obscene speeches, *ut offendatur Deus, ne offendatur amicus*, that God may be

offended, rather than his friend displeased.

Now by the 22. verse you may see the ambitious desire of *Adam*, to become as God himself *to know good and evill*: therefore it is by the Fathers presumed, That by *Eves* information he presumed to be so: He was now weary of *credere* and *obedire*, to beleeve and obey God and his word: He desired now to command and controll; to be *non sub Deo, sed sicut Deus*, to be no longer under God, but as God: his faith and obedience became a burthen; he was not content with his knowledge of good alone, but he would needs by eating attain *the knowledge both of good and evill*; he began *frige fieri in affectu*, to wax cold in his affection toward God; and lastly, he made full account that he should be preferred; he should not be punished; none should be so excellent; he should be equall with God. But if that God were angrie with him, yet *Adam* had his excuse, that he for the love and entire affection to her which was taken out of himself, for a good minde which he had to her, gave her his consent to eat of the forbidden fruit; which they gather out of the twelfth verse of this chapter, where *Adam* saith, *The woman which thou gavest to be with me, she gave me of the tree, and I did eat*: He did behold what *Eve* did see, and thought that thereby he should attain knowledge. But here the Holy Ghost, to avoid rediousnesse, hasteth without any farther repetition, saith, *And he did eat*. *Adams* understanding it was corrupted, his will it was infected, he was perswaded *that he should be as a God*, and that there was great vertue in the tree, whereupon he transgressed, that is, he went beyond the Commandement; God said *he should not eat*, but *he did eat*. Whereas *Paul* saith, 1 *Tim.* 2. 14. *Adam was not deceived, but the woman was deceived and was in the transgression*. The Serpent deceived *Eve* and *Eve* was Sathans instrument to deceive *Adam*. Upon which place the Fathers doe make inquirie of *Adams* sinne, saying, That *Adam* yeilded to *Eve*, though he were not properly deceived by her; this his sinne, say they, is the sinne of necessity, not of his will. *Salomon*, for the love he did bear to his wives, was tempted to Idolatry; *Ahab*, for fear, committed murther: It was neither love nor fear of God could keep man in Gods commandement, and yet they impute malice to God, *and they are even set on mischief*, *Exod* 32 22. *Adams* sinne came out of himself, out of *Eve* which was his rib. Wickednesse first came from the Devill himself, and his Cockatrice egge that hatcheth iniquitie is malice; *he that imagineth to doe evill, maie call the author of wickednesse*, *Prov.* 24 8. According to the old and ancient proverb in 1 *Sam.* 24. 14. *wickednesse proceedeth from the wicked*. Sathans wickednesse is of malice, *Eves* wickednesse is of error, *Adams* is of infirmitie; then cometh *noxia verecundia*, a guilty shame-facednesse. *Adam* he fell of infirmitie, in that he loved his wife more than he loved God.

The ancient Divines, considering *Adams* sin, doe consider the same by the circumstances, which are seven. The first circumstance is of the person. *Adam* he was Gods vassal, from whom he received infinite benefits, whom he made governour of *Paradise*, as if a Countie Palatine, to whom he gave a short Law, and an easie one not to sinne; to whom he gave strength to withstand all violence; to whom he permitted

1. The person.

mitted all the trees in the Garden, reſerving but one to himſelf; for whom alſo, being alone, he made woman to be to him a meet help: The bond of love unto God was before ever there was any *Eve*: It was love that linked *Adam* unto *Eve*, it was fear & love that linked *Adam* unto God; he therfore ſhould have regarded more the word of God, than of woman. The ſecond Circumſtance is in reſpect of the object, againſt whom he offended; he ſinned againſt God that created him, that gave unto him the government of Paradiſe, as a Father ſaith well, *Quem nunc deſpicitis te fecit*, he whom now you deſpiſe is your maker: Beſides it was he that made her to be an help, but now ſhe ſetteth her ſelf againſt God: He gave to *Adam* a commandement, *breviſſimum & leviſſimum*, that was moſt ſhort to be remembred, and moſt eaſie to be obſerved ſeeing that he will offend him that is ſo gracious; ſeeing he will break that Law which ſo eaſily may be kept, this circumſtance maketh the ſin of *Adam* to be the greater. Thirdly, They doe conſider the motive to ſin, and the retentive from ſin: What was it that moved *Adam* to ſinne, and to loſe Gods favour? It was but an Apple, a ſmall fruit that ſeemed pleaſant to the eyes, wherein there was but a ſhort and tranſitorie pleaſure, while the fruit was a eating and in the mouth. But the retentive was in the higheſt degree, *mortem moriêris, thou ſhalt dye the death*, thou ſhalt dye eternally; the fear was farre greater than the pleaſure. *Paul, Philip.* 2. 8. ſaith of Chriſt, *That he humbled himbled himſelf, and became obedient unto the death, even the death of the croſſe.* But here on the contrarie part, *Adam* exalted himſelf, he became even diſobedient unto the death, the everlaſting death of body and ſoul could not withhold him. The motive to ſinne was ſmall and tranſitorie: the retentive was great and terrible. The fourth circumſtance is the manner of ſinne, It was *citò factum*, ſoon committed. *Peters* denyall was *ad vocem ancillulæ*, at the voyce of a fillie made. *Adams* tranſgreſſion was without delay at the voice of his wife. The fifth circumſtance is of the place, It was in Paradiſe that he was polluted: But though *Lucifer* were the moſt glorious in the Heavens, yet for his pride God ſent him headlong from the Heavens. Man was Monarch of the earth, all in *Paradiſe* were at his command, yet for his diſobedience God ſent him out of Paradiſe. The firſt circumſtance is of the time, He was fervent in obedience in the beginning, but he continued not therein many dayes; time as a file filed away his righteouſneſſe; he fell in the beginning. The ſeventh circumſtance is of ſome notable hurt, *aliquod damnum*, that ſhould come to man by his diſobedience, whereby both God and man are damnified: If before, while he was righteous, he were in the image of God, for in the likeneſſe of God was *Adam* made, *chap.* 5. 1. then ſurely, by mans diſobedience, Gods Image in man was defaced: *Adam*, who was now unrighteous, was no more like God, who was only righteous and full of Wiſdome, but *Adam*, as *David* ſpeaks *Pſal.* 73. 22. *was fooliſh and ignorant, he was even as a beaſt before God*: and his ſinne was not only his own confuſion, but the ruine of us all, of all mankinde: It is Chriſt Jeſus that will make *our ſinnes and iniquities to be no more remembred, Heb.* 10. 17. It was the tranſgreſſion of *Adam* that brought *grave jugum ſuper omnes*, a grievous burthen to all the world: from this ſinne came all ſinnes; hence came the heap of all evill. The Fathers ſay that *Omnia mala ſunt appendices hujus*, all miſchief doth depend upon this diſobedience of *Adam*; and they ſay that becauſe this

2. The Object

3 The motive and retentive to and from ſinne.

4. The manner.

5. The Place.

6. The Time.

7. The Puniſhment.

this is the greateſt ſinne, it deſerveth the greateſt puniſhment.

The ancient Divines conſider a difference in *Eves* ſinne and in *Adams* ſinne. *Eve* ſhe ſinned in three reſpects; Firſt, In hearing Gods name reproachfully blaſphemed: Secondly, In that ſhe heard this blaſphemie, not from the mouth of an Angell of light, but from a paultry and abject Worm: And laſtly, In that ſhe became *ſcandalum*, a means to ſlander God and ſeduce Man.

Adams ſinne is ſeen in three other reſpects; Firſt, The man was ſtronger and yet he was ſeduced by the weaker: Secondly, Man was made as the womans head; and therefore when he heard her ſay ſhe had eaten, when he did ſee her offer him of the forbidden fruit, it was his part to have reproved her: Thirdly, the root of nature was in him, not in her; yet the corruption of all came by *Eve* unto *Adam*, and from both to us all; which hearing the words of the Serpent and the Woman, which ſeeing the pleaſant fruit, which eating of the forbidden tree, did bring the puniſhment and death of body and ſoul to all men living.

The Remedy. But the remedy for this ſo vile and preſumptuous a ſinne, and the redreſſe of this puniſhment, is by the promiſed ſeed, *our Saviour Chriſt, born of a Woman*. It was our Saviour that, for the flattering ſpeeches of *Adam*, heard all reproaches: *Adam* beheld the fruit, which was pleaſant in his eyes; *Chriſt he was buffetted about the eyes*: *Adam* took the tree in his hand; Chriſt was faſtned to the tree: for the ſtretching out of *Adams* hands to take of the fruit, his hands were ſtretched out and nailed upon the croſſe: *Adams* eating of this pleaſant fruit, was redreſſed by his eating of bitter gall and ſharp Vinegar, according to that *Pſal. 69.21. They gave him gall in his meat, and in his thirſt they gave him vinegar to drink*: Man had his ſide pearced; but Chriſt had his heart opened. All theſe things did God doe to deliver us out of that miſerie whereinto, by *Adams* ſinne, Mankinde had fallen: *who ſhall deliver me from the body of this death*, but God through Jeſus Chriſt. In *Ezechiel* 3. 3. *they that ſhall eat the roll that God ſhall give them, it ſhall be in the mouth as honie*: *In beleeving Chriſts name we ſhall have life, John* 20. 31. If then we eat of the forbidden tree, & eat not of the promiſe which we have in Chriſt, we ſhall dye the death, both body and ſoul ſhall be tormented: We muſt not ſay *Quid mihi tecum Chriſte? Chriſt, what have I to doe with thee?* but we muſt receive him that is our Redeemer: In the Sacraments, we muſt therein *eat of the bread, which is his body, Mat.* 26.26. who brake the bread in his Supper, and offred his body on the Croſs *Chriſt, through ſuffering death taſted death for all men, that through affliction the Prince of our ſalvation, might be conſecrated, Heb.* 2. 10. And by our faith in him death ſhall be to us but as the caſting of the poyſon, w^ch^ death ſhall not ſwallow up our ſoul; though our body dye our ſoul ſhal live for ever. But the ſinners that eat of the tree, that commit wickedneſs, if they repent not, ſhal be caſt into endleſs affl^ctions. As by *Adam* we all eat of the forbidden tree in the midſt of the Garden, in the beginning of the bible; ſo by Chriſt the bleſſed ſhall eat of the tree of life in the midſt of the heavenly Paradiſe. *wherein there are twelve manner of fruits, and the leavs thereof doe ſerve to heal all the Nations of the Earth, Rev* 22.2. The leaves of this tree in the end of the Bible, will ſerve for medicine here in this life; but after this life ended, this tree of life ſhall fill us all with immortalitie, joy, and glorie everlaſting. Which God of his infinite mercy grant, &c. *Amen.*

Tunc

Tunc aperuerunt ſeſe oculi amborum, noveruntque ſe nudos eſſe: & conſutis foliis ficulneis fecerunt ſibi ſubligacula. Gen 3.7.

THE opening the eys of our firſt Parents, by which they ſaw that they were made naked, which was the former part, was ſent from God; that they ſeeing that ſin (which was againſt God) was a loſſe of their glory, which is called *bonum utile*; and that inſtead thereof brought unto them nakedneſſe, ſhame and confuſion, which was againſt *bonum honeſtum*, and alſo that it did caſt them into that diſtreſſe and anguiſh of minde, that they could not tell what to doe or finde to cover their ſhame but figg leaves, which was againſt *bonum jucundum*; which opening of the eyes, comming from God was to this end, that, by ſeeing this, they might return to their own hearts. *Eſay* 46. 8. and *enquire*, as *Eſay* willeth them 5. 19. *wherefore they had done this, and tranſgreſſed Gods holy laws*; that ſeeing their ſinne againſt God, they might confeſſe it, & ſo have pardon and forgiveneſs. For it is not in Gods Court, as it is in the Courts of men, where the way to confeſs the fault and fact, is the way to be condemned; but with God the only way to be abſolved and acquitted from ſin is truly and unfainedly to confeſs our ſins unto him; & this is the end, why God in mercy doth ſend to them the opening of their eyes, that they might ſee their ſin, & it began to prevail that we may ſee the effect it had of them; for though as yet the nobleneſs of their nature was ſuch, that they feared not (for there was yet no fear to them) yet we ſee they were aſhamed, & by it were driven to ſeek a covering to hide that ſhame with all; but that effect of their ſeeing and ſhame was not good; for whereas it ſhould have made them return penitently to God from ſin, which was ſo ſhamefull, they inſtead of turning to their own hearts, and to God, doe run to the figge tree leaves to make them coverings withall; and ſo this Counſell of God in ſending their ſigne was diſanulled and perverted from turning to God to ſtepping to the figge tree. And ſo whereas God appointed and ſent the opening of their eyes for their good and converſion, the Devill doth cauſe it by this means to turn to their greater deſtruction. January 25. 1591.

By which we ſee how the Devill and ſin doth infatuate men, and make them fooliſh and ignorant how to doe that which ſhould be for their good and ſalvation; but as the Prophet ſaith, *Jer.* 4. 22. The Devill and ſin whetteth their wits making them very ſharpe & *wiſe to doe evill*, to hinder their ſalvation, and to make them coverings and excuſes to conceale, cloak, and colour their ſin withall: at this we are very good, and have a preſent invention to coyne lyes and excuſes, but we are dull and blockiſh to prevent the danger which ſin doth bring. This practiſe of the Serpent we ſee in this, in that

Adam goeth not to a tree of ſmall or narrow leaves which were not fit for his purpoſe, but to the figge tree, which in that country, as *Plinie* reporteth have leaves *inſtar pelta Amazonum*, as broad as a Target, and therefore moſt meete to make a covering withall: Then beſides their preſent ſharpneſs in chooſing the fitteſt matter to make this covering: we ſee in the next place their ingenious art and invention, in that on ſuch a ſuddain without ſtudy they are able to ſowe and peice them together, ſo that they did ſerve inſteed of breeches to hide that nakedneſſe withall, this we are able to doe of our owne natural inclination, *ſine Magiſtro*: which diſpoſition of our corrupt nature we ſee by experience in all men even unto this day; for doe we not ſee wicked men given over to all evill, which in any good matters are very dull & blockiſh, and in Religion very ſenſeleſſe and rude, yet in this to be very ingenious and witty, to invent divers excuſes to hide and colour their ſinnes withall; herein their wit and art never faileth them, but ever ſerveth them well, wherefore of us may the Prophet alſo ſay *Jer.* 4. 22. *they are wiſe to doe evill, but to doe well they have no underſtanding.*

The ſecond default that *Adam* and *Eve* made in this was, that the devill taketh up the whole roome of their hearts, with the care and conſideration of their bodily defects, not regarding the ſpiritual nakedneſs and ſhame of their faults.

The third is, in that they ſeeing their nakedneſs, doe not ſeeke to take away the cauſe of the ſhame of their ſinne, but the effect, which is their nakedneſſe and ſhame; which is as if a man, ſeeing and knowing himſelfe to be ſick, ſhould not ſeeke to remove the cauſe of his diſeaſe, but the *Symptomata* and outward accidents thereof; as if a man ſhould only be carefull to take away the pimples of his face, which are but outward accidents of his diſeaſe, and never regard to remove the heat of the Liver, which is the inward cauſe thereof, and this is the third offence *quia dolebat, & curabat dedecus peccati, non peccatum*, his care was only to be rid and acquitted of the ſhame of ſinne, and not of ſinne it ſelf.

Fourthly, if this nakedneſſe which they ſee be ſo evill and ſo odious, then this alſo is another fault of theirs, *quia nolunt tollere ſed tegumeam*, for indeed their deſire ſhould not be ſo much to cover as to care it; but their care, *è contra* is, *non curare, ſed velare*, and this is the nature of men now a daies in their diſtreſſes to ſeeke *involucra, non remedia*, that is, maskes to cover and hide, not meanes to care and remedy their foul offences.

The laſt and fift, is that vanity of this covering of the fig tree leaf; for as Saint *Ambroſe* ſaith, Wilt thou needes have a covering of thine owne ſeeking and making to hide thy ſinfull nakedneſſe, then thou art fooliſh and mad to goe to the fig-tree for leaves, thou ſhouldeſt rather have gone to the Rocks and Mountains, and cryed to them *Cover us, Oſe* 10. 8. for they are thicker and more able to cover, or if thou wilt needes have it of leaves, why wentſt thou not to the Tree of Life, whoſe leaves are ſaid *Revel.* 22. 2. to ſerve

for

for medicine to cure and heale withall; This then was another fault, in that they rather went not to the Tree of mercy *Christ Jesus*, but to their own Tree of hypocrisie; or why went they not to the Olive Tree, because that seemeth to be a tree of mercy? *Gen.* 8. 11. for the Dove bringing a branch of that, shewed that Gods anger was appeased, and was a signe of mercy; or else why did they not make a covering of that of which the mercy-seat was made? One of the Fathers saith, I have heard indeede, *Esay* 38. 21. that a cluster of figges had a vertue to cover & heale, but as for the leaves of that tree, they quickly fade and fall away to nothing, *Esay* 34. 4. or though the substance of the leaf could endure, yet the thread wherewith they are sewed together would not hold, but be broken when God doth teare them off, the 13. of *Ezekiel*, the 20. and the 21. and then where will be their covering which they have made. But of all the rest, the greatest fault of all was, in that they rested quietly and securely in this vain covering which they had made, saying *pax, pax*, tush, all is well enough, we are safe and neede not feare, and in this secure carelesnesse they continued untill the evening: This made *St. Augustine* say, I suspect this garment and covering, for it seemeth to be a fit reward for their eating the forbidden fruit; that after they had eaten that fruit, they should have for their labor a handfull of fig-leaves, *What fruit had you of your sin, whereof you are now ashamed? Rom.* 6. for God giveth shame and confusion, and the devill sendeth only a handfull of vanity for all that wee have done, *Rom.* 11. 8, 9. God sendeth *spiritum compunctionis*, and the Devill sendeth a snare and stumbling block for the recompence of their sin.

Learne a Parable of the fig-tree, saith our Saviour Christ, *Math.* 24. 32. which Parable, as the best and ancient writers think, is taken from this here; for by way of Parable they say, that this fig-Tree which the devill planteth fast by the Tree forbidden, hath two mighty great and mayne armes which grow out of it, each whereof hath divers branches and maine leaves growing thereon. The one is the arme of excuses, whose leaves are to hide sinne and shame by excusing it, *Psal.* 141. 4. The other hath growing on it divers pretences to defend their sinne; by making policies to cover it withall.

The first, chiefe, and principall is, when men will set a good face and justifie their ill-doing as *Jonas* did, *Jo.* 4. 9. *Doest thou well to be angry?* Yea (saith he) *I doe well to be angry at the heart*, this is a fig leafe of justifying and defending his fault.

The second is *tergiversatio*, *Mark* 14. 68. when one is challenged and accused of a fault, to seeme ignorant and simple, and therefore innocent of any such matter; I know not what you meane! I heare you not!

The third is *Recriminatio*, 1 *Reg.* 3. 16. that is, To lay the fault on another, as the Harlot being accused to smother another womans childe, she thinketh to shift it off this way, *Shee hath smothered my childe.*

The laſt is, *tranſlatio*, when wee confeſſe the deede but yet can poſt and put it off to another from our ſelves, as *Jacobs* ſonnes did *Gen.* 37. 32. Joſeph *is ſlain, here are his clothes, and it is like that ſome wilde beaſt hath done it* : this is a fig-leafe to lay the fault on the innocent; for the other there are fig-leaves of circumſtances to excuſe ſinne when we cannot defend it; as the circumſtance of place, time and perſon.

For the time, *Huſhaye* ſaith 2 *Sam.* 17. 1. *at this time and occaſion it is not good*, ſo ſome will ſay at this time, and upon this occaſion it is not ill, for the place and perſon they ſay though it were evill, if any other had done it, in another place, yet this man doing it here, it is not evill but good and lawfull, there is no vocation or trade of life but hath theſe fig-leaves of excuſe; the Lawyer hath his excuſe and pretence ſaying, *This is the Law, wee cannot help it*, ſo did the Jewes, *Wee have a Lawe, and by our Lawe hee muſt dye*, there is no remedy, wee cannot doe it; Divinity and Religion have their fig-leaves and excuſes to cloak ſinne. *Jacobs* ſonnes pretended circumciſion *Gen.* 34. 15. *Abſolon* pretended Sacrifice, 2 *Sam.* 15. 8. And *Jeſabel a Religious faſt.*

The laſt pretence and excuſe is, that which is, *Rom.* 9. 19. to excuſe their ſinne, by ſaying it was Gods will that I did it, and who could reſiſt or withſtand it, as Chriſt ſaith to *Nathaniel*, *John* 1. 48. *I ſaw thee under the fig-Tree*, ſo may it bee ſaid of us, for it is all our caſe naturally to bee under this vaile of hypocriſie, thinking our caſe well being covered therewith, and this Chriſt ſeeth, and findeth us when he cometh to convert us; but Chriſt before he went to his paſſion, is ſaid to curſe the fig-Tree, *Mark* 11. 12. 13. 14. *Maledixit ficui*, becauſe it only had but leaves on it, without fruit, to ſhew us, that untill the leaves of hypocriſie fall off, and till our fig-Tree beare fruit, Chriſts paſſion will doe us no good.

Gen. 3. 8. *Deinde audiverunt vocem Jehovæ Dei itantem per hortum ipſum ad ventum illius diei : quare abſcondit ſe Adam & uxor ejus à facie Jehovæ Dei, inter arbores illius horti.*

January 29. 1598.

UNTIL *the cool of the day*, that is, untill the Evening, *Adam* and *Eve* remained in their covering of fig-leaves, and ſo long God patiently waited expecting their Repentance : But wee ſee that ſo long they never betooke themſelves to God, but all this while yet thought themſelves in very good caſe, being ſecure in their own Covert, which they had made, therefore God muſt ſhew one mercy more to them, ſeeing ſhame will not excite them, or elſe they would have periſhed in their ſin.

God

God expected patiently all the day long their comming unto him, but they hid themselves all this while, and therefore he vouchsafeth to come unto them; *Elizabeth* said *Luke* 1. 43. *ut veniat ad me mater domini?* but how much more then may *Adam* say, how is it, how commeth it to pass, that my Lord himself commeth to me? wherefore all along in this history we may mark and see, that God in justice remembreth mercy to miserable men. *usus.*

A Second consideration of this is; that as shame is the outward Sergeant which seizeth on the body and flesh appearing in the face, so fear is the Seargeant of the heart, seizing on the Soul within, and as shame for his object is seized with ignominie and infamie; so fear hath for his contrarie object danger and doubts of evill, either present or imminent, and shame belongeth and is seen in them only or especially, which have some grace and ingenuity, and humane disposition or reasonablenes: for beasts are not said to blush or be ashamed, for it pertaineth not to unreasonable Creatures. So long as we have any grace, reason, or hope of humanity and ingenuity, God seeketh to win us by shame, but when men are become brutish and as beasts without understanding, then he sendeth them the other Sergeant of fear, which we know is effectuall to move bruit beasts, for the dullest Asse is moved with fear; thus we see the different nature of feare and shame, the one moveth those which are ingenious and have grace and wit in them, but the other is sent to move those which are brutish and blockish and of a servile nature. *Differentia inter pudorem & timorem.*

Now we will come to the words of this use, in which we are to consider two points, the one is in *Adams* part, the other in Gods behalf; that which concerneth God is set down in four speciall points.

Walking, that was the manner of his comming: First, that *God came*: Secondly, that *he came walking*: Thirdly, that *he came with a voice*, and was sensibly heard: And lastly, for the time of his comming, that was *in the cool of the day*, which is the evening, of which four points: First for the first we must know, That when God is said to come, to walk or to speak, that Gods spirit, in the Scripture, useth those poor phrases and manners of delivery for our weakness and infirmitie, because we cannot otherwise well conceive these things in God, for to speak properly to come to a place which indeed in his own nature is every where, and filleth all places with his presence, *Jer.* 23. 24. The Prophet *Isaiah* 66. 1. saith *the earth is but his foot-stool*, and we know that one cannot walk on his stool, he properly can but stand on it; therefore some think to satisfie this place, that God is said to have appeared here, and was heard walking and speaking, not in his own personall presence, but *per dispensationem*, sending an Angell, as it were, in his steed thither: But there are some which doe think that it is not necessary, and that we need not grant here any such extraordinary and visible apparition and presence of God, in any shape or resemblance, and that

that which *Moſes* ſaith *Deut.* 4. 15. of Gods appearing in *Horeb*, may truly be affirmed and avouched of this place, namely, that they only heard a voice, but ſaw no ſhape or viſible likeneſs, or repreſentation which appeared to their eyes, and therefore that they perceived and knew Gods preſence comming to them, not by the eye ſeeing any thing, but by the eare only hearing a ſound or voyce; for ſo we read that he came and appeared *Moſes* and *Elias*, in ſuch a ſtrange manner of voice and ſound, that they might by it know that no creature but only God the Creator, which could come in ſuch a majeſticall, and glorious ſound and in this ſenſe, we may take theſe words, becauſe it is ſaid, *they heard Gods voice walking*, and not that God came viſibly walking; he was heard ſpeaking, not ſeen walking.

The ſecond point on Gods part is, *quod venit Deus ambulando*, by which walking is commonly meant, ſuch conveying as Judges uſe when they come to judgment, and to try matters to be judged, *Prov.* 8. 20, 2. It is ſaid of *Samuell* which judged *Iſrael, that every yeer he walked and went about all places in Iſrael*, as Judges doe goe their circuits and perambulations, *to Judge the people*, 1 *Sam.* 7. 16. So that this in effect and ſubſtance is that which is ſaid before, and ſignified by his comming, namely his purpoſe to give ſentence and to execute juſt judgment againſt their ſinne.

The third point concerning God, is, that his walking was not *in ſilentio*, as *Job* ſaith, but with an audible voyce, *Job* 4. 16. and that ſuch a voice as *Ely* heard, 1 *Sam.* 3. 11. *which ſhould make their eares tingle and glow*, that it was a terrible and fearfull voice terryfying them for ſinne.

The fourth and laſt thing is the time, that is, *in ſero*, in the evening, *And therefore doth God wait untill the evening*, *Eſay* 30. 18, *becauſe he would willingly have mercy on them, which rather by right and reaſon ſhould wait for him*; But when we regard not Gods ſending, God doth oftentimes wait and tarry ſo long before he commeth to Judgment, that his delaying, late tarrying and waiting, ſometimes becommeth offenſive to the godly, and ſcandalous to the wicked, for ſo the godly cry, *Lo how long wilt thou tarry to be revenged of the blood of thy Saints, and the enemies of God doe ſlander the foot ſteps of his annointed*, *Pſal.* 89. 51. ſaying, *where is the promiſe of his comming? he is long comming*. As this therefore is the firſt regard and acceptation of the time, that God ſurely and certainly commeth at laſt, though *late in the evening*: So the ſecond is the reaſon why he commeth then, becauſe temptation and the time of luſt and committing of ſinne is *æſtus diei*, as it were the heat of the day, and then God ſeeth, that it is no time to come to man, for then all his ſenſes and wits are taken up with the heat of luſt and concupiſcence, and therefore it is Gods wiſdome to chooſe out this cool time of the day, in which the rage and heat of ſinfull luſt is overpaſſed and abated.

That courſe which *Abigail* took, 1 *Sam.* 25. 36. is the courſe which

which God uſeth, that is, in the ſpirit of diſcretion, to deal with men when the fit or rage of ſinne is paſt, and when their blood is cooled, for it is no medling with a man in his drunken fit or in his fury of heat and rage, becauſe their adviſement and ſenſes are then taken away, the Prophet *Jer.* 2. 24. would have us to ſee the wiſdome and diſcretion of men of experience in this caſe, *who will not ſeek to take the wilde Aſſe when ſhe is luſty and light, for then at that time ſhe will ſnuffe up the aire proudly and ſcornfully, and none can turn or tame her*, therefore ſaith he, *take her in her moneth*, when ſhe is great with young, and then ſhe may eaſily be caught and tamed, this muſt be our wiſdome and diſcretion, when we ſee them rapt and bereft of their ſenſes, to bear and ſuffer them untill the tempeſt be overblown, and the heat of their ſinne cooled and ſomewhat allayed.

Now to the ſecond ſeverall point, which is *Adams* part, which ſheweth the effect which this voice of God wrought in them, and how they demeaned and behaved themſelves, when Gods voice came to them, which is ſet down in two things: Firſt, *They heard it*: Secondly, *They hid themſelves from God*, which is amplified after two ſorts: Firſt, *That they hid and ſhrouded themſelves in the ſhrubs and thickeſt of the trees*: Secondly, *That they hid themſelves from the preſence of God*, and this is the effect, which his comming and voice wrought and heard in them, for which (becauſe, between hearing and hiding, there muſt goe ſomething) the writers doe finde out theſe ſeverall things.

Firſt, for the hearing we ſay and may ſee, that it is a mercy and favor of God, in that he did not only open their eyes being blinde making them ſee their foul ſinne; but alſo open their eares, being deaf, that they might hear of the danger of their ſinne, but this is a new counſell, a ſtratagem of the Devill, the evill counſellor, to make them flye away at that voice, which ſhould have been the means to have brought them to God again, *Peccatum eſt fuga*, as divines doe ſay, therefore the Devill will have them *hic fugitivi*: having fled from God by ſinne, now to flye again further from him by deſpair and there to hide themſelves, as who ſhould ſay, without doubt your God commeth in juſt and angry mood, to make an end of you for ſinne, therefore by mine adviſe haſte and flye away from him; this is the Devils cuſtome and comfort, when he hath brought men into ſinne, as plainly he ſheweth himſelf, 1 *Sam.* 28. 16. When he had brought *Saul* into ſinne, he ſaith, why comeſt thou to me, ſeeing God hath forſaken thee? God will ſurely puniſh thee as he ſaid, &c. Where he ſheweth himſelf in his right kinde: This is all the comfort we ſhall finde at his hands, when we have committed ſinne; for when we have followed his ill counſell, he will ſay thus to us, you hear how angry God is, how terrible and fearfull his voice, his ſteps towards you and preſence is, wherefore fly, for how will ye be able to abide his hand and vengeance, which are thus afraid at the ſound of his ſteps and voice?

But

But it *Adam* and *Eve* doe and needs will flie, whither will they flie? ſurely from the preſence of God, and is not God their only life, joy, comfort, hope, and help in this miſerie? ſee then by the craft of Sathan and ſinne, they are willed to flie from their life, health, liberty, and hope of all the good they have, that ſo the Devill might be ſure that they ſhould periſh in their ſin.

To conclude, we ſee into what miſerie man is fallen for a little vain pleaſure of ſinne, which laſted but the ſpace while the apple was chewed in their mouthes, but that vain ſhort delight being vaniſhed and gone, now remain their extreme miſeries for ever, except the mercy of God provide a remedy; For firſt we ſee it brought on them nakednes and ſhame: Secondly, blindneſs and ſenſeleſneſs, that they could not ſee their ſhame and ſin: Thirdly, the worme of conſcience when they ſaw it; for as a garment breedeth a moth which will deſtroy it, ſo doth ſinne breed his gnawing worm, which will torment and deſtroy ſinners: Fourthly, when it was ſeen, it brought on them confuſion of face without: Fiftly, a horrible feare and trembling of the heart within: Sixtly, to avoid and cover it, it taught them the folly and fondneſs of vain hypocriſie, with figge leaves to cover it: Seventhly and laſtly, it brake out into a deſparate madneſs and frenzie, in that ſinne and Sathan perſwaded them, that they muſt flie from God, and hide themſelves from him, as without hope of his mercy. And therefore we ſee now that they had lodged themſelves in the brakes and thickets of the ſhrubs and buſhes, but all in vain, as we ſhall ſee hereafter, for that which they had made their Caſtle and Covert to lodge, hide, and keep themſelves ſafe, God maketh to be as it were their Goal and Priſon, out of which he will bring them to judgement, and to the Barre to be araigned, as we ſhall ſee in the next verſe.

Gen. 3. 9. *Inclamavit autem Fehova Deus Adamum, & dixit ei, Ubi es?*

February 1. 1591.

THE whole courſe of Gods proceeding in this judgment, is called by the Fathers, *Spectaculum clementiæ divinæ, & dementiæ humanæ*, a ſpectacle and clear view on the one ſide of the loving kindneſs of God, and on the other part of the fooliſh blindneſs of man. All this verſe, as the ancient Writers term it, is as the voice of an Archangell crying before the firſt Judgment; for as at the laſt day of generall
1 Theſſ. 4. 16. judgment, ſhall firſt an Archangell be ſent out with a voice of a Trumpet to ſcite and ſummon all fleſh, to ariſe out of their graves, in which ſinne hath hid and lodged them till then: So we ſee at the firſt Judgment of man before God beginneth, he firſt ſendeth out a voice calling and crying to *Adam* and *Eve* to ariſe out of their priſon,

priſon, and to appear before God to receive according to their deſerts and works, for God did uſually uſe the voice and miniſterie of Angels, by whom he did commonly ſpeak unto men, as *Gen.* 16. 8. God ſpake unto *Agar* by the voice of an Angel, and that voice by which God ſpake, was the voice of an Angel, *Deut.* 5. 22. 26. and that alſo, *Iohn* 12. 28. 29. And the reaſon why God ſpeaketh to men by the miniſterie of Angels is, becauſe his voice is not proportionable to our hearing and weak eares; it is farre above our reach, and therefore he ſpeaketh by Angels, framing their voice more fit and agreeable to our nature, and thus generally of the words of this verſe.

More particularly we are to obſerve two parts; firſt, that God did call to *Adam*: Secondly, the effect or contents of his calling. The firſt is a proclamation, the other the tenor and ſubſtance thereof: The matter and contents of his calling is judiciall, but as Gods ſong ever is as well of mercy as of judgment, *Pſal* 101. 1. and his works of bountifulneſs, as of ſeverity and juſtice, *Rom.* 11. 22. ſo will we proceed in the handling and declaring of this his ſpeech; firſt ſhewing his mercie therein, and then ſpeaking of them as they declare and ſet out his ſeverity and juſtice.

Touching his mercy which he remembreth in judgement, the matter thereof here contained is two fold: Firſt, as Gods mercy hath been ſeen in theſe four points, In ſparing them; In making them ſee their ſinne; In ſending his Meſſengers to them; And in comming himſelf to them. So this is the firſt point, and a degree of mercie above and beyond all, in that as he came, ſo he vouchſafeth to ſpeak and talk with him, which I doubt not to make the fift degree and ſtep of further mercy. First point.

Theſe things conſidered, that every uſe and action of God doth ſet out a new mercy unto man, is a verifying of the gracious ſaying of our Saviour Chriſt, *Matth.* 23. 37. *quoties te congregare volui, ut gallina pullos ſuos ſed noluiſti?* And this is a fault in *Adam*, that he did not firſt goe to ſeek the Lord and crie to him, *ubi es tu domine?* rather than God ſhould come to him and ſay, *ubi es Adam?* or when he had perceived that God was walking towards him firſt. This is his ſecond fault, that he did not prepare himſelf with fear and humility, to meet the Lord, and fall down low before his foot-ſtool; for *Shemey* in policie ſaw it beſt when he had offended *David*, and heard that he was comming into his Country again, firſt to make haſte to runne and meet him with ſubmiſſion and humility, that ſo he might procure grace and pardon, as indeed he did 2 *Sam.* 19. 19. 20. but *Adam*, inſteed of crying to God as *David* did, *de profundis*, doth betake himſelf to flying, and therefore God as a friend pitying his eſtate, doth purſue and follow him in his flight, and ſpeaketh to him in his ſilence, and ſo preventeth him every way, that he may be ſaved. And all this is done to him, to ſet down to us, that men might be moved hereby, to ſay as *David* doth, *I will ſing of the loving kindneſs, and mercy of the Lord; my tongue ſhall ever be talking of his*

praise, Pſal. 149. 1. and that we might confeſs with thankfulneſs, *that his mercie is above all his works, Pſal.* 59. 16.

The ſecond generall point, is the tenor and contents of the voice and proclamation; where we muſt note, that this queſtion *ubi es?* is not *vox ignorantiæ, ſed increpantis & tamen clementis Dei.* For the tenor of the words doth favor much of mercy; for when God had found *Adam* all-hid, he breaketh not out into the cruell and bitter invective as *Shemei* did, 2 *Sam.* 16. 7. *Come forth, come forth, thou murtherer and wicked one, &c.* Which ſevere voice man deſerved and God in mercy might have juſtly uſed, but God according to his goodneſſe and nature doth mildly begin to deal with him, ſaying, *ubi es?* And thus writers gather, becauſe the Hebrews have in their tongue a double *ubi*, the one is a reproachfull and ſharpe *ubi*, but this here is that which *Jeremiah* in his *Lamentations* doth often uſe, and therefore is a ſorrowfull *ubi*, as who ſhould pitty them which are not where they ſhould be? wherefore this voice and queſtion is without any exprobrations or bitter taunting words, leſt he ſhould be overcome with deſpaire and grief, but hereby God doth as it were give him a ſafe conduct, as it were, giving him free leave to anſwer for himſelf the beſt he could, as it is ſaid favorably to *Paul Act.* 24. 10. You are permitted to ſpeak for your ſelf, you ſhall be favorably heard, which is a ſpeciall grace and mercy of God; becauſe whereas he might have cut him ſhort off, and ſtricken him dumb, yea and dead too, without any more a doe.

Now to the tenor and matter of this verſe, as it ſheweth and ſetteth out the Juſtice of God, for as God is mercifull and loving, ſo Juſtice muſt come forth to judgment againſt ſinne, *Pſalm* 94. 15. For this is a matter of conſequence, that albeit God is for a long time patient and mercifull, yet at length he will ſhew himſelf to be righteous and juſt by comming to judgment: but indeed even Gods very judgment is a mercy ſhewed to men, as I have ſhewed; for ſo in this judiciall proceeding in judgment ſet down, as a favor and mercy *Luke* 19. 15. ſhewed to ſervants and ſubjects; for *verſ.* 27. it is ſaid to be the ſtate of an enemy to be ſlain without judgment, for of ſuch God ſaith, *bring him forth, ſlay him before my face preſently*: Again, *carry theſe away, binde them and caſt them into outer darkneſſe.* They therefore which will not hear God *ut conſulentem patrem*, ſhall hear againſt their wills, *ut condemnantem judicem*: And he which will not obey the Judg willingly, ſhall obey the Hangman whether he will or no.

This courſe of Gods judgment holden, being the firſt, is a pattern and platform of the whole proceeding of judgment, in all Courts and places of Juſtice, that ſhall be in the end of the world; for here in this place we may gather the whole right proceeding of Juſtice in a place of Judgment; for in the 7. verſ. God ſendeth out firſt a proceſſe to arreſt and cite them; which they refuſing, in the 8. *verſ.* God ſendeth an attachment, which is a more peremptory kind of vocation more effectually, by feare, conſtrain them

and

and bring them to their answer; which, when they had shifted off also, he came himself; and in the 11. *vers.* brought them to their triall and purgation; then in the 12. *ver.* there followeth the confession of his guilty conscience; and then followeth the just sentence in the 14. *vers.* and in the 22. *vers.* beginneth the execution thereof; and so an end.

Gods course therefore is first to call forth *Adam* to his answere; but this may seem at the first sight, to be a defective course, because here is none but the Judg, and the party arraigned, to accuse, and to be a witnesse against him; upon which the Judg might proceed; for, no other person being there, it must needs be, that either God must proceed in this Judgment *ex officio*, or else make *Adam* accuse himself: *Felix*, *Act.* 25. *vers.* 16. saith that *it was not the manner of the Romans to arraigne any before there was brought in evidence against him by accusers and witnesses*; but to answer this, we say, that as it were erroneous to hold that there was no third person to accuse him, for here is the Devill which is *the accuser of all men*, therefore there wanted not an accusation; and besides him which accused by suggestion, no doubt *Adams* own conscience within, and evident action without, did accuse and witnesse against him; for *Adams* flight and hiding himself, accused him of feare and shame; and fear and shame argued him to have a guilty conscience; and his guilty conscience accused and testified against him that he had done some hainous offence against God; and so the evidence of his crime being manifestly layd open before them all, God might, and must orderly proceed in Judgement against him. Therefore it is also an error in those which hold that there may not be any just, lawfull, and ordinary proceeding judicially against any unlesse there be brought witnesses face to face to accuse them; for it is plain and evident, that upon such strong presumptions, one may be called before the Judge, and the Judge may judicially proceed against him thereupon; as we see in the case of murther how God proceeded against *Cain*, *Gen. chap. 4. vers.* 9, 10, 11, 12. and how God proceeded against *Sodome* and *Gomorrah*, *Gen.* 18. 20, 21. and how they proceeded in an extraordinary course against *Jeremie*, *Jer.* 29. 26. when the matter concerneth the trouble and confusion of a Country or Commonwealth; for if it was permitted to a private man by the Law of Jealousie, to make his wife purge herself, and to bring her to triall upon surmise and suspicion, *Numb.* 5. 14, 15. *&c.* then much more may (men in authoritie, who must be jealous over the Commonwealth and State of a Kingdome, when they see it in danger by troubles and tumults that arise) use such an extraordinarie manner and course of judgment in bringing men to their trialls, of whom they have a strong suspicion, and surmise to be the causers thereof: For so did *Joseph* to avoid danger to the State, upon surmise and suspicion, call his bretheren before him, accusing them for spies.

Error.

Gen. 3. 10. *Qui dixit, Vocem tuam audiebam in hoc horto : extimui autem, eò quòd nudus ſim, & abſcondi me.*

February. 3. 1591.

WE have heard how vain a thing it is to diſſemble or hide either our ſelves or our ſins from God; for well may a ſinner ſet himſelf in ſuch a place, and caſe, that God may be hid from him, and where he may not ſee God and his gracious preſence; but it is impoſſible for any to ſet himſelf in any place ſo ſecret or cloſe, where God ſhall not be able to ſee him; *ergo* it is a folly to hide our ſinnes, either by deniall or diſſimulation, yet we ſee the Devils voice and counſell to ſinners is ſtill cover, hide, ſlie, deny, and diſſemble your ſinnes; in no wayes confeſs it : for if you doe, there is no way but one with you, that is, that God in ſeverity and juſtice ſhould proceed in judgment to condemn you to death; ſo that this is the Devils art and endeavour to make us beleeve, that confeſſion is a deadly poyſon to kill us, which indeed God hath ordeined, and made to be a ſpeciall means and mithridate to ſave our ſouls from ſin, being committed: As before it was his ſubtilty to make us beleeve, that the Tree forbidden did bear ſo virtuous a fruit which would make us as Gods, when he knew that it would be as poiſon to our bodies and make us damned Devils. Now this following of the Devills counſell and adviſe in this place, is ſo much the worſe in *Adam*, and ſo much the more to be condemned, becauſe twice before he had followed it with ill ſucceſs, and ſaw he was deceived, which might have been a double caveat and fair warning to him now to beware; but as he had followed the Devils counſell twice before in practiſe and deed, ſo we ſhall ſee him to follow it twice hereafter in word : For firſt of all touching his word and ſpeech, the Devill teacheth him a peece of his Sophiſtry, teaching him that he muſt needs anſwer, to put *non cauſam pro cauſa* : And ſecondly, in the other place he teacheth him a peece alſo of the Devils Rhetorick, which is called *tranſlatio criminis*, a laying the fault upon another, and ſo ſhitting it from himſelf, outward covering, and inward diſſembling hath a very good correſpondence, and therefore hypocriſie is compared to a Cloak or masking Hood. *Job* ſaith 31. 33. *If I hide my ſinne as Adam did, concealing my ſinne in my boſom*, will not God finde it out and puniſh it?

But *Adam* being bewitched and infatuated by the Devill, that ſpirit of error, had learned to make choice rather to ſtrive with Gods juſtice, than to appeal to his mercy for favour and grace, whereas by confeſſing he might have had pardon, he by defending it, brought himſelf the more deeply into judgment, and his ſin the more into queſtion and triall.

By confeſſing his ſinne, Chriſt would have been his advocate to plead for his pardon, but by defending and juſtifying it, he made him

him to be a Proctor to plead against him, and Judge to give sentence against him; whereas by confessing his disease, God would have been his Physitian, to heal him; he *è contra* by taking on himself to heal his own sickness, made himself and his disease more grievous and more desparate.

But let us come to see how he seeketh a *quia* and an *ergo*, that is a good reason and argument to defend and justifie his deed: Let us I say come to the particulars of his answer, and see the strength and validitie of his reasons, for if it be good and justifiable, it will hold the proof, and the examination will doe it no hurt: Concerning which; first we know it in corrupt policy, that it is good alwayes to begin a lye with a truth, or at least with great likelyhood of verity, that so the lye may after run more currant and goe more roundly away; therefore at the first, in the forefront of his answer, he places indeed a manifest and known truth, that he heard Gods voice: and the second also is truly said, that nothing might be suspected, namely, that he was afraid. In which two truths confessed, the Fathers doe say, are contained the first and second degrees, which by Gods Decree should have been the two chief inducements to move men to repentance; and therefore in that he was not moved to submission and confession of his fault, thereby they gather that this part of his confession also is against himself; therefore these two evasions are nothing but to make against his cause.

The second excuse is of decencie and conveniencie, or comelinesse, as who should say; I saw it a shamefull thing, and very unmeet and undecent to appear before thee being naked, and therefore I hid my self, in which he doth make his thought and imagination a rule to measure Gods estimation and judgement by, as if that which he thinketh inconvenient and uncomely, God must think and esteem to be unseemly and unmeet also: The Prophet *Samuell* saith 16. 7. *That God seeth not as man seeth, neither are our thoughts his thoughts*; he is not moved with the like passions that we are, for *Job in sterquilinio* was more pretious and amiable in the eyes of God, and more acceptable to his minde *quàm Herodes in solio*, as a Father saith, and the reason is, because he looketh to the holiness which is within, and accepteth a man thereafter, and regardeth not the outward estate of the body whether he be naked or in poor aparrel, as men of corrupt judgment doe, *Jam.* 2. 3. 4. therefore *Adams* thought and conceit of his bodily nakedness which seemed unseemly to him, ought not to be taken as a rule to measure Gods thoughts, and to prove and determine what is undecent and unreverent in the eyes and judgment of God touching the outward things; for seeing that nakedness is *factum dei*, it cannot simply displease him, or be detestable in his sight, *for he saw all that he had made was passing good*, nothing to be ashamed of as undecent; therefore it is certain that if this had been all the matter which he pretendeth, he might have boldly, for all his nakedness, have presented himself without shame or fear before God; for as I have shewed

1 Sam. 16. 7.

that nakednes of their bodies in which they were made, and which they enjoyed being innocent, was no matter of blushing, but of beauty, no blemish or undecencie, but an ornament & glory to them; as the nakednes of the Sun and Moon, is such a glory and beauty to them, that if any should put upon these glorious bodies, a Cloak of velvet or Cloth of gold, it would be so farre from beautifying them, that it were a blemish and disgrace undecent for them; and this is the hope and expectation of the Sonnes of God, one day to enjoy that happy estate again, in which they shall want no bodily garments to cover them, but shall all shine in glory as the Sun in the skie. Thus we see that this *quia* and *ergo* will not stand; it is not Gods art or workmanship nor his voice that made him feare, flie, or hide, but somewhat else which he had done and committed, whatsoever it be, which God will bring to light and make apparent hereafter.

Now let us come to the consequence here set down, *ergo abdidi*; for which we shall perceive that this is no good or right reason or consequence, which he should have inferred uppon the premisses; for thus he should have concluded: I was afraid and naked and fled for conscience of my sinne; therefore I confess humbly my sinnes before thee, and doe crave pardon for them. Thou diddest open mine eyes that I saw my sinne; and thou openedst mine eares by feare, that I knew thy judgment; *ergo* now also open my mouth, that I may confess humbly, and open my heart, that I may repent truly for it; thus he should have made his consequence: I heard thy presence with majesty comming, *ergo* I prepared my self to meet my Lord right humbly, confessing my sinnes, that I might have found pardon: this was *Jacobs* resolution and conclusion in policie, *Gen.* 32. 7. when he heard that *Esau* came against him, he feared and was troubled, and therefore used all means preparing himself to pacifie his wrath, and prevent the danger by praying to God, and offering presents to him; but of all his follies which are yet seen herein, it most appeareth in that which *Adam* here useth for his purpose, maketh most against him, in that this which he useth and challengeth for his defence and appologie, is indeed the very occasion of his condemnation, as we shall see in the next verse; in which God maketh this his confusion of his nakednes, wherewith he chargeth God to be the very ground of his necasion and interrogatorie, which he cannot avoid, nor finde any colour nor evasion for, but to confess himself guilty.

Dixit

Dixit verò Deus, Quis indicavit tibi nudum esse te? An de fructu illius arboris, de quo interdixeram tibi ne comedas ex eo, comederis? Gen. 3. 11.

NOW we are come to proceed in the judiciall part of Gods cause and manner of judgment, concerning which we have seen before, this order to have been observed. February. 5. 1591.

First God sent a Sergeant to arrest him, and ascite him to make his appearence to answer for that which should be laid and objected against him, in the seventh verse.

Secondly, he sent out an attachment more forcibly to lay hold on him, and to apprehend him, which he fled from, in the eighth verse.

Then God came himself, making search for him being hid, and brought the Malefactor out to his arraignment, and to answer to *ubi es*, in the ninth verse, which is his inditement and accusation.

Then God will have him make his plea to his inditement, which he doth in the tenth verse, pleading not guilty; for though he confesseth the fact laid against him, that he is out of his *ubi*, and is fled and hid, yet we see that he so confesseth it, that he traverseth the right and lawfulnesse of that deed done by him, which is *quia* and *ergo*, saying God was the cause of it: he could not doe otherwise, for God spake so fearefully to him, that he could not but flie, and God made him naked, and therefore he hid himself: In saying which he seemeth so to maintain and uphold his doings, as if he had said, I have therefore done well in thus saying and hiding; yea, I should not have done well if I had done otherwise; and so his plea is, that he is not to be charged of any ill or offence in this behalf.

Now to this answer God maketh a rejoynder, and answereth that plea of his, by a double interrogation: In which God first of all joyneth issue with him in that one point, which is plain and evident between them both by his own confession, namely, that he was naked, and then bringeth in such an *ergo* against him, that *Adam* could not choose but confesse his offence, and could not conceal or shift it off any longer.

For God proveth to him that it could not be, that he should come ever to the knowledge of his evill and shamefull nakednesse, but only by the act of eating the forbidden tree, so that he taketh out of his own mouth and words confessed, that whereby he will make matter enough to judge and condemn him, namly, that he knew that he was naked and ashamed to shew his face; for upon this point, he joyneth issue with him, and upon the strongest part of his *quia* and reason, as who should say, be it true which you have said,

ſaid, ſtand to the words confeſſed already, let us both grant and agree in this point and iſſue; that you know that you were naked and aſhamed. I demand of you but this one thing, anſwer me if you can: How came you to know that you were naked? thus he beginneth to debate the matter to the proofe: let us therefore now ſee, how he traverſeth this point with him; his reaſon muſt be framed after this form.

That which was evill *Adam* might not doe, this is a morall ground; but it was evill that *Adam* being naked, ſhould know it to be a ſhamefull thing, and to hide; therefore *Adam* in knowing this his nakedneſs, hath done ſome ill. Thus ſtandeth the reaſon.

Now God would know of *Adam*, how he knew nakedneſs to be evill, and the reaſon of the doubt and queſtion is, becauſe it is certain that *Adam* preſented himſelf naked (before he ſinned) without any ſhame or hiding, therefore here groweth the queſtion; how he knew it to be ſo now? *Adam* knew his nakedneſs was evill: God asketh how he came to the knowledge of any evill, *q. d.* who brought thee acquainted with this knowledge of evill? there is no man in the world to teach it thee, and there is no other means in the world by which thou maiſt attain to it, but only by eating the forbidden tree, which of this effect hath his name, to be *the tree of knowledge of good and evill. Ex arbore didiciſti, ergo de arbore comediſti*, for there was no ordinary way or means to come to this knowledge by the decree and counſell of God, either to the knowledge of evill by privation of God, or elſe to the ſcience of evill by wofull experience and ſenſe of evill, but only this way, by eating of this tree forbidden.

This then is that point in which God joyneth iſſue with him, to make and enforce him to confeſs the truth; by which two points; the one of joyning iſſue in one inſtance, and ſo cloſing with *Adam* therein.

The other concluding by an invincible proof, the breach and tranſgreſſion of that negative Law of God, *non comedes &c.* We gather neceſſarily thereout, that this is the right and orderly courſe of proceeding in upright judgment, and determining of cauſes here taught and allowed by of God, to be imitated and put in practiſe, namely, that after the indictment and accuſation laid againſt any man for tranſgreſſing a Law, either for doing evill forbidden, or not doing a neceſſary God commanded, that then the party ſo accuſed, muſt be brought to his anſwer perſonally, and permitted quietly and freely to put in his anſwer thereunto, for the acquitting himſelf if he can.

For theſe are two other parts of Juſtice and right Judgment, according to Gods Law, and this is a good and a lawfull proceeding; as we may ſee by the example and practiſe of the Church of God; and this is called a courſe of Judgment, according to law and equity, *Iſaiah* 10. 3. and as *St. Paul* ſaith, *Judge aright according to Law, Acts* 23. 3. of which every good & juſt Judge muſt have a ſpeciall care.

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Another point of this proceeding further is, that after the party accuſed and arraigned hath put in his anſwer and pleaded not guilty, that then the Accuſant doe goe forward and ſee the iſſue joyned with the Defendant; and a plaine evidence and prooſe of his act done to convince him and prove him guilty, by his own words or deeds, if he can.

For ſo doth God deale with *Adam* here, ſaying thus; It appeareth by your own confeſſion that you knew your ſelfe to be naked, and you cannot deny but that you informed your ſelfe with that knowledg of evill, and it is plaine that there is none in all the world which hath taught or told you ſo; therefore I conclude againſt you that there was no way for you to know this, but only by eating of the forbidden Tree of knowledge, whereof I therefore challenge and charge you. Theſe then are the two points of proceeding.

That there be a ſtate of the queſtion in controverſy made, drawing it to an iſſue, and then that there be prooſes and arguments brought to convince the falſhood and to ſhew the truth, that ſo controverſies may be juſtly determined; as wee may ſee in this Caſe which is brought in tryall here; *Adam* ſaith that hee did flie and hide himſelf indeed, but the motives and cauſes which induced him to doe it, and the reaſons why he did it were, becauſe Gods voice was ſo fearfull, and becauſe God had made him naked.

Now God joyneth with him in the point, and will prove that it was not Gods workmanſhip, nor his voyce, but *Adams* own ſinne, which was the true cauſe of his flight and hiding; So in *Acts* 24.14. S. *Paul* being arraigned and indicted before *Felix*, hee doth not abſolutely deny the matter which they layed againſt him, but confeſſeth how farre hee is guilty, and in what reſpect he is not, ſaying; *I confeſſe that I worſhip God after that manner which they lay againſt me and call Hereſie*, but it is not Hereſie; let them prove that, and I will yeeld, for it is according to the Scriptures.

Thus he ſhewed how far he did that they accuſe him of, and how far he will avouch and ſhew good reaſon that he did not ſo as they charged him falſly; that ſo the matter in Controverſie before the Judge might grow to an iſſue and point agreed upon between them, and that the ſtate of the queſtion might bee known truly unto all.

There be two things therfore to be perfotmed on both parties in ſtrife, which the Judge muſt take order for, that the matter may be decided.

The one is called *Thaſis realis*.

The other is *probatio realis*, and both of them are moſt neceſſarily required *ad cognitionem rei*; for they muſt not only be cauſed to appeare before the Judge, but alſo when they have made their appearance, they muſt not ſtand dumb and ſpeechleſſe before the Judge, but both ſpeak and declare for themſelves; And we may ſee it warrantable by Gods word and the practiſe of the Church, that not only a party may be cauſed to witneſs a truth before the Judge;

for or againſt his neighbour in a matter doubtfull, and that upon his oath, as we may ſee *Leviticus* the fifth chapter and the fourth verſe, and the firſt of *Kings* the eighteenth chapter and the tenth verſe, but alſo in the clearing of himſelf being ſuſpected, as we ſee, *Jeremiah* the thirty ſixt chapter and the ſeventeenth verſe, *Acts* the twenty third chapter and the twentieth verſe; yet there are exceptions to be taken in this matter, as we ſee *Jeremiah* the thirty eighth chapter and the fourteenth verſe; when the King would bring *Jeremie* to examination in a matter that concerned himſelf, *Jeremie* made his exception; If I confeſs and tell all, wilt thou not kill me? for if the matter be capitall and concern mans life, he will not, to indanger his own life, anſwer no to the King; and the reaſon why a man, in that caſe, ſhould not be bound to be a witneſs againſt himſelf is, becauſe the Devill ſaith, *Job* the ſecond chapter and the fourth verſe, *A skin for a skin, a man will doe or ſay any thing to ſave his life*, and therefore no reaſon to urge a man ſo hardly in ſo high and capitall a point: But in other caſes which only concern the loſs of goods, or a matter of ſome puniſhment and mulct, a man muſt not refuſe to anſwer, and that upon his oath, and this we ſee alſo warranted even by this judgment of God; And ſo conſequently all theſe actions in our courſe of judgment, being laid to this rule of Gods firſt judgment, and the proceeding of juſtice being weighed in this balance, in the twenty eighth chapter of *Iſaiah* and the ſeventeenth verſe, that is, all things being done uprightly, agreeable to this pattern of Gods proceeding, we may be ſure that it is good, lawfull, and juſt.

Gen. 3. 12. *Cui dixit Adam: Mulier iſta quam poſuiſti mecum, ipſa dedit mihi de fructu illius arboris, & comedi.*

February 10. 1591.

ALmighty God having in the former, out of *Adams* own mouth and confeſſion in his anſwer, joyned iſſue with him upon the diſcoverie of his nakedneſs, and upon it ſo effectually concluding his ſinne and tranſgreſſion which he could by no means avoid or diſſemble any longer; therefore here we ſhall ſee how he is inforced to confeſs it, which confeſſion of his, as *St. Gregorie* ſaith, whereas it ſhould have been ſuch as might have made an end of all, and procured a pardon; but ſaith he, I would it were not ſuch, as maketh him more culpable, and his ſinne more hainous, for we ſhall ſee and finde, that this his confeſſion needeth a pardon as well as his tranſgreſſion, for it is a confeſſion extorted and wrung out of him, whereas if it had been done willingly and of his own accord, it had been far better and more acceptable.

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In the tenth verſe before *Adam* did offend, as we ſaw in his Apologie, defending his ſinne, now being beaten from that hold, he fleeth to his Caſtle of excuſes, and as his defence ſtood in two points, *quia nudus, & qui audivi vocem*; ſo his excuſe alſo conſiſteth of two points, God and the Woman; for ſaith he, *the Woman which thou gaveſt me, gave me of the apple, and I did eat*, that is, as it is not ſimple, ſo it is not ſincere.

For Pride, as we ſaid, hath two twins; the firſt is before the act of ſinne before the fall, namely, to deſire to be better than they are, and to be in higher eſtate than God hath placed them. The other after the fall, namely, a deſire not to ſeem ſo ill as they are indeed.

The firſt is Arrogancy; This is Hypocriſie, both the whelps of pride, and vain glory, which at laſt turneth to ſhame: But the laſt is ſo much worſe than pride, becauſe it is *tumor in timore*; it is as much as to be proud when one is at the loweſt; and ſo to lift up himſelf, which is moſt unſeemly: That reall Hypocriſie in action, of which we have ſpoken before, conſiſted in two points; *In volucro, & in latibulo*. So here now we may ſee a double verball, hypocriſie in tongue and ſpeech: That is, if there be any good thing praiſe worthy, that we muſt have aſcribed wholly to us; but if any evill thing be apparant, that muſt be put as farre from us as may be, Before his drift was by defence to put clean away all the fault from himſelf; but now he laboureth by excuſe to be ſeen to have as little part in the fault as may be; and to have the ſhew and appearance of that evill to be put away from him, that he be not brought within the compaſſe of the offence.

Arrogantia eſt tumor in tremore, Humilitas tumor in timore.

His firſt defence, in effect is *non feci*: But now this excuſe is *feci, ſed benè feci*: When that would not ſerve his turn, his third excuſe is *feci malè, ſed non multum*. *q. d.* though indeed I cannot deny, but I am in the compaſſe of the offence, yet I am not in the fault; I did not much of the evill that was done: And this is our nature when we cannot defend our ſelves *à toto*, then we excuſe us *à tanto*; as *Adam* doth, which ſaith you muſt not lay all the fault on me; for God and the woman have parts and ſhares therein; the woman for giving the apple to me, and God for giving the woman to me.

This excuſe then hath two parts, the woman and God, both which we will examine to ſee where the fault is indeed.

As it is a foul fault in a man to ſeek to excuſe himſelf by accuſing another; ſo it is another fault worſe than that, that a man ſhould make a filly woman the matter of his excuſe; for we ſay it is manhood in men to pitty and ſpare eſpecially that ſex, as the weaker, & a foul ſhame to ſeek to intangle and draw woman into danger or hurt, but rather to ſupport and defend them as much as with modeſty and honeſty we could, *Adam* might have conſidered, that ſhe being the weaker, the firſt of *Peter* the third chapter and the ſeventh verſe, that it had been his part to have made a buckler for her ſhelter and

defence, for men willingly ſhould, and naturally are taught to forbear, and not to wreck their malice and anger upon woman-kinde. But the fault in him which paſſeth all is this, that this woman is his wife which he accuſeth as the cauſe of his evill, and bringeth in as the principall in this fact; for by this there is *perfidia* on his part, a breach of Faith and wedlock-love; for it is moſt unſeemly and unnaturall for a man to accuſe his own wife: If we conſider that he which before in *Gen.* 2. 24. confeſſed *that he ſhould forſake Father and Mother for her ſake*; yea, which before (by ſinne) was content to forſake God and all for her love; if he did love her ſo well, why doth he not ſhew it now? for he ſhould have ſtood out betweene Gods wrath, and her, for her defence, which no doubt would have beene more acceptable to God, for it is a thing commended in *Moſes Pſal.* 106. 23. and in *David*, 2 *Sam.* 24. 17. that they offered themſelves to be puniſhed to acquit and ſave others there from; for they were content to beare Gods diſpleaſure themſelves that others might bee ſet free, but here *è contra Adam* was willing to bee in the ſociety of the fact and fault, but now hee will pull his neck out of the Coller, and will not have any ſociety or part with her in the puniſhment.

Adam blameth God.

Now I come to the other part of his excuſe, in which he layeth part of the blame on God, as bringing him alſo within the compaſs of this evill committed, *vtinam hoc tantum dixerat Comedi*, ſaith one, for to challenge God for giving this woman to him, and to come to upbraid God to the face with this, *The woman which thou gaveſt me* made me to ſinne, is another offence moſt intollerable. He will not be content with one excuſe, but will have two ſtrings to his bowe for fayling, that if the woman will not ſerve to bee his excuſe, then this may.

To bring God into the fault, and to ſay directly that he is in the ſociety, and had a part therein, is intollerable blaſphemy. The womans excuſe, which ſhee alledgeth in the next verſe, is far better; in accuſing the devill: But to ſay *Data a te dedit mihi*; ſinne was her gift, and ſhe was the gift, thou gaveſt me the woman, and the woman gave me the apple of offence; wherefore if thou hadſt not given her to me, the apple had not been given, and ſo I ſhould never have ſinned againſt thee, *q. d.* I did not pluck it, I was not the author nor cauſe of it; If I have ſinned I may thank you for it; you were the occaſioner of all which gave her to me, you would needes give me a wife; if you had meant me that good which you pretended, you ſhould not have given me ſuch a one as would give me this forbidden fruit; or at leaſt, if you muſt needs make and give her, you ſhould not have joyned, nor put her together with me in the place and garden where I am, but put her in a garden by her ſelf, apart, and ſeparated from me; for I knew not elſe what ſhe ſhould mean by ſtaying with me.

Thus we ſee that his excuſe and allegation for himſelfe, is partly

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an expostulation with God, and partly an accusation against him; In both which he seemeth to say this in favor of his fault; it did not become me to suspect her of any evill whom thou gavest to bee a meet help and good for me; I thought that whatsoever she did, or should perswade me to, would have become good and helpfull to me; *ergo* I yeelded to it.

This we see is a foul fault to quarrell with Gods goodnesse, and to charge God with sin; whereas all iniquitie and sin God doth utterly abhorre; There is no affinitie between God and evill, for no evill commeth neer his dwelling, *est ne iniquitas apud deum?* saith Saint *Paul*, the second to the *Corinthians* the sixth chapter and the fourteenth verse, to such which thus impudently reason against God: *What agreement hath righteousnesse with unrighteousnesse*; why then O man dost thou charge God with sinne? so that he fetcheth the Pedigree of his sinne which he committed, and derived it thus even from God himself. The sinne which is, came by eating of the apple, which was the gift of *Eve*, which was the gift of God. Thus to make his fin immeasurable sinfull, he deriveth his sinne from the holiest of all, and wrappeth not only the woman his wife in the transgression, but also fetcheth God in for company, as partner with them in this their evill.

Tum dixit Jehova Deus mulieri, Quid hoc est quod fecisti? dixit autem mulier, Serpens iste fefellit me, & comedi. Gen. 3.13.

IN the end of the last verse before, ended the triall of *Adams* offence; for as you have seen from the seventh verse, hath been the triall and examination of the crime committed: In the seventh verse was the arest; in the eighth verse was the second processe, which being served on him, was of force to shut him close in prison in the bushes; in the ninth verse he is brought forth of his Goal and arraigned; having his indictment and accusation laid against him, and he is permitted to speak for himself; in the tenth verse he pleadeth not guilty, alledging reasons why; in the eleventh verse, God traverseth the cause by joyning issue with him; and in the twelfth verse, we have seen his confession and his allegation, why sentence should not proceed against him. February. 11. 1591.

Now in this the other party guilty, which was accused before, is brought to her triall; in which for the Judicials and manner of proceeding, the generall intent of God is not only to convent before him a Malefactor, but not to give over untill he hath found

out the principall, that is, to finde who hath been chief in the trespass, and as some say, to make diligent search, whose hand was deepest and most busie in this offence. In Physick we are taught to search to the bottom and goe to the Core. In Logick we are taught to bring and reduce every thing that is said or reasoned upon, unto the principall action or rule by which it is scanned. In Divinitie, it is a point especially materiall, as our Saviour Christ saith, to goe to the beginning and first institution of things; to see how it was then, And this is Gods course in judgment, to find out the principall and chiefe cause of evill things which are committed.

The way and manner of finding this out, is by inquirie, and by way of interrogations, ministring interrogations unto him for all crimes and sinnes being works of darkness; and therefore as much as may be hid and concealed from apearing in the light and sight of men, therefore the praise and labor of a Judge is to finde and search it out; that being brought to light, ill works may be reproved, the third of *John* and the twenty first verse: For this cause this duty is enjoyned by God to all Judges after two waies, the thirteenth of *Deuteronomie* and the fourteenth verse, *ut perscrutarentur & interrogarent, that by search and diligent inquirie, the truth might be boulted out*: It is the course to be taken in the case of murder, the twenty first of *Deuteronomie* and the fourth verse: In the case of adultry, the fifth of *Numbers* and the fourteenth verse: In the matter of theft, the twenty second chapter of *Exodus* and the eighth verse: And it is the course which may be holden in any Crime or Cause whatsoever, that upon good and sufficient presumptions and detections, they may proceed to inquire diligently, and the party called in question is bound to make answer, to purge and cleanse himself, which is suspected or accused; for this is the ground and foundation on which God frameth his action against *Eve*. *Adam* saith that thou (his wife) diddest intice & perswade him to eate thereof: The question therefore which I demande of thee is, why hast thou done this: And this is that, to which she is bound to answer.

1 Reg. 8. 31.

Now if we looke to her answer, which she maketh unto the interrogatorie propounded to her, we shall see it very frivolous; for God asketh *quare*, and she answereth to *quis*; Some think that it was for fear, or shame; or else, as others say, for the defect of a right and a true cause: For well may one alledge the tempter and occasion which moved or solicited us to sin; but otherwise no right or proper cause of sin can be assigned. But howsoever it is, we must take her answer as it is. First, we see that she is not mute or silent, but knoweth how to shape an ill answer, and to make an excuse as well as her husband: God saith, in the fiftieth *Psalme* and the one and twentieth verse, because I held my tongue, and envyed no more against mens sin, therefore the Devill bare *Eve* in hand that *Adams* excuse went for good payment, and put God to silence, as if it had been so full an answer to God, as that he could say no more against him;

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and therefore seeing that held so well; he perswadeth the woman to take the same course; for we shall perceive that both her and her answer are so like, as if they had been framed in one forge; for the like pride we see in both, which will not seem so ill as they are, but doe lay the fault upon another to excuse themselves.

Secondly, the method and form of answering is alike, and even the same in both their answers, but the substance and matter of the excuse is not one and the same, for *Adams* excuse was his wife *Eve*, but her excuse is the Serpent; so that if we compare *Adams* answer and *Eves* together, we shall see in what they agree, and wherein they differ; both of their confessions are extort and indirect, both are maimed and unperfect, and neither of them can plainly say *peccavi, &c.*

Out of which we learn, that both these came from one Schoolmaster Sathan, the Author, Accuser, and Procter of all sinne; and he doth mankind more hurt when he is an Advocate and Proctor, giving us counsel how to defend and excuse our sinne, than when he is an accuser, accusing us of sin to God the Judge of all; because when the Devill is only an accuser against us, Christ will be our Advocate to plead our cause for us, and an Intercessor and Mediator for us to his Father; and he being on our side, we need not fear though the Devill be against us. But if we entertain the Devill for our Proctor, Christ will be a severe Judge against us to condemne us, and oppose himself to the Devill. *usus.*

Therefore the Devill careth not what excuse we alledge, though they lay the blame of their sinne upon him, he is content to beare it, rather than they should confesse their sin plainly, and make Christ their Advocate.

To cover and conceale sinne is a double sinne; and not to confesse it plainly is partly pride, and presumption, or else servile fear and dispaire, fearing lest they should confesse all to God; as though he had not goodnesse or mercy enough to forgive them: or else they conceale it of pride, presuming that God cannot see and finde out that which they dissemble and hide from the eyes of men.

So we see that it is a compound sinne; though the woman be *in impari sexu*, yet she is *pari superbiâ*, as proud as he; and as farre dead in hiding and dissembling sinne as he, and as well able to say for herself as he; thus pride maketh men ashamed to confesse, or else so to confesse, that one may see a plain difference between the confession of a proud, and a poor humble sinner; between the confession of the good and faith full, and the evill Infidells: Between *Sauls* confession & *Davids*; *Sauls* confession smelleth of pride, in the first booke of *Samuell*, fifteenth and the thirtieth verse; *Peccavi*, saith he, *(sed honora me:)* That is, he would so confesse his sin, that he might keepe his credit, and have his reputation, and not to lose one jot of that. A difference of Confessing sinnes.

But *Davids* confession is farre otherwise, for he not only confesseth plainly against himself, saying to *Nathan*, I have sinned; but also

ſo he maketh a *Pſalm* of it and ſetteth this preface to it, or cauſed it to be ſet before it, *A Pſalm of David to ſhew his repentance, after the Prophet had rebuked him*: As if he ſhould not ſtick to ſhame himſelf in this world, that he might be without blame in the world to come: And indeed it is a perfect ſigne of an humble and a good mind, when one can ſay from his heart, let me bear the ſhame and puniſhment of my ſinne, as a fatherly correction in this life; onely, O Lord, pardon and forgive me; that I may eſcape thy wrath and Judgment in the life to come: He that can be content thus to doe, is one of a good humble and contrite heart: But *Sauls* ſpirit of hypocriſie will not confeſſe his fault, unleſſe he may keepe his credit, and avoid the ſhame and diſcredit of evill in this world.

Thus we ſee that as the ſame humor and Teacher was to them both: So *Eve* ſhapeth her excuſive anſwer by *Adams* patterne, which went before: For as *Eve* taught *Adam* to ſin after the patern and example of her deed; ſo, to quit it now, we ſee here, that *Adam* taught *Eve* how to excuſe and cloake her ſinne; according to the paterne which he had ſet, and ſhewed her before.

Here he endeth his Lectures in St. Pauls *Church, and thoſe which follow, he preached in the Pariſh Church of* St. Giles *without Cripplegate.*

LECTURES

LECTURES
Preached in the Pariſh Church of St. GILES without *Cripplegate, LONDON.*

Quapropter dixit Fehova Deus Serpenti illi : Cùm feceris iſtud, Gen. 3. 14.
maledictus eſto præ omni jumento, & præ omni beſtia agri :
ſuper ventrem tuum ito, & pulverem comedito omnibus die-
bus vitæ tuæ.

THE third Chapter of this firſt book of *Moſes* con- June 18. 1598.
taineth only matter of the Fall of *Adam*, the firſt man; and it may well be divided into two parts, Firſt, his falling into ſinne; Secondly, his falling into miſery, the fruit of ſinne. In the former are two things to be conſidered, firſt his tempration to ſinne, from the firſt verſe to the fifth: Secondly, his committing of the act and ſinne it ſelf, verſe 6. And upon theſe two ſtand and depend his falling into ſinne. The other part which is his falling into miſerie, beginneth at the ſeventh verſe and continueth to the end of the Chapter, and is divided into his Judgement, and the execution of the Judgement. The Judgement of our firſt Parents beginneth at the 7. verſe, and continueth to the 22. the execution of it from the 22. verſe to the end of the chapter. In the Judgement are two parts, the Tryall and Sentence, the Tryall went before, from the ſeventh verſe to the thirteenth; the Sentence beginneth at this verſe read unto you, and continueth to the 22. following.

The ſentence is exceeding worthy the meditation of all men in reſpect of the contents of it; for that as it ſetteth down the mother or original curſe, from whence all other curſes proceed, as thoſe *Levit.* 26. *Deut.* 28. which are nothing elſe but a laying out in ſpecial and particular of that which is here, So likewiſe, as the Lord is ſaid *in wrath to remember mercy, Hab.* 3. 2. it contains alſo the bleſſing, yea that great bleſſing, in reſpect whereof all other bleſſings in the Scriptures are but glaſſes to behold this bleſſing; for you have in the ſentence of this Curſe, as the bitterneſſe of Gods wrath, ſo the conſideration of the goodneſſe of Gods promiſe, which the Apoſtle calls *the moſt great and pretious promiſe, 2 Pet.* 1. 4. *whereby*

we are made partakers of the divine nature: The ſentence is three-fold, as the perſons arraigned are three, that is, againſt the Serpent, the Woman, and againſt *Adam*; wherein generally we are firſt to note the exact courſe and order of Juſtice that is kept in the Sentence and Tryall. The order is this, Firſt againſt the Serpent, as the principall Author, in the 14. and 15. verſe following. Secondly, Againſt the Woman by good and due order, becauſe as the Apoſtle puts us in minde, 1 *Tim.* 2. *the Woman was firſt in the tranſgreſſion*, and it hath a double reſpect; for whereas *Adam* ſinned only in receiving it of her, but ſhe both ſinned and cauſed him to ſinne; therefore the ſecond ſentence is againſt *Eve* in the 16. verſe, the third againſt *Adam* in the 17, 18, 19. verſes following.

The ſecond thing generally is this, that albeit there are three Sentences againſt three parties, yet not all alike, or of one ſcantling, but there is a great and main difference between them: For it being the rule of Juſtice that the puniſhment be proportioned according to the offence, as *Deut.* 25. *ut pro menſura peccati ſit pœnarum modus*, And that *there be a difference put in having compaſſion*, as *Jude* ſpeaks in his Epiſtle verſe 22. Therefore their offences ſtanding upon diverſe degrees; one, that is the Serpent, being *fraudis inventor*, the other giving their aſſent; the one being the deceiver, the other deceived and ſeduced: there is great difference to be made, whether a man fall by himſelf or by another; for to cauſe others to ſinne, is a farre greater ſinne than for a man to ſinne himſelf alone. The firſt puniſhment and Sentence ſets down the difference of Judgment which God uſeth here: There is the puniſhment conſignatorie, called *Virga*, that is *Moſes* rod; and another puniſhment when the rod becomes a Serpent; for the Serpent, that is not to chaſtiſe, but to denounce a puniſhment of cutting off. In ſuch a caſe the chaſtiſement of the partie is not ſought, becauſe there is no hope of amendment, but a correction exemplarie of others; and therefore the Sentence of puniſhment is greater againſt the Serpent, the Author of this miſchief, than againſt the other.

A third thing general is, As an order and difference is kept, ſo an Analogie and proportion is well kept in ſetting down of the Sentence; for in as much as we finde it was the ſinne of the Serpent in himſelf, his pride in lifting up himſelf into Gods ſeat; as the rule of Juſtice is that contraries be puniſhed with contraries, ſo nothing was more analogicall than for his pride to be thrown down with extreme abjection and humiliation; therefore his puniſhment is *to goe upon his bellie, and eat the duſt*; And as in the ſecond perſon, becauſe it was pleaſure that cauſed the Woman to ſinne, *for ſeeing the Apple was fair to the eye, and good for meat, ſhe was lead to eat of it*; and therefore this pleaſure of her is puniſhed with pain: And in the third, For as much as *Adams* crime is ſet down two wayes, firſt, loving his own eaſe too much, and not able to reſiſt the temptation of the Woman alluring him, his puniſhment, ſaith *Auguſtine* for his too much eaſe, in not taking pains to withſtand her, is labour and travail

travail, wherein is observed a very just analogie betweeen the sinne and the punishment.

I come now to the particular sentence against the Serpent; wherein before we can intreat of it, there are two questions to be handled, First, when he speaks of a Serpent, we ask, What Serpent? because there is a visible Creature called a Serpent, but so also there *an old Serpent, which is the Devill or Satan, Apoc.* 12. that is a spirituall and mysticall Serpent, as well as a naturall and bodily Serpent, and the Sentence is against both; and as it is certain, according to the letter, all cannot be meant of the one, so neither can it be meant of the other: therefore, as the ancient Fathers teach, it is mystically and not literally meant of both; for as it is said that *the Devill eats no dust*, so for the other Serpent, we say not that *the seed of the Woman shall bruise his head*; therefore is it to be referred to both, the naturall Serpent as well as the other; as our Saviour Christ, *John* 3. 14. by *the elevating of the Serpent in the wilderness*, shews there is another Serpent to be lift up, that is *the Sonne of Man*. By our Saviours warrant that this stretcheth; as to the spirituall Serpent called *Satanas*, so to the naturall Serpent also.

In the second place we inquire, Whether it were in Justice that that Serpent should be punished, in so much as being a bruitish Creature without understanding, he could not understand that which he was set about by the Devill? The answer is, That it was great Justice, as to punish sinne it self, so the instrumentall cause of it; For the Creatures being created for the benefit and service of Man; when it became a cause adjuvant in the destruction and overthrow of Man, so as he loseth the blessings and becomes subject to the curse; in this case it was but Justice to punish that Creature: It will better appear of like importance, the righteousnesse of which dealing is in the Law; for *Exod.* 21. 28. God saith, *If an Oxe gore a Man that he dye, the Oxe shall dye*: And the reason of man doth accord to it, and *Levit.* 20. 15. *If a man lye with a beast, the beast shall be slain.* But that which the ancient Fathers stand most upon is this, That the body of Man, the arms and other parts and joynts of the body are nothing but the instruments of sinne, as the Apostle speaks *Rom.* 6. 13. *The members of the body are but weapons of unrighteousnesse*, We make no question but the body may be whipt or burned, the eares and hands may be cut off, howbeit the sinne is in the soul, and the body, the soul being gone out of it, can doe no such act; therefore the Sentence against the Instrument is according to Gods Law; therefore God himself gave order that *the golden Calf should be burnt to ashes, Deut.* 9. 21. there was a Sentence executed against a thing not only void of reason, but without sense. But more fully to our purpose is the judgement executed by *Ezechias* upon the brasen Serpent, 2 *Reg.* 18. 4. If that sentence might be pronounced upon that Serpent that healed those that looked upon it, then without question this sentence may be executed upon the naturall Serpent that was the Devills instrument to work mans destruction, the rather if

we add hereto, that God had an intent, not only to punish the Serpent, but to make him an exemplary and visible chastisement, that he remaining so, the horror of him might strike into mans minde how he is punished, and that thereby they might be put in minde to take heed that they be not the instruments and occasioners of sinne; for here we see that they that are occasioners and helpers in any sinne, are subject to the sentence of Justice. And that may suffice concerning the outward Serpent; for so the other which the Prophet calls *the crooked Serpent, Isay* 27. and *St. John* calls, *the old Serpent, Apoc.* 12. there can no question be, but that the sentence may justly and must reach to him, that it is agreeable to equity and great reason, in as much as it was he that spake in the Serpent, that *Qui in Serpente loquitur, cum Serpente maledicatur*, saith *Augustine*, and he doth receive it in that order, because in the habit of a Serpent he presumed this, as 1 *Sam.* 28. where the spirit that appeared in the likenesse of *Samuell* was called by the name of *Samuell*; after the same manner the Devill making his apparition in the likenesse of a Serpent, carries that name still.

In the Sentence it self we have to consider two things, that is, the Reason and the Punishment; the reason comprehended in these words *(because thou hast done this)* therefore the punishment or Sentence followeth *(thou art cursed)* wherein there is yet another thing to be noted before the particular handling of it, because in comparing this verse with the verses following, we shall see a diverse course holden; for there to the Woman and Man God saith *Quare fecisti hoc*, alowing them their tryall and examination for the justifying of themselves, before he proceeded to give sentence: But no manner of tryall is allowed to the Serpent, but saith he, *Quia fecisti hoc, thou art cursed*, he is not permitted to come to his answer, the reason is plain; for if we take it spoken to the natural Serpent, he being void both of reason and speech, could render no reason, he comes only under the cause instrumentall, and for the other there was no reason of a reason either to be rendred by him or to be demanded of him, for he was before condemned, as the Fathers have noted, *Isay* 14. 14. and out of the sixth verse of *Judes* Epistle, And consequently, being in the state of a Rebell, was condemned already, and so was not to have the benefit of the Law, as *Paul* saith, *Rom.* 2. 12. *They that sinne without the Law, shall perish without the Law*, as on the other side it is just, *ut qui sub lege peccat sub lege pereat*, but there is no reason that the benefit of Justice should extend to Rebels that are lawlesse; and therefore in Militarie affairs, we see that Military Law executeth such without sentence. Again, God knew that that which was committed by man and Woman, came not by themselves but by the malice of the Devil, and therefore he ordeined that they should have more favour, and have their tryall, that they to whom the malice of the Devil had been prejudicial, to them the goodnesse and mercy of God should be beneficiall, that they might be saved by the goodnesse of God, that had been cast away by the

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envie of the Devill; and therefore, saith *Augustine*, he seeks them out when they fled from him, and not only so, but he gives them a time to repent, and a time of answer, because there was in them hope of recoverie and amendment: But for him that was so indurate in malice, that to his power exalting himself to be like God, added this malicious and envious seeking of the fall of others; there was no hope either of pardon from God, or of amendment in him; for when Christ came into the world, he said to Christ *Quid nobis & tibi*, there was no hope of him, being in the state of a Rebell, and so the seeking of the examination and tryall of him, as of the other, would not avail.

Now to the first part, that is, the Reason; In which we are to consider this, Why God begins not absolutely, *Maledictus es*, but *Maledictus quia*, and so renders a reason why he is accursed, so executes the sentence, though not judicially according to course of Law, yet justly, that the mouth of all the world might be stopped, and that the infernall spirits themselves might be enforced to acknowledge, *that the Lord is righteous and his judgements just*, *Psal.* 119. 137. That the judgement is just, though the tryall hold not, the reason is *quia fecisti hoc*, he was the doer of that, and was the contriver of the platform of that act; and therefore God begins with him, wherein, as the ancient Fathers note, God would have us to observe two senses, first the sense of the emphasis; and the second of difference.

For the emphasis; Gods meaning is, because thou hast done this, *quia fecisti hoc*, that is, that thou hast overthrown Man, for whom all things were created, and consequently so much as in thee lay, hast sought to overthrow my determinate Councell, and to bring to naught all that I have made, therefore thou art cursed for doing this. Then for as much as we see this emphasis of Heaven and Earth, it should make us consider the greatnesse of sinne, which moved the son of God not only to take our flesh, but to shed his blood also even for this *hoc*: That men would remember when they sin that they are about a *hoc* that brought all the curses which followed after, that therefore they should not make a light accompt of it, reckoning it a small matter, but to reckon of sinne as God, *quare fecisti hoc?*

And as it serves by way of vehemencie, to aggravate the offence of the Serpent, so it serveth for distinction, As if God should say another thing, *Thou hast done, but because thou hast done this*, therefore the sentence is come upon thee, *Thou thoughtest in thy self to make thy self equall with God*, *Isay* 14. and because thou hast done that, that is come upon thee which Christ saith, *Matth.* 25. *Everlasting fire is prepared for thee*: But now because thou wast not content with that, but hast mingled poyson, whereby thou hast venomed and poysoned others, *because thou hast been an homicide*, for that is his second fault, *John* 8. 44. there is thy punishment for doing this. Now we see the ground of Gods proceeding with him.

The sentence in it self consists of four parts which we reduce to these

theſe two, one concerns himſelf, the other us: That which reſpects him is in this verſe, that which concerns us is in the next: The firſt is threefold, Firſt, *That he is curſed above all Cattel, and above all the Beaſts of the field.* Secondly, *That he ſhall goe and creep upon his belly.* Thirdly, *He ſhall eat the duſt of the Earth*: Wherein, as in the beginning generally, ſo here in ſpecial, you are to conſider this Analogie of every part of his puniſhment. Firſt, then he is *maledictus*, and the reaſon is *quia maledixerat*, *maledictio* doth in juſtice befall him, *quia loquutus eſt malè*, as you may ſee in the five verſes before, not that God had done it, but it came of himſelf, for he had defamed God, ſpeaking evill of God; great reaſon it is then that evill ſpeech ſhould befall him: So there is an equality between the Devils ſinne and his puniſhment. Now in regard of the ſecond, which is in the 15. verſe, *That he ſhould goe upon his bellie*, for as much as he doth take upon him to exalt himſelf, *Iſay* 14. And for that he tells *Eve*, *If yee eat of it, eritis ſicut Dii*, therefore he is caſt down: the proportion to him that will flie, is, by the contrary, to creep; not to goe on his leggs, but on his bellie: So the Serpent, becauſe he would flie up into the higheſt place, is made to creep on his bellie; So the ſecond part of the Sentence ſtands with equity: As alſo the third; for his temptation was, that they ſhould eat of the forbidden fruit now *cibi prohibita pœna* is, that he that luſts after that he ſhould not eat, ſhall be forced to eat that he would not, as *Auguſtine* ſaith; In *Pſal.* 106. they that long for meat which they ought not to deſire, ſhall be puniſhed with eating that which their ſoul moſt abhorreth, that is for the equity kept in the three branches of this Sentence.

Concerning the Serpent himſelf, In the firſt branch (which is, *thou art curſed*) are two points very neceſſary to be conſidered: Firſt, That God ſaith, *Maledictus es*, and not *Maledictus ſis*, for thereby God plainly ſheweth, that it comes not from him, but from the Serpent; for then he would have ſaid, *Maledictus ſis*, but it is *Maledictus es*, ſhewing that the Serpents curſe comes from himſelf; So all the curſes, miſeries, and calamities of this world, and torments of the world to come, proceed not from him, but from himſelf, as *Job* calls them, *ſparks*, *Job* 5. 7. So they are the very ſparks of the fire of concupiſcence, of ſinne that is kindled in us; as alſo the Prophet ſaith, *the fruit and crop of that ſeed of ſinne is calamitie and miſerie*, *Hoſ.* 10. 13. which was, is, and ever ſhall be the fruit of it, therefore called the *Revenues of ſinne*, *Prov.* 12. 16. and *the wages of ſinne*, *Rom.* 6. that is, there was an evill in him, firſt to ſpeak evill of that partie in whom was noe evill, and ſo *malum ad ſe malum trahit*, one evil brings another, the Serpents evil ſpeaking is the cauſe that evill is ſpoken of him; for that is it that makes the difference, as *Pro.* 26. 2. there is a curſe that is cauſleſſe, and that ſhall return upon himſelf as *Shemeis* curſe againſt *David*, 2. *Sam.* 16. So ſhould the curſe of *Balaam*, if he had curſed the People of God; but he was wiſer, and ſaid, *How ſhall I curſe where the Lord bleſſeth?* but it is otherwiſe when

when *Noah* a juſt man curſeth *Canaan, Gen.* 9. And when *Eliſha* curſed the Children that calléd him baldhead, 2 *Reg.* 24. they were curſed indeed, for when it is a juſt curſe, and hath root in *maledictus es*, then it takes place, for we ſee there was a *maledictio* in thoſe perſons whom *Noah* and *Eliſha* curſed; they had ſpoken evill before, and therefore evill is ſpoken of them, for one evill is a loadſtone or jet ſtone to draw another evill; It is that which *Jerome* notes upon, 1 *Sam.* 2.29. *thoſe that honor me I will honor*; their own evil ſhall bring forth this crop, it ſhall be the ſparks of their own ſinne.

The other poynt is this, That God ſhews us plainly that there are in curſes many and diverſe degrees, in that he ſaith not only, *he is curſed*, but *curſed above all Cattel and every Beaſt of the field*; there are curſes in leſſer degrees and in greater degrees; for as the Fathers note, there is *ſtillans maledictio*, a curſe that comes by drops, as *Dan.* 9. 11. And there is a curſe that is powred upon us by whole buckets full, as it were, whole Seas full of curſes; And in the next Chapter God pronounceth *Cain* accurſed, as here the Serpent, but not in the ſame degree that the Serpent is curſed. Now for as much as no beaſt is venomous and hath poyſon but the Serpent, thereby we ſee he hath received a curſe above all other beaſts. Now we ſee how it is verefied both of the naturall and ſpirituall Serpent, *Nullum naturale malum juſti venenum*, ſaith the Philoſophers; for all other things had and may have and uſe, and were good for ſome purpoſes; ſo that if we goe to nature, naturally there is no evill but in the Serpent. Touching which evill, we ſay in the Creation, as we make no queſtion but that the body of Man, being natural, was ſubject to mortality, except it had been preſerved by Grace; but being united to the ſoul, a ſpiritual ſubſtance, though it were naturall it ſhould have been preſerved by Grace from being mortall; ſo we make no queſtion but the venom and poyſon of the Serpent was made ſo, but it ſhould have been preſerved in the Serpent, that it ſhould have been no curſe, and no hurt ſhould have come thereby, and ſo being evil *maledictus* it draws evil conſequently, as evil ſpeech and evill reports, it can be no otherwiſe ſaid of them, then as Chriſt ſpeaks, *Matth.* 23. 33. *The Serpents, the generation of Vipers, how ſhould they eſcape the damnation of Hell?* Thirdly, we ſay he is ſo in reſpect of every beaſt, both wilde and tame, they doe both *averſari & reverſari ſerpenti*, not only man, but all beaſts are adverſaries to the Serpent, and abhor and flie his ſocietie; ſo there is in him that natural curſe above all other, but that is not ſo much to enquire as the other, the verefying of it in the myſticall and ſpiritual Serpent, in whom is ſuch evil and miſchief that Chriſt often calls him evil it ſelf, and having evil in him every man ſpeaks evil of him; in ſo much as the wicked and ungodly doe curſe him, *Eccleſ.* 21. even they that are *the children of the curſe*, as *Jude* calls them: there is none, be he never ſo the Devils child, but will ſpeak evil of him; as the children of wiſdome are juſtified of her enemies, ſo the children of folly and the Devils will not ſtick to curſe him.

Thirdly,

Thirdly, *Maledictus præ*, this curſe takes deeper root in him than in any other Creature, as his evill is in a further manner in him than in any other; there is no beaſt doth that which he cauſeth man to doe; for there is no wrath in wilde beaſts ſo malicious as in man, ſubmitting himſelf to the pleaſures of drunkenneſſe and whatſoever ſinne elſe; no beaſt will drink more than ſhall doe him good, nor be drunk as man, nay *it is a ſhame to ſpeak the things that are done of them in ſecret*, by the inſtigation of Satnan and malice of the Devils wrath, *Epheſ.* 5. 12. and the beaſts never banded themſelves together with weaponsto fight as men doe, and they fight but with thoſe weapons which nature yeelds them, but man hath deviſed Guns and Spears one to goare another; neither doe they give themſelves wholly to all exceſſe, as man doth. This evil wherewith man is infected by the Serpent is above that which is in bruit beaſts, yea above all evil of Creatures, both wilde and tame: And it is ſaid in that reſpect only, but in this alſo, that there is no beaſt of the field, nor Creature in Heaven or Earth, but keeps and continues in his firſt condition and eſtate wherein he was firſt created, but the Devill hath left his, and man, by the ſeducing of the Devil, hath loſt his ſtate alſo, and keepeth not his courſe in obeying his Maker, as all other Creatures doe, as *Pſal.* 110. where a reaſon is rendred of it, and *Pſal.* 32. Man is compared to the Beaſts, yea *like Horſe and Mule which underſtand not*: If it be thus with beaſts, then much more may man be aſhamed, that hath reaſon and underſtanding, and yet committeth theſe things which bruit beaſts refrain; and therefore when there is a compariſon between man and the beaſts, as *Chriſoſtome* ſaith, *Pejus eſt comparare beſtiis quam naſci de beſtiis*; and that man that ſhall live ſo like a beaſt, is worſe than he that is turned into a beaſt, as *Nebucodonoſer*. In theſe three reſpects he is curſed above all other.

The laſt point is that which the ancient Fathers ſet down upon this diviſion, that God puts down and names both theſe beaſts that man hath ſervice of; and in beaſts, thoſe that he hath no uſe of, wilde beaſts, as Tygres and Lyons, and ſuch; and this degree ſaith *Auguſtine*, that the Devil tranſlates himſelf into both names both ſhapes, which ſhews that the Devil can take either ſhape, and as we know in his livelie temples wherein he dwells, as Sorcerers and ſuch, he ſhews himſelf ſometime in them *Jumentum*, a tame beaſt to help and ſerve man, as *Acts* 16. in the Maids poſſeſſed with a ſpirit of Divination; and ſometime he will be in them a roaring Lyon, to fear us: But in whether ſhape he appears, whether in Maids or Boyes, he is *maledictus* in both, for his intent in both is accurſed, namely to ſeek our ruine and deſtruction; ſo that whether we reſpect the condition or compariſon, it is verefied in the Serpent *above all other beaſts*.

Mulieri dixit, Admodum multiplico dolorem tuum, etiam conceptus tui, in dolore paries liberos : quin erga virum tuum appetitus tuus esto, & ipse præesto tibi. Gen 3. 16.

THE breefe of his divisions upon the Text were, That this was Gods just Judgement upon *Eve* in this Sentence upon her, which the Fathers very briefly and aptly expresse by these two words, *parêre & parere*, that shee should bring forth with payne, and obey; in the first is an apt correspondence to her offence: her pleasure is punished with paine, her delight with sorrow, according to the old Proverb, sweet meate and sower sawce, and so likewise is there an apt correspondence in the other part of the punishment; for whereas shee tooke upon her to have more knowledg than her husband, and by her meanes hee was seduced from his obedience, shee shall bee obedient to her husband; shee is punished first in the law of Nature and of Nations, for all that beareth young doeth it with a groane, and by all lawes of Nations, the husband is above the wife. August 27. 1598. *Eves* Punishment. *Parêre & Parere.*

Touching the particulars of the Text. First, hee will greatly increase her sorrowes; besides the sorrowes in conception and bringing forth children, her sorrow is afterwards increased; many a woman breedeth and beareth her owne sorrow; she may beare her childe to misery, if shee see it beg it increaseth her sorrow; shee may beare it to execution, as wee have too many lamentable examples: but the sorrow of a mother is much more increased if it live so wickedly that shee beare it to hell fire. Her Sorrow.

For the sorrow of Child-bearing, in the Psalmes, and throughout the Prophets, the greatest sorrow is compared to a womans laboring with childe, which is so great that many a one dyeth of it; as did *Rachell*, *Gen.* 25. 18. never was childe borne without pain, according to that old verse,

Nascitur haud sine va, fuerit qui filius Evæ.

But here God sheweth even in judgement his mercy; for shee sinned in soule, is punished but in body, and that punishment is temporary; though the sinne deserved death eternall; and which is further, there is a blessing even in this Sentence; for to have children (though with pain) is a great blessing, and by the ancient Fathers is called the blessing of the womb and brests: and barrennesse of woman is held a greater sorrow and payne, than to have children with much griefe and payne; for when the childe is once borne, the payne is forgotten, but barrennesse is to her a continual grief; in the 30 of *Genesis vers.* 1. When *Rachell* saw shee was barren, and *Leah* fruitfull, shee envied her sister, and so great was her desire of children that unlesse shee had children shee would die: So it is a Sentence of Justice mingled with Lenity, the punishment is not with

rigor but with indulgence, it is *tanquam frænum, non flagellum*, as a bridle rather to check, than a ſcourge to bruiſe, it is but a chaſtizing of ſinne in *Eue*, *non eſt quaſi Coluber*, as a Serpent to ſting, but an eaſie correction.

Her ſubjection

The ſecond part of her puniſhment is, That ſhee ſhall bee ſubject to her Husband, and there is mercy in this alſo, for the beſt are of opinion, that in time of integritie there was order and ſubordination, for order is the mother of perfection; here is a ſubordination of affections, the womans to the husbands, and of œconomicall government, for generation and cohabitation are the two ends of marriage, and in both ſhee is to bee ruled by her husband: ſome idle-headed fellowes gather hence, That ſeeing women are to bee ſubject to men, therefore men ought not to bee ſubject to women; but marke, hee ſaith *viro tuo*, to thy husband: now the rule of women as in moſt Common-wealths hath beene allowed, even ſo in Scripture, for *Candace* Queene of the eaſt, and *Sabaes* Queene are commended, nay it is Gods owne Law, *Numb.* 27. 8. *That if a man die without a ſonne, his inheritance ſhall fall to his daughter, then the daughter of a King is not barred gouernment*, which is her inheritance; but œconomicall ſubjection here is chiefly underſtood, that made *Sara* call her husband Lord. In the firſt of *Eſter* you ſee *Vaſhti* the Queene puniſhed becauſe ſhee would not obey *Ahaſhuerus* the great King of Perſia, a great Monarch, ſhee came not when hee ſent for her, advice was taken how ſhee ſhould bee puniſhed for her diſobedience, this offence was not only againſt the King, but by example againſt the Princes and People, for in the ſeventeenth verſe of that Chapter, *This example among other women ſhall make them deſpiſe their husbands*, and therefore a ſolemne Sentence was pronounced againſt her *That ſhee ſhould bee diuorced and depoſed*, the end of which Decree was, as appeareth in the end of that Chapter, *That all the women through that huge Monarchy ſhould doe their husbands honor both great and ſmall*, and further the King ſent forth his Letters to every People after their language *That every man ſhould beare rule in his own houſe*: *Eſther* her ſelfe was example of this, who *worſhipped with reuerence her King, ſhee muſt bee ſubject unto man in regard of her weakeneſſe and infirmities*, as *Paul* ſpeaketh in the *Corinthians*, *Woman is not her ſelfe, her own, for at marriage ſhe giueth not her ſelf, but is giuen to her husband by a man, and after marriage ſhee loſeth her own name and beareth her husbands*; bee the husband wiſe or ſimple hee muſt beare rule over her, for ſubjection is the condition of all Wives, to all Husbands. *Abigaiell*, in the firſt chapter of *Samuel* and the twenty fifth verſe, muſt as well obey *Naball* her husband, as *David*, even of Religion this obedience is; this is the Mercy, that though hee ſhall rule her, yet they both ſhall rule their houſhold, hee ſhall rule her not as a King his ſubject or a Lord his ſlave, not in *feare* but in *loue*.

The two ends of marriage.

Touching the Rule of Women.

Adams

Adamo verò dixit, Quia auſcultaviſti voci uxoris tuæ, & comedi-
diſti de fructu arboris illius quo interdixeram tibi, dicendo,
ne comedas ex iſto : maledicta eſto terra propter te ; cum do-
lore comedito proventum ejus omnibus diebus vitæ tuæ :
Eaque ſpinam & cardaum proferto tibi, tu verò comedito her-
bam agri. In ſudore vultûs tui veſcitor cibo, donec revertа-
ris in humum, cum ex eâ deſumptus fueris : nam pulvis es,
& in pulverem reverteris. Gen. 3 17.18. 19.

Saint Chriſoſtome writing upon this place, ſaith *ſedet Iudex, non ſurgit*, God who is the Judge ſitteth ſtill and riſeth not, he continueth his Court and giveth not over till he hath given judgement upon all the offenders : This is as it were the third *O yes* ſaith that Father upon *Adams* offence: which ſentence is conteined in the 17. 18. and 19. verſes : In which ſentence are conteined two parts, the one is the fault contained in the beginning of this verſe, the other is the penaltie contained in the end of the 17. verſe to the end of the 19. verſe. Septemb. 17. 1598. *Adams* punishment. In the Sentence upon *Adam* two things.

Of both theſe in generall, theſe are the proceedings of God whence the rule and patern of all Juſtice is grounded ; for God goeth here to ſentence upon a cauſe ; *becauſe thou haſt heard the voice of thy Wife, and eaten the forbidden fruit* : and upon a Cauſe not alledged by an Accuſer, but confeſſed by the Offender, the 12. verſe before ; ſo that in juſtice God will ſay to *Adam ex ore tuo te judico, I will judge thee even out of thine own mouth thou evill Servant, Luke 19. 22.* First the Fault: Secondly, the Penalty.

Particularly, In the fault are two parts or branches ; firſt there is an inordinate conſent, the other a diſordinate act : The firſt is the hearing the voyce of his wife ; The ſecond is his eating. In the Fault two things.

Touching the firſt, *The giving eare to the voyce of his wife*, it is nothing unleſſe it bee accompanied with another circumſtance, hee may heare the voyce of his wife, if ſhee ſpeak that is reaſon, and ſo the ſuperior may heare the voice of the inferior. In the ſecond of the *Kings* the fift chapter and thirteenth verſe, the Maſter muſt hear the voyce of the Servant, in reaſon, *If the Prophet* (ſaith *Naamans* ſervant to *Naaman*) *had commanded thee a great thing wouldſt thou not have done it ? how much rather when hee ſaith to thee but thus, Waſh and be cleane?* and there *Naaman* heard the voyce of his ſervant ; ſo that *licet audire vocem rationis*, the words of reaſon are to be heard from our Inferiour, be it Wife, Child, or Servant ; for reaſon ſpeaketh all out of the mouth of whomſoever it commeth ; but we muſt not hear words noyſome and of wicked deſire, but when they are brutiſh, Inordinate Conſent.

senseles, and of foolish desire, we must not hear them, but above all, not words contrary to Gods word, for *vox dei præcipiens* commanded him not to eat, *vox uxoris dissuadens* perswaded the contrary, yet he heard the voice rather of his Wife than of God; so the fault is disobedience to God which is not alone, but is accompanied with another fault called *Ignavia*, negligence, carelesness, not regarding Gods Commandement. This laying the bridle carelesly on the neck, is to be subject to her voice that was subject to him, and by such negligence was drawn to transgression, the very act: It was no excuse to *Joab* that he had *Davids* letters to murther *Urias*, as it is 2 *Sam.* 11. 14. nor *Solomons* Idolatry was not to be excused because he was perswaded thereunto by his Wives: It is a great offence *non contristari mortiferas delitias*, not to be sorry for deadly delight: The pleasing voice of *Eve* was no excuse to *Adams* breach of Gods Commandements.

2. The disordered Act.

The other branch is the disordered act of *Adam*, which is a second degree of sinne; for to have heard the voice of his Wife, and there to have stayed and not to have sinned, had been worthy commendation: to have remembred the voice of God and not regarded the voice of *Eve* had been commendable: before he heareth the voice of God, but here he obeyeth the voice of *Eve*. Out of this act of sinne the Fathers gather two Circumstances; the first is, that the voice of God might easily have been obeyed; *Of all the trees in the Garden thou maist eat, de illâ arbore, of that one tree alone thou shalt not eat*: in such plenty one might have been forborn: so that great was the disobedience when so small a matter commanded by God was not obeyed by Man: according to that of *St. Austin* upon this place, *Magna est iniquitas, ubi non magna obedienti difficultas*; here is great ingratitude, not to forbear this one having all other in aboundance: The Second Circumstance in this act of sin is to doe it though charge were given before to the contrary with pain of death, in the 17. of the former Chapter, It was otherwise with *Paul*, 2 *Cor.* 15. *he remembreth their obedience to be with fear and trembling*: Not death shall separate *Paul* from his obedience, but *Adam* was disobedient, though death were denounced, disobedient to death; so that the aggravating the act is the contempt of Gods denouncing of death and punishment. So much may suffice of the Fault.

The Punishment or Penaltie.

Now touching the Punishment. *Cursed is the earth for thy sake: in sorrow shalt thou eat of it all the dayes of thy life, &c.*

I consider this Punishment of *Adam* after two sorts, either as a Sentence or as a Law. Now we will speak of it only as a Sentence; hereafter, by Gods patience, we will handle the other as a Law. Herein we will consider the proportion of that Fault, with the Punishment, with the Fault, and with the Act it self: In the Sentence are two Punishments: The first, *cursed be the earth for thy sake, &c.* The second, *in the sweat of labour shalt thou eat thy bread till thou return to dust, for dust thou art and to it shalt thou return*: The one

one part of the Puniſhment is a hard life, the other a corruption by death.

As *Eves*, ſo *Adams* puniſhment is in proportion : Firſt his deſire was unlawfull and the Act was ſin ; for according to 1. *of St. James* 15. *When luſt conceiveth, it bringeth forth ſinne ; and ſinne, when it is finiſhed bringeth forth death : Eves* luſt made her ſinne and ſhe was puniſhed : *Adams* neglect to ſuffer an Inferiour to prevail againſt God, is puniſhed with labour, for labour is *pœna ignaviæ*, and Mans ingratitude to God is puniſhment with the Earths ingratitude to Man ; he was diſobedient, the earth ſhall be unfruitfull ; he offended in meat, and he is puniſhed in his meat ; the earth that ſhould feed him, is curſed for him ; he offended in unkindneſs active, he is puniſhed with unkindneſs paſſive ; he dealt unkindly with God, he ſhall ſuffer the earths unkindneſs : *Eve* her puniſhment was in bringing forth life, Mans is in bringing forth living to maintain and nouriſh life, which is a great difficulty ; both have their pain, labour, and ſorrow : Hers is in intenſion, great but for a few houres ; his is great in extenſion, to indure all the dayes of his life. And ſo much generally of the Puniſhment. In Proportion.

Now in particular : the firſt part of mans Puniſhment is in his meat : Men muſt needs have whereof to eate, for life without living and maintenance will not be preſerved : there is not only a bringing forth of Children, but there are alſo *curæ œconomicæ*, houſhould cares : meat and cloathing muſt of neceſſity be had, according to that of the Wiſe man, *Preacher 6. 7. all the labour of man is for his mouth*, and the 16. of the *Proverbs* and the 26. is to like purpoſe ; he muſt eat, and the hearb of the field muſt be his meat ; fuell muſt maintain the fire, and meat muſt maintain life ; *Adam* came of the earth and muſt live by the earth ; the earth that was his Mother muſt be his Nurſe, and from thence mankinde muſt be maintained, even all, the meaneſt and the Monarch ; for as it is *Preacher* 5. 8. *the abundance of the earth is over all : the King conſiſteth by the field that is tilled.* The hearb of the field & bread was the only ſuſtenance of the Patriarchs before the Flood, but after the waters had taken away by over much moiſture the ſtrength that was in hearbs and bread, God gave them then other meats & drinks of ſtrength, in the 9. Chapter of this Book 20. *Noah planted Vineyards, and drunk the wine thereof :* But that *Adam* is here to eat, is the hearb of the field and the bread of his own labour : Theſe two were able to ſtrengthen mans hart, as it is ſaid of the one, *Pſalm.* 104 15. So long as *Adam* was obedient unto God the earth yeelded all abundance without travell of it ſelf ; *for thorns there grew firre trees, for nettles the myrtle tree*, as it is *Iſaiah* 55. 13. then was the earth a kinde and fruitfull Mother, but by this courſe of mans diſobedience the earth is become a Step-mother, and without labour ſhe yeeldeth no ſuſtenance ; yet for all mans labour it may yeeld barrenneſs, according to *Jeremie* 12. 13. *they have ſowed wheat and reaped thorns ; they have no profit of their labour becauſe of Gods anger.* In his meat.

Upon the Maledi&ction of the earth followeth a neceſſary conſequence of mans labour; for if the earth that was bleſſed before, the 12. of the 1. Chapter, is here curſed for mans ſinne, the fruitfulneſs muſt be recovered by mans labour; ſo that labour is a conſequence of the earths Curſe: And in this Curſe we obſerve theſe three things: First the earth it ſelf is curſed: In the 1. Chapter *God ſaid that the earth ſhould yeeld hearbs with ſeed, and trees with fruit of it ſelf, it was ſo*: there was fertility and fecundity by Gods breathing: that in the Scriptures is called *a bleſſed field, wherein is plenty*: If man had ſtood upright there ſhould have been plenty without pain taking; yet man ſhould not have been idle, there ſhould have been labour with pleaſure, but ſinne hath made it with pain. The ſtaffe of bread ſhould have indured; *but God will break the ſtaffe of their bread*, *Leviticus* 26. 26. There ſhall be no more plenty but penurie; and of it ſelf *germinabit ſpinas & tribulos, it ſhall bring forth weeds, thorns, and thiſtles, and in aboundance.* The ſecond thing is the Cauſe of the Curſe, *for thy ſake.* In the 3. *of Habakkuk* 8. The queſtion is, *whether God were angrie againſt the Rivers, the Floods, and the Sea?* as much to ſay they have not offended. Here the earth hath done no offence: it was not curſed for it ſelf, *non in ſe, ſed propter te in quantum maledicta fuit propter te*: It is all one to the earth in regard of it ſelf, whether it be barren or fruitfull, for when it doth fructifie it is not for it ſelf: it is inſenſible of puniſhment, but it is all for mans ſake. Man is as the great Sphear, the *primum mobile* to the other Creatures; his obedience to God drawes the obedience of Plants, Trees, Beaſts, and all the Elements unto him: during his obedience all Creatures are ſerviceable unto him; but afterwards the earth was unkinde, and as he moves all Creatures move with him: if he move againſt God all move againſt him. The originall world of mans integrity was a Mirrour, for the ancient Fathers are of minde that the Sun was more clear, the waters more pleaſant, the earth more fruitfull, all things more perfect; *then all the trees of the field did clap their hands*, as it is the fifty fifth of *Eſay* the twelfth verſe: But man, changing, all was turned upſide downe, all things were changed; the Sunne was dimmed, the waters overflowed, the ayre with cold pierced, the earth was barren and herbs poyſonſome, and the one and thirtith of *Job* verſe the fourtith, requireth that of the fifty fifth of *Eſay* afore mentioned: *Thiſtles grew inſtead of wheat, and cockle inſtead of barley*, and as it is in the hundred and ſeventh *Pſalme* and the thirty fourth verſe, *God hath turned a fruitfull land into barrenneſſe*, the cauſe is given, *becauſe of the wickedneſſe of the Inhabitants.* In the twenty ſixth of *Leviticus*, the eighteenth, twenty fourth and twenty eighth verſes, God ſaith, *If they will not obey for love nor for feare, hee will puniſh them ſeven times more according to their ſinnes, and yet ſeven times more then that, and if for all this they will not obey him, but walke ſtubbornly, God will chaſtize them from ſeven to ſeven times more, and ſtill increaſe their puniſhment ſeven times.* The cauſes muſt bee diſtinguiſhed, the earth, of it ſelfe,

Three things in the Curſe.

First the earth curſed:

Secondly the Cauſe:

before

before was fruitfull, now of it selfit is infertile, *because the Creature Man is subject to vanity*, in the eighth of the *Romans* and the twentieth verse, and as it is in the twenty fouth of the *Prov.* and the thirtieth verse: *the field of the Sluggard is grown over with thorns and with nettles*: If man be sluggish the earth must be fruitless; so that the earth must be laboured, and that labour must be qualified; the labour must be great, else it brings forth the cockle for corn; this is the perfection of punishment; for according to the sixth of the *Hebrews* and the eighth verse, *The field that beareth thorns and thistles is neer unto cursing, whose end is to be burned*: and this labour must be continued, which is the third thing; the continuance of it, which is of three sorts. First, It is not simple labour for a day or two, but *cunctis diebus vitæ*, in youth and in age even to death, as it is in the nineteenth verse, *In the sweat of thy face shalt thou eat thy bread till thou return to earth. St. Austin* saith there is *perpetua corruptio* and *perpetuus labor*, sloth is punished with continuance of labour: in the second of *Samuell* the eleventh chapter and second verse, thy idleneness fell to lust, and as it is in the first to *Timothie* the fifth and the thirteenth, idleness leadeth to all sinnes. Secondly, It is continued with patience; what if thou labour and it bringeth forth *spinas & tribulos*, thorns and thistles, yet must thou bear it, and labour still in the sweat of thy face? like him that planted a Vineyard with much pain and great cost, *and he looked it should bring forth grapes, and it brought forth wilde grapes*; and as it is in *Psalm* 127. *the labour is in vain unless God blesse it*: Plenty commeth not by mans labour but by Gods mercy: Vain therefore were they, the first of *Habakkuk* the fifteenth, *That took fish with the angle and the net, and gathered it in their yarn; and when they had done, did sacrifice to their net and burned incense to their yarn, because by them they thought their portion was fat and their meat plentious*: Their labour is even nothing without Gods blessing, lest as in that place of *Habakkuk*, they should deifie their own labour: though the earth be unkinde labour thou still, *and boast not of thy labour lest it be vain.* Thirdly, as it is in the 10. of the *Preacher* the 10. *If the Iron be blunt it must be whet to have an edge, and if need be of a better edge, then it must be whet with more strength*: And here if great labour will not serve greater must be added, harder labour must be used, it must be *labor sudoris*; if thou wilt have hearbs for thy meat only smaler labour will serve, but if thou wilt feed upon bread, thou must use much labor, thou must labour and sweat; thy nutriment must be by an excrement, bread is the interest of thy continuall labour: this is the yoke of the sins of *Adam*. God in punishing the Israelites will remember the land which he gave them, *Leviticus* 26. 42. *and they must suffer the punishment of their iniquitie; yea, when you shall remember your own wickednesse, you shall judge your selves worthy destruction for your iniquitie*, in the thirty sixth of *Ezekiel* and the thirty first: *Paul*, in the first of the *Corinthians* the ninth and the fifteenth, saith *it were better for him to die then not to doe his duty.*

Thirdly, Labor continued.

Now

The use of the Scripture.

Now this sentence upon *Adam* hath this use for us, *spinæ & tribuli*, the thorns and thistles when we walk in the field speak to us as Gods book doth, and make us a Sermon, telling they should not have grown there but for us, the earth should not have been cursed with barrenes but for our wickedness: if the thorn prick, or the nettle sting thee, it will say *hoc propter te*; I was first brought and still I grow to make thee remember thy obedience; so that the very nettle that is good for nothing shall put thee in mind of thy fault: Be not angrie with the earth if it be barren, for it will say it was so *non propter se, sed propter te*. To conclude this point well saith a Father, we must have not only *sensum pœnæ in corpore*, the feeling of punishment in our body, but *sensum iræ divinæ in mente*, the feeling of Gods wrath in our soul.

But now not to leave you plunged in despair with consideration of grievous punishment, in a word I will touch the alay of this punishment: be comforted, though God be just yet he is mercifull, *non est Crux sine Christo*, hast thou a Cross then hast thou Christ to comfort thee. God hath left five signes of his mercie in this sentence, which the ancient Fathers term *vestigia miserantis gratiæ*, impressions of Gods mercifull favour. The first is, *non dixit maledictus tu*, cursed be thou, as he said to the Serpent, but *terra maledicta*, cursed be the earth: the nature that sinned is not cursed, nor is it like *Cains* curse in the fourth Chapter and eleventh verse; for there is he cursed from the earth; but here the earth of which *Adam* was made, not *Adam* himself was cursed. Secondly, he is punished but with a little labour to his great sinne, with a watry drops of sweat, and the sweat is but an easie sweat of the face, not like Christs sweat in his prayer, the twenty second of *Luke* the fourty fourth verse, *which was like drops of blood trickling down to the ground.* Thirdly, God might have suffered the earth to have been fruitless let man have laboured never so much, but that man for all his sinne, yet with his labour shall make the earth fruitfull, in my opinion is a great mercy, which I ground out of the one hundred twenty eighth *Psalme: when thou eatest the labour of thy hands*, saith *David, thou shalt be blessed*, : It is a blessing when *the Wife is fruitfull as the Vine upon the house side; when thy Children are as the Olive-plants about thy Table*: and it is a blessing that yet with labour the earth shall bring forth fruit: It is a comfort *that your labour shall not be in vain*, as *St. Paul* speaketh, the first to the *Corinthians* the fifteenth and the fifty eighth. God in mercy sendeth rain to water the earth, what to doe? *Isaiah* telleth you in his 55. chapter and 10. verse, *to give not only bread to the eater but even seed to the sower*: It is a comfort when we sowe that we shall reap; *he that soweth, eareth, reapeth, threshеth, doth it in hope*, the first to the *Corinthians* the ninth chapter and tenth verse. God giveth bread to the hungry and the seed to further increase by labour, *dat acquisitum*, that thou hast gained through thy labor. Fourthly, it is a great mercie to call it *panis tuus*, thy bread, thou shalt eat of thy own bread; this is mercy, I say, to terme that

Mercies in this Sentence are five,

1. 2. 3. 4.

mans

mans which is Gods. Laſtly, this labour hath a date and an end, it hath *tempus refrigerii*; *upon the amending your lives, God will put away your ſinnes, and a time of refreſhing ſhall come from the preſence of the Lord, Acts* 3. 19. Let this be laſtly your comfort, that though you labour long, yet you ſhall have a reſting after your labour.

In ſudore vultûs tui veſcitor cibo, donec revertaris in humum, Gen 3. 19.
cum ex eâ deſumptus fueris: nam pulvis es, & in pulverem
revertêris.

NOw are we to handle the other part of *Adams* Sentence and puniſhment; and in the Sentence we are to conſider the ground of it, and the nature or form of it: Diſobedience is the ground of this ſentence, and this Sentence is made even a Law; for according to that of *Paul*, *Romans* 6. 2. *The Law of life which is in Chriſt Jeſus, hath freed me from the Law of ſinne and of death*, ſo that ſinne is the cauſe of death. Hence ſprung the Pelagian hereſie, condemned by the Councell of *Carthage*; That ſaid that though we ſinned, yet we were freed, though we lived never ſo diſſolutely, yet we were ſaved. After Chriſts comming death was not the reward of ſinne: but mark what *St. James*, in his firſt chapter and thirteenth verſe, ſaith, *When luſt hath conceived, it bringeth forth ſinne, and ſinne, when it is finiſhed, bringeth forth death*; and *St. Paul*, in the fifth to the *Romans* the nineteenth and the twenty firſt, ſaith, *That as by one mans diſobedience many were made ſinners, ſo by the obedience of one many were made righteous*: and further, *That as ſinne reigned unto death, ſo grace by righteouſneſs might reign to eternall life.* Truth it is, that through ſin came death, and that death hath rule over all; *Adam* at the firſt by ſinne brought death, the laſt *Adam* by obedience brought everlaſting life; and as *Paul*, in the firſt to the *Corinthians* the fifteenth chapter and the twenty ſixth verſe, ſaith, *That the laſt enemie that Chriſt ſhould deſtroy was death*; for as it is in the ſame chapter, *As in Adam all die, ſo in Chriſt all ſhall be made alive*; *and the very wages of ſinne is death, but the gift of God is eternall life*, ſaith *Paul* in the ſixth to the *Romans* and the twenty third verſe. Touching the nature and form of the ſinne, God is not the agent in ſinne, but the cauſe of ſinne is only from *Adam* himſelf. And according to that of the Wiſe man in his firſt chapter and thirteenth verſe, *God hath not made death, neither hath he pleaſure in the deſtruction of the living*; and in the eighteenth of *Ezekiel* and the twenty third, *God hath no deſire that the wicked ſhould die, but if even the wicked return from his waies he ſhall live*: ſo that *Adam* and his ſinne was the cauſe of death, death was

October 19. 1598.

The ground and nature of the Sentence.

Concil Carth. 7.

Death.

Hallowing.

The nature and form of ſinne.

God is not cauſe of ſinne.

Adam and ſin cauſe of death.

made by him, for God is the God of life. It was the ſinne of *Nineveh* that made God to threaten deſtruction to *Nineveh* within fourty dayes; but when, as it is in the third of *Jonah* and the eighth, they returned by repentance from their evill waies, God ſhewed mercie and they were not deſtroyed. *Adam* he forſook God of himſelf, and ſo he brought death to himſelf: So long as he ſhewed his obedience unto God, the other Creatures were obedient unto him, there was no enmity between him and the other Creatures; in time of obedience he was not in danger of death: God breathed into *Adam* life, *Adam* brought death. The Prophet in the 104. *Pſalme* 29. ſaith, *If thou take away their breath, they return to their duſt*; ſo that life is Gods, but duſt is their own, ground and they have their moiſture, and when that moiſture is dried up and taken away it turneth to duſt; *ex argillâ fabricavit hominem Deus*: *Job* in his tenth chapter and ninth verſe ſaith to God, *Remember that thou haſt made me as the clay, and wilt thou bring me to duſt again*: for if the moiſture of the grace of God be taken away, what are we but duſt. The Heavens ſend down the dew from above to moiſten the Earth, *Iſaiah* 45. 8. *It is the ſpirit of God that giveth the moiſture to beliefe*, *John* 7. 39. If that be taken away we are but duſt. Thus farre of it as a Sentence.

A Law. To duſt ſhalt thou return.

Now of this as of a Law: Firſt touching the certainty of it in theſe words, *to duſt thou ſhalt return*; of the uncertainty when, *donec*, untill. There are thoſe that eſcape the firſt part of this puniſhment of *Adam*, that live not in the ſweat of their face, *qui non vivunt ex labore ſudoris*, there are thoſe that live at eaſe and yet fare daintily, that have aboundance and take no pains, *that lie upon their Beds as the dore turneth upon his hinges*, *Proverbs* 26. 14. But though they eſcape that part of the Sentence, this part takes hold of all, for all muſt die; this is univerſall this is certain *Statutum eſt*, it is a Statute and a Law that all muſt die, from the firſt to the laſt *Adam*, the firſt to the *Romans* the fifteenth: *David* himſelf ſaith of himſelf in regard of mortalitie of the body, *Pſalme* the twenty ſecond and the ſixth, *I am a worm and not a man*. We have comfort in Jeſus Chriſt to live for ever: this was it that Jeſus ſaid, *that John ſhould not die*, the twenty firſt of *John* and the twenty third, and by him we look for the reſurrection of the body. This it was that made *Job*, in his nineteenth chapter and twenty ſixth verſe, to ſay *That though after my ſkin wormes deſtroy this body, yet ſhall I ſee God in my fleſh*. Touching the extent of this, that it is univerſall to all to die, it is plain not to be denied; for as it is in the eighty ninth *Pſalme* and the fourty eighth verſe: *What man liveth and ſhall not ſee death? ſhall he deliver his ſoul from the grave?* Though God hath ſaid to Kings and Princes and Judges of the earth, yee are Gods and Children of the Almighty, yet yee ſhall die as men and fall like others, *Pſalme* the eighty ſecond and the ſeventh, *laquei mortis, the ſnares of death compaſs about the Godly*; *their body goeth to the grave, but their ſoul returneth to reſt*, *Pſalme* the one hundred ſixth and the ſeventh verſe; and as it is in the ſe-

A univerſall Law.

cond

cond of the *Preacher* and the ſixteenth, *The wiſe man dieth as well as the fool*: Look what ſentence is given upon man, falls upon the reſt of the Creatures, for man is the great Count-palatine of the world, and the chief mover in the Sphear; as he moveth all are moved, and the Elements, and Birds, and Beaſts were ſubject to Mans change; his diſobedience made all diſobedient and out of order; yea as the Wiſe-man ſaith in the nineteenth of *Eccleſiaſt.* and the fifth *All the living know aſſuredly they ſhall die.* So much for the certainty to all.

Uncertainty. *Donec* untill.

Now of the uncertainty of the time, *donec* untill, which is verie uncertain. *Iſaack* though he were old and neer his death, yet in the twenty ſeventh of *Geneſis* and the ſecond he ſaid, *ſenex ſum & diem mortis neſcio, I am now old and know not the day of my death.* The men of this world have their Portion in this life: there are the gates of death, as *David* ſpeaketh, and *laquei mortis*, the ſnares of death. This time cannot be diſcerned, it is nigheſt us when we think our ſelves moſt ſecure: *For when the rich man had layed up ſtore for many years, and ſaid to his ſoul take thou thy reſt, even then came it, hâc nocte, this night thou ſhalt die.* Death is pronounced upon all; *but a flaming fire and vengeance belongeth only to the ungodly*, the ſecond to the *Theſſalonians*, the firſt chapter and the eighth and ninth verſes.

Mercy in death.

Now touching the mittigation of this death in this ſentence of death; for as the Wiſe-man ſpeaketh in the ſeventh chapter and the ſeventeenth verſe *The vengeance of the wicked is fire and wormes*; this bitterneſs muſt be alayed; for as *Bernard* ſaith, *non eſt crux ſine Chriſto, non eſt punctio ſine unctione*, there is no croſs without comfort, no puniſhment without ointment. *Chriſt delivereth them from the fear of death* (that is Gods anger) *that all their life were ſubject to bondage*, the ſecond to the *Hebrews* and the fifteenth: ſo then the fear of death muſt be alayed with the hope of life. *For though the wicked be caſt off for his malice, yet the righteous hath hope in his death*; the fourteenth of the *Proverbs* and the thirty ſecond. This is joy to us even in death, *that Chriſt will change this vile body, that it may be faſhioned like his glorious body*, the third to the *Philipians* and the twenty firſt, and according to the fourteenth of the *Revelations* and the thirteenth, their hope is with a bleſſing; *beati mortui qui in domino moriuntur, bleſſed are the dead which die in the Lord, for they reſt from their labours.* Now in the verie words of the Sentence are implied two ſorts of this delay: *Donec* implieth that they ſhall labour untill; then untill implieth no eternity: there is a conſummation of labour: there is end of labour and an aſſurance of reſt, the bleſſed reſt from their labours: *tempus eſt refrigerii, there is a time of refreſhing*, the third of the *Acts* and the nineteenth. They that live in eaſe are weary of it: *Salomon*, in the firſt of the *Kings* the eleventh chapter and the fourth verſe, died in his age. *Abraham*, in the twenty fifth of *Geneſis* and the eighth, *yeelded the ſpirit and died a good age*; and death is not only a reſting from labour, but from ſinne alſo.

The fear of death. The hope of life.

Donec implieth an end of labour.

Death is a reſting from Labour and from ſinne.

Paul, in the ſeventh to the *Romans* and the twenty fourth, *deſireth to be delivered from the body of ſinne, which he calleth the body of death.* The holy Fathers on that place; but this difference, that the Martyrs deſire to die that they might not ſinne, the Malefactors becauſe they have ſinned.

A delaying of the puniſhment.

A bodily puniſhment.

The other part of the delay is the chiefeſt, which is the conſideration, that there is an exemption of death from the beſt part of man a qualifying of the puniſhment; for the ſoul and body both offended, but the body only is puniſhed; the ſoul mans better part is free, that is not touched. He ſaith not here *thou ſhalt die the death, but thou ſhalt return to duſt*; for as it is in the third of the *Preacher* and the twentieth, *all was of the duſt and all ſhall return to duſt:* It is the body only that returneth to duſt, *but the ſoul returneth to God that gave it.*

The Soul immortall.

Mans heavenly part ſhall be free from this ſentence: the head of man, his ſoul, which is neereſt God ſhall be ſafe, though his heel be bruiſed: The earthly part ſhall return to that it was, but the heavenly part reteineth ſtill the immortality. *If Chriſt be in us, the body is dead, becauſe of ſinne; but the ſpirit is life for righteouſneſs ſake,* the eighth of the *Romans* and the tenth. This then giveth comfort in death, that though the body die the ſoul ſhall live for ever: This gave comfort to *Adam* that he had thus well eſcaped, that in the very next verſe he calleth his Wife with joy *Hevah*, which is the Mother not of the dead but of the living, for *Hevah* is *mater viventium.*

Hevah the Mother of the living.

The Lord is *Deus viventium.*

In the twentieth of *Luke* the thirty ſeventh and thirty eighth verſes, *The Lord is called the God of Abraham, of Iſaac, and of Jacob; yet is he not the God of the dead but of the living, for all live unto him:* yet then the Patriarchs were dead; but though the Grave had their body, God had their ſoul: the Patriarchs died, their ſoul lives, the third of *Exodus* the ſixth, to be compared with the former place; for after death they were not dead, but removed to another ſtate of life. *God will bring his again from the depth of the Sea, Pſalme* the ſixty eight and the twenty ſecond, ſo the godly ſhall ſuffer the firſt death; *Revelations* the twenty firſt and the eighth, expoundeth that place: *But the wicked and the accurſed ſhall have their part in the Lake which burneth with fire and brimſtone, which is the ſecond death:* the firſt death is the death of all, the firſt death only is the death of Saints, but the ſecond death is the death of ſinners. *Davids ſoul is delivered from the ſword, Pſalme* the twenty ſecond and the twenty firſt; but death feedeth alwaies upon the wicked as ſheep feed upon a Common, and as their life was without repentance, ſo their death ſhall be without end: the godly wiſh for death to reſt from their labours, the wicked wiſh for death that live in torment, which is great, *Revelations 9. 6.* The gates of death are mentioned in the *Pſalmes*; and in the ſeventh of the *Proverbs* and the twenty ſeventh; *Penetralia mortis, the Chambers of death.* The wicked live not only in the Gates, in the Courts, in the Chambers of death, but even in the Dungeon of death, in the twenty third *Pſalme* and the fourth verſe, and in the ſeventh of the *Romans* the twenty fourth, are to be delayed: in the one is

The firſt death
The ſecond death,

mention

mention of *umbra mortis*, in the other *corpus mortis*; they are to be delayed, with the 9. of *Marke*, the 1. where it is ſaid, *that ſome there are that ſhall not taſte of death, till they have ſeen the Kingdome of God come with power*: So that the firſt death takes hold of the gody, but the ſecond death toucheth them not; *For they that be faithfull unto death, ſhall be crowned with a crown of life, Revel.* 2. 10. and in the 11. verſe, *the godly that overcome ſhall not be hurt of the ſecond death*: *Iſaiah* 26. 19. they are ſubject to the naturall death, but free from the eternall death: This is their comfort in the firſt death, to have deliverie from the ſecond death, By the reſurrection of the dead to life is a ſecond return; for by the firſt return the body returneth from duſt to duſt, but the ſecond is from duſt to glorie, which is a return not of the ſoul, but of the body alſo; according to that of *Job*, *This body of fleſh ſhall be covered with immortalitie*: and according to that of *Hoſea*, the 13. chapter and the 14. verſe; *The godly ſhall be redeemed from the power of the grave and death*: and according to that place of the Propheçie, *Chriſt will be the death of death it ſelf*; but moſt plain of all, is that of the 1. of the *Revelations* the 18. ſpoken of Chriſt, *That he is alive but was dead, but now he is alive for evermore; and he hath the keyes of hell and of death*: This then doth allay and qualifie the bitterneſs of this ſentence. Hence now may we gather uſe to our ſelves in theſe five things: The firſt is though it be bitter yet it is wholſome: the firſt uſe is taken out of *pulvis es*, Learn hence *unde es* from whence thou art; thou art but of a clod, be not proud; thou treadeſt upon that thou art made, let that put thee in minde of humilitie; boaſt not of thy honour, for thy honour is in the duſt. *There is nothing in the grave whither thou goeſt, Preacher* 9. 11. *Quid ergo attollis cervicem in pulverem reverſurum?* this is a means to learn humility, learn of your ſelves what you are and then be humble. *Auſtin* ſaith that the time will come to give an account to God of thy doings; remember thy own frailty and be not proud, *for God knoweth whereof we be made, he remembreth we are but duſt, Pſal.* 103. 14.

Death naturall and eternall.

Reſurrection.

Return.

The uſe hereof is diverſe to learn.

1.

Humility

The ſecond uſe is out of *pulvis in pulverem*, duſt to duſt. We muſt remember whither we are to goe: we are now duſt, but *ſub aliâ formâ* in the likeneſs of fleſh, but we ſhall be duſt in the likeneſs of duſt it ſelf; our fleſh of duſt ſhall be turned into duſt: and according to that of the 14. of the 11. *Thy pompe and pleaſure is brought down to the grave, the worms ſhall cover thee*: then with *Job.* 17. 14. *thou maiſt ſay to corruption, thou art my Father, and to the worm, thou art my Mother and Siſter*; and as it is in the 26. of *Iſaiah* and the 19. *the duſt muſt be our dwelling*: joy not then in the joyes of this world which are but duſt and corruptible; they are as *Auſtin* ſaith *gaudia privanda*, but ſorrow for *gaudia æterna privanda*, ſorrow leſt thou be deprived of eternall joyes.

2.

To regard things of this life as duſt.

The third uſe for inſtruction is out of *revertere*, ſhalt thou return. The ſtate of our life is alwaies in motion and in revolving like a Ship a ſailing. *Job*, in his 14. chapter and 14. verſe, called the reſurrection

3.

Our life unconſtant, or death uncertain.

surrection after death a *changing*, *it is like a shadow*, it is still turning and returning; *Paul* saith in the thirteenth to the *Hebrews* the fourteenth verse, *Wee have here no continuing City, but wee looke hereafter for one, our life is unconstant, our death uncertain, alwaies changing:* this the inconstancie of mans life is the motive to good, as the other is the retentive from evill. *Paul* saith, *wee dieth daily*, from sin; here on the earth wee must not seeke for the hill of certain repose, but look in heaven for a perpetuall City. The Tents and Tabernacle are taken away, therefore (with *Abraham*) *Wee must looke for a City having a foundation, whose builder and maker is God*, the eleventh of the *Hebrews*, and the tenth verse.

4. A time to return.

The fourth use is out of *donec revertêris*, untill thou returne, a time of returning, where wee must learne to returne by repentance unto God, before wee returne to dust, that so wee may returne againe from dust unto God, let men bee alwaies ready, *spend not thy daies with the wicked that goe suddenly down to the grave*, the twenty first of *Job* and the thirteenth; the fourty fifth of *Isaiah* and the eighth, *And as they live so they die like beasts*, the third of the *Preacher* and the nineteenth.

5. We must return to God.

The fifth and last is, that we must return to God; *For shall the dust give thanks unto thee*, the thirtieth *Psalme* and the ninth verse: *The godly shall be delivered out of temptation, though the unjust be reserved to judgement*, the second of *Peter* the second and the ninth. We must return to God *per pœnitentiam*. *Let it not be thought incredible that God should raise again the dead*, the twenty sixth of the *Acts* and the eighth, the first of *Jeremy* and the eighth. So a man shall return to God very well, by due consideration of these things; from the first, *pulvis es* thou art dust; to return to God by humility; by the second, not to joy in this world but in God; by the third, to rest our turning and returning in God; and by the fourth, to comfort our selves, that out of the grave we shall rise to live with God. But what made *Abraham* to add ashes to dust, the eighteenth of this Book and the twenty seventh, he saith *I am O Lord but dust and ashes*. The Fathers upon this place say that dust is our beginning, and if we doe not obey God, by fire we shall be turned into ashes, ashes will be our ending: We are all naturally dust, and we are all by desert also but ashes: and although (by no means) you cannot avoid to be dust, yet by an upright life you may avoid to be ashes: though we cannot but incurre the first death, let not the second death take hold of us: Though the grave inclose us, let not hell swallow us. All we eat, all that we care for in this world is but for dust, and for that will turn to dust. If we be nothing but dust, if we hope for nothing but dust, if we care for nothing but dust, we shall be swallowed up in dust. *Let us remember we are clay, but God is the Potter*, *Isaiah* 64. 8. Above all regard thy soul, then shall thy body of dust return to dust, and from dust shall return again to God that made it, and thee, thou, and thy body shall return to glory.

Abraham addeth ashes to dust.

Above all regard thy soul.

Vocavit

Vocavit autem Adam nomen uxoris ſuæ Chavvam : eò quòd ipſa mater ſit omnium hominum viventium. Gen 3. 20.

Adam here calleth his Wife by a new name, not by the former name in the 23. of the former, which was Woman. The myſteries of this name compared with the former Sentence is great; ſhe is called here *Hevah*, ſhe hath no name of dejection and deſpair, but of life and of comfort: Hereby is to be gathered, that notwiſtanding the ſinne committed and ſentence pronounced, yet there was in *Adam* ſome matter of hope, for he beleeved the promiſe made in the 15. verſe before, *that the ſeed of the Woman ſhould break the Serpents head*: This was as it is in the 2 to the *Corinthians* 2. 16. *The ſavour of life unto life*. *Abraham beleeved in Gods promiſe*, the 15. of this book the 6. by this Scripture *Adam* left a Monument of his beliefe, as in the other, *Abraham* left a Monument of his faith. *The ſeed of Abram in his age was promiſed to be*, in the 5. verſe of that chapter, *as the ſtarres of heaven*. *Abraham* deſired to ſee the day of Chriſt, and he ſaw it by faith. December 10. 1598.

Herein we will conſider theſe two things, firſt the impoſition of a name, and then of this name. For the firſt, the impoſing of names is an argument of ſuperiority and power: in the 19. of the former chapter it is ſhewed, in the naming of all the Creatures by man, which names were properly given by him. In the thirty fifth chapter and the eighteenth verſe, *Jacobs Wife before her death called her ſonnes name Ben-oni, but his Father changed that name and called him Benjamin*, from the ſonne of ſorrow to the ſonne of ſtrength. *Jacob was after called Iſrael*, the tenth of the ſame chapter: *the name of Sarai was turned to Sarah*, the ſeventeenth of *Geneſis* and the fifteenth verſe, *as of Jacob by the Angell into Iſrael*, the two and thirtith chapter and the twenty eighth verſe: and out of theſe new names is taken matter of great myſtery; And *Adam* before called her *Iſhah*, woman, as another from man, but here hee changeth that to *Hevah*, which is a name of life to others. Now then touching the impoſition of this name, wherein wee will conſider the ſignification of this name, and then the qualitie thereof. In the ſeventh of the former chapter, *God breathed into man the breath of life, and man was a living ſoule*, and here her name is a name of life; Now life is two fold, either for a time, or for ever; ſhee is a mother of life, in regard of this life, for that her birth is not of an abortive it is a bleſſednesſe, production and education are in regard of this life, that of the twenty ninth chapter and one and twentith verſe is, *that of this life my terme is ended*. *Zachaca*, this name belongeth to all females, in reſpect of this life, for all bring forth life, though to die.

If

It only this life were here regarded, the ancient Fathers that came from her, though they lived long, yet they died and have long layn dead; and in regard of the length of their death, ſhee might have beene called the mother of the dead, therefore this name is underſtood of the other life which is eternall, for after death they had hope of another life. *David* in the twenty ſeventh *Pſalme* and the thirteenth verſe, *Should have fainted but that hee beleeved to ſee the goodneſſe of God in the land of the living.* And in the hundred forty ſecond *Pſalme* and the fifth verſe, *hee had his portion and hope in the land of the living. God is the God not of the dead but of the living*, the two and twentith of *Mathew* and the thirty ſecond verſe.

Now where there is a Commandement or Promiſe of life, there is meant eternall life: *Hee that doeth the Commandements ſhall live*, not a mortall but an immortall life, the Covenant of life to the Prieſts and People in the Leviticall law is that life: That was it that made *Job* in his nineteenth chapter and twenty fifth verſe, to aſſure himſelfe *that his Redeemer lived, and ſo ſhould hee*; but moſt plainly ſpeaketh Chriſt himſelfe, the eleventh of *John* and the twenty fifth verſe, of himſelfe; *that hee is life, and hee that beleeveth in him though hee were dead yet ſhall hee live*, and in the very nature of the word it ſelfe is a double being, the one temporall, the other permanent, which is expreſſed in the originall by difference of one letter, *Hagah* and *Havah*, all have the common life, but there are thoſe *that are ſtrangers from the life of God*, the fourth of the *Epheſians* and the eighteenth verſe, and there are thoſe *to whom God is life and length of dayes*, the thirtith of *Deuteronomie* and the twentith verſe, ſo that not by conſequence, but by the very eſſence of this name is meant life eternall; *God hath his booke where hee writeth the living*, the thirty ſecond chapter of *Exodus* and the thirty ſecond verſe, *there is a booke of life*, the ſixty ninth *Pſalme* and the twenty ninth verſe. *God promiſeth to give to him that overcommeth, to eate of the Tree of Life*, the ſecond of the *Revelations* and the ſeventh verſe, and the ancient Fathers upon that place, *non dedit corollam, ſed coronam vitæ*, he gave a crown of life, which is life for ever.

There is a myſterie alſo in the qualitie of the name, which is comprehended in the word it ſelfe, which is a bringing of good news and glad tidings; as are cold waters to comfort the thirſtie, ſo is good news from a farre Country, the twenty fifth chapter of the *Proverbs* and the twenty fifth verſe; *When* Jacob *heard that* Joſeph *his ſonne was yet alive, in a farre and ſtrange Countrey, and that they had brought him Chariots, theſe tydings revived* Jacob *that was in age*, the fourty fifth chapter and the twenty ſeventh verſe; this name of life is even as a name of joyfull tydings; If in matters of this life it bee ſo, then much more in things ſpirituall, after wee have ſinned and deſerved puniſhment, then abſolution and remiſſion is a joying of a mans heart, and there is joy in this name, that word is life, *& vita eſt ex verbo*, man at the firſt *was made a living ſoule*, the ſeventh of the former chapter. In the ſixth of Saint *Johns* Goſpell

the

the ſixty third verſe, *The words Chriſt ſpake are ſpirit and life*, and a-gaine in the ſixty eighth verſe of the ſame chapter, *Peter* ſaith to him, *thou haſt the words of eternall life*; It is obſerved by the Greeke Fathers that the ſeventy Interpreters did put downe *Hevah* under the ſame letter *Evangelium*, which is *good tydings*, this word is the abſtract of the eternall word. In the firſt to the *Corinthians*, the fifteenth chapter and the forty fifth verſe, *the firſt man* Adam *was a living ſoule, the laſt* Adam *was a quickning Spirit*, a living Soule is in it ſelfe, a quickning Spirit is unto others, *in the word was life*, the firſt of Saint *Johns* Goſpell and the fourth verſe, and in the firſt Epiſtle of Saint *John* the firſt chapter and the firſt verſe; *Chriſt was the word of life*, and life it ſelfe, *verbum vitæ, & vita*, hence wee receive Grace here and hereafter: And herein is the manifeſtation of the Trinitie given in this very name of *Evah*. The myſterie of ſalvation was known to *Adam* before hee gave the name; God hath given to his ſonne *power over all fleſh, that hee ſhould give eternall life to all them that beleeve in him*, the ſeventeenth of Saint *John* and the firſt verſe. The Promiſe of Chriſt was in this, *that the ſeede of the woman ſhould breake the Serpents head*, not the ſeede of man; but of woman, therefore hee ſtill keepeth his owne name; but changeth her name from *Iſhah* to *Evah*, ſaying with himſelfe *Him Adam tooke, from whence it is nothing but earth*, but from the Promiſe made by God to the woman hee giveth her the name of *Hevah*, and from *Hevah* hee giveth life to the end of the world; for the Fathers gather out of the firſt of the *Corinthians*, the fifteenth chapter and the one and twentith verſe, *That by* Adam *came death*, hee is *pater morientium*, but by the Promiſe of Chriſt in this name, ſhee is *mater viventium*, the mother of the living; *for by Chriſt wee live, and hee is the reſurrection of the dead*; the ancient writers obſerve that *Adam* was *pulvis, & in pulverem reverſurus*, hee was duſt and to duſt hee ſhould returne, that is, of his owne nature; but by *Hevah* is promiſe of Grace, and though wee, as by nature, die with *Adam*, yet *God will raiſe us up by* Jeſus Chriſt, the ſecond to the *Corinthians*; the fourth chapter and the thirteenth verſe, *It is hee that ruleth the heady ſea of the daſt*; according to the hundred and thirteenth *Pſalme* and the ſeventh verſe, this is it that made *Paule*, the ſecond to the *Galathians* and the twentith verſe, to ſay, *That I live, yet not I but Chriſt that liveth in mee*; and in that I now live in the fleſh, *vivo in fide filii viri*, the juſt liveth by faith, and ſhall live the life of Grace; ſhee is here then called the mother of that life; ſet this verſe aſide wee have no memorie that the promiſe before made was of eternall life, hence then is a fountaine of life, which was by tranſgreſſion the originall of death; for ſhee tranſgreſſed and thereby came death; but God brings light out of darkneſſe, and life out of death: But what is faith without charitie, even nothing; for faith worketh by charitie, the fifth to the *Galathians* and the fifth verſe, then as from hence there is faith to bee taken, ſo out of this name is a worke of charitie to comfort us and *Eve* her ſelfe that was dejected and miſerably plunged in ſorrow

by seeing she had cast downe her selfe and all mankinde by her sin, making her, by her new name, partaker of Gods love and charity; this Charitie is not conteined in *Eve* alone, but continued in her posteritie unto the end of the world: *Abraham* had great comfort, the twelfth chapter and the third verse, that *omnes gentes*, all the Nations of the earth in him should bee blessed, the eighteenth of the same chapter and the eighteenth verse, and the two and twentieth chapter and the eighteenth verse, but this promise of all blessednesse was that in her, *omnes viventes*, *all living should bee blessed*; for all that have beene, all that are, and all that shall bee, are partakers of this promise, for it reacheth from *Eve* to the end of the world; In the first name *Isha*, shee is the mother of nature of them that live and then die, but by this name shee is the mother of Grace of them, that though they are dead yet shall live for ever; by the one the mother of mankinde; by the other of the Church. *Job* in his tenth chapter and twelfth verse saith, *vitam & gratiam tribuisti mihi*, which life is the life of God eternally: Therefore *Adam* by this name did comfort himselfe, his wife, and all others in their miseries, in that we must bee not only the sorrowfull mother by her first name, but the fruitfull *Eve*, or Grace, of the promise, and of Hope, and so children of the Church, of the holy seede, to obtain the life of God eternall. And lastly, according to that of the second of *Malachy*, *We shall bee partakers of the covenant of Peace and Life*

Gen. 3. 21. *Fecitque Jehova Deus Adamo & uxori ejus tunicas pelliceas, quibus vestivit eos.*

Dec. 7. 1598. THis verse is, as it were, the opening of Gods store houses, and giving thence his liverie and apparell, wherein is mercy and favour even in judgement, for after the Sentence God promiseth life, and here giveth apparell, so that as *Lamech* speaketh, this commandeth Gods mercy in his anger, as there was a mercy precedent in the Promise, so here is mercy subsequent in this provision, and God mingleth mercy with judgement, and joyneth provision with punishment, according to that of the seventy eighth *Psalme* and the twenty ninth verse, this favour God vouchsafeth, before hee endes his Sentence hee giveth hope of life everlasting, and hee addeth apparell as the signe of this favour, for all the care of this world is for foode and the back, *but seeke ye the kingdome of God, and these things shall be ministred unto you*, the sixt of *Matthew* and the three and thirtieth verse.

Five parts of this verse. This verse doth offer in it self five parts, as they lie in order: The first is the persons of *Adam* and his wife: The second is that God made: The third is apparell: The fourth is of Skins: The fifth is, that therewith they were arayed

Out

Out of each of these there is a double consideration of good use.

To begin then in order: Out of the persons of *Adam* and *Eve* we learn, that though they were sinners yet God gave them his providence and provision: *The Sun shineth on the good and on the bad, the rain falleth on the just and the unjust*, the fifth of *Matthew* and the fourty fifth, *he is kinde unto the unkinde*, in the sixth of *Luke* and the thirty fift; If God then give not over the wicked, much more he will not leave the faithfull. 1.

Secondly, he extendeth his providence not only to sinners but even to the bodies of sinners, which is shewed in his providence before for the bellie, and here for the back; both these are expressed in the tenth of *Deuteronomy* and the eighteenth: *Food and rayment is all we should desire in this world*, the first to *Timothy* the sixt and the eighth; yea Gods providence goeth further than for the bellie and back, *for by it all the hairs of the head are numbred*, the tenth of *Matthew* and the thirtieth; his providence watcheth over the soul and the body, over the wicked; then much more the good.

The second point is God made: he arraied the Heavens with starres and the Earth with grass, and here he arraied Man with skins: Here let us not search into the curiosity of the Jewes how God made them and what skins they were. It is said in the holy Scriptures, that God builded an house, it is not meant that he was a Carpenter, and here it is to be understood not that God was their Taylor, but that God gave them power to kill beasts, and capacity to make and shape apparrell; he was not the Workman himself. In the seventh verse before *they made themselves Breeches of figge-leaves to cover their nakedness*; they were for no use nor continuance, they were but vain: God must teach them and direct them their clothing; Mans reason without God *hath a shew of wisdome*, but is without understanding, the second to the *Colossians* and the twenty third. In the first of *Samuell* 15. 15. *Saul* in his own conceit thought he had done well, *to save the best of the Sheep and Oxen*. That apparrel that *Adam* made was cold and could not hold. 2. God made

The third is Clothes or Coats; in the originall tongue it is expressed that which is to cover and to defend. Before *Adam* in Paradise had a care to have a Cover, *ad honestatem*, for shame: there is a Commandement against the uncovering of shame, in the eighteenth of *Leviticus* and the sixth: which *Paul* in the first to the *Corinthians* the twelfth chapter and the twenty third verse calleth our *uncomely parts*. *Sem* and *Japhet* will cover shame, though wicked *Cham* will discover it. The bruitish Savages respect not their nakedness: The Sect of the Cynicks and the Adamites were shameless of their shame: in the sixth of the *Revelations* shame must not be seen. *Adam* by the light only of reason covered his shame, that so this covering might be *Velum verecundiæ*, a Vail of shamefastness. We must beware that we change not our clothing *in vexillum superbiæ*, to be the standard of pride: at the first it was ordained for a covering for lust, we must not then make it a provocation for lust; 3. Coats.

it is made by God to ſuppreſs luſt, we muſt not then make it as a procurer of ſenſuality: Such is the attire of an enticing Woman, in the ſeventh of the *Proverbs* and the nineth. *St. Ferome* upon this place, ſaith, that it is oppoſite unto this uſe or firſt inſtitution of apparrel to make it *nidum luxuriæ*, a neſt for laſciviouſneſs. The ſecond reaſon why God made them apparrel, was for defence both of the cold of *Winter* and the heat of *Summer*, to ſave them from the weather. *St. Paul*, in the ſecond to the *Corinthians* the eleventh chapter and the twenty ſeventh verſe, among other miſeries rekoneth *cold and nakedneſs*; and as it is in the fifth of the *Lamentations* and the tenth, the Prophet ſpeaketh *heat maketh the skin black as an oven*, ſo theſe clothes defended the skin from the offence of all weather; *For in nature every one nouriſheth and cheriſheth his own fleſh*, the fifth to the *Epheſians* and the twenty nineth; he nouriſheth his belly with meat and cheriſheth his back with clothes. *We doe account our ſelves debters to the fleſh*; the eighth to the *Romans* and the twelfth, *Theſe two are meant by things needfull for the body*, the ſecond of *St. James* Epiſtle and the ſixteenth; but as it is in the thirteenth of the *Romans* and the fourteenth; *Put you on the Lord Jeſus, and take no thought for the fleſh*; *facere & non perficere*, were vain to make a Creature and not to preſerv it, God will not: but here we muſt learn to take heed that we make it a defence for neceſſity, and not an offence for ſuperfluity, the firſt of *James* and the twenty firſt.

4. Of Skins. The fourth point is, that this apparell was made of skins: Herein are two things to be learned, firſt that they were skins of beaſts, and then that the beaſts were deſtroyed: the beaſt was made to be deſtroyed, but man was to be regarded: they muſt die that man may be preſerved from death; God hath greater regard of us than of all the beaſts; *we are of more value than many Sparrowes*, the tenth of *Matthew* and the thirty firſt: he is allowed here to kill beaſts for his apparrell, and after to make their Tents of skins: *God hath given us more underſtanding than the beaſts, and more wiſedome than the fowles of Heaven*, the thirty fifth of *Job* and the eleventh The ſecond thing is the quality of the apparrell, which is the firſt that God gave to Man, which they weare for his liverie; they are coverings of great frugality; they are unlike unto ours which are for ſhew and not for durance. It had been as eaſie for God to have made them of Silk and of Wool, But God regarded not the gorgeous ſhew. This ſimplicity of apparrell confoundeth the multiplicity of apparrell in theſe daies, which they may well call a world of apparrell: The gorgeous attire of the daughters of *Zion*, the third of *Iſaiah* and the ſixteenth, ſhall be altered to beggerie, ſo that they ſhall diſcover their ſecret parts. Here apparrell was made for the body, but we make apparrell for apparrell, vail upon vail: the frugality confoundeth the riotouſneſs and madneſs of apparrell, and this ſimplicity our ſumptuoſneſs: we are aſhamed of *Adams* attire, but *Adam* would be aſhamed of us and our prodigality. This apparrell

was

was without pride : *Chriſt commandeth us not to care for our body, what to eat or to put on*, in the ſixth of *Matthew* and the twenty fifth ; the body is better than rayment, but now mens apparrell is much more worth than the body ; for as farre as earth is from heaven, ſo farre doe we differ in apparrell from the ancient world : *and now men conſume their daies in vanity*, as it is in the 78. *Pſalme* and the 33. before plainneſs was ſufficient, but now cutting and imbroiderie and needle-work on both ſides, nothing will ſuffice : *Eſau for his belly ſold his birth-right*, in the twelfth of the *Hebrews* and the ſixteenth : *Achan* for a little coſtly apparrell loſt his ſoul, in the ſeventh of *Joſhua* the twenty firſt, and with his covetouſneſſe he went to Hell : it was a goodly Babyloniſh garment : the ſimplicity of apparel was from Paradiſe, but the pride of apparel ſeemeth by that place to be from *Babylon*. The ſumptuouſneſſe of apparel leadeth men into ſundrie tentations, the firſt to *Timothie*, the ſixth and the eight verſe ; this is it that makes men *to be lovers of themſelves*, as it is in the ſecond to *Timothie*, the third chapter ; It draweth men to extortion, but ſay rich apparel be worn without extortion or oppreſſion or ill means, yet it buſieth the minde with vain thoughts, and hindereth charitable works ; for often that too is beſtowed upon vanitie, which might better be beſtowed in charity.

The fifth point and laſt is, *Adam* looked not ſcornfully upon his apparel, but was content with it, which few of his poſterity are ; for ſtill, though it be never ſo well, yet one way or other they ſtill miſlike : that is the firſt. Secondly, We muſt think well of ſuch as weare ſuch ſimple skinnes, and not account vilie of them for having ſuch apparel : For thoſe that went up and down in Sheeps skins and Goats skins, were ſuch *quibus non dignus erat mundus*, of whom the world was not worthy, the eleventh to the *Hebrews* the thirty ſeventh : *But he*, in the ſixteenth of *St. Luke*, the tenth verſe, *that fared daintily, that was clothed in purple and fine linnnen every day*, for all this he was not worthy of the world. *Salomon* in his *Canticles* ſaith, *That the Kings daughter is beautifull within*, God reſpecteth the inward heart more than the outward ſhew, the glory of apparel of gold, or ſuch like ; *But if the hid man of the heart be uncorrupt, and a ſpirit of humility before God*, is a thing much more ſet by, the firſt of *Peter* the third chapter and the fourth verſe. Now we deſire to be like golden ſepulchres ; if the out ſide be gorgeous we care not how foul and filthy the inſide is : well therefore ſay the Fathers, that *nimia cura corporis docit inertiam animæ* ; too much care of the body cauſeth the careleſneſſe of the ſoul. Secondly, They came hereby into Gods favour, by wearing his liverie they became his ſervants, and ſo of his houſhold : They are of the Princes houſe, to whom he giveth bread and cloathing, the third of *Eſay* and the ſixt verſe ; If they were Gods ſervants, then God was their Maſter, and ſo it is ſaid, the ſixt to the *Epheſians* the ninth, that the Maſter of us all is in Heaven.

5. *Adam* was contented.

Out of theſe five clauſes, for things corporal, we learn that our

deviſing, without Gods making, cannot ſtand, but is vain; that God regardeth us more than all the beaſts he had made; he preſerveth our life, though by their death; hence we may learn frugalitie, and to flie vanity; we may learn contentment and hate of pride; hence we may learn that apparel was firſt inſtituted to cover luſt, not to provoke it.

Spiritual uſe. And further than theſe literal points we may gather not only a bodily uſe, but alſo a ſpiritual inſtruction: He might have taken the hair of the Cammel, or the wooll of the Sheep, but the covering him with skinnes doth teach him humility to exalt him to glorie; hence then may we gather matter of repentance and of humilitie; hereby he hath to deject him in four regards, the firſt is, That by ſinne he lay open, in that he was after thus covered, it put him in minde of his ſinne, though it was ſeemly to cover his ſhame; for to cover a ſtarre or the Sunne is a blemiſh to either; a Roſe or a Lilie are beſt uncovered in their proper natures: and ſo *Adams* nakedneſs in his innocencie was beſt without apparel, *The juſt man ſhall ſhine like the Sunne in the Kingdome of his father*, the thirteenth of *Matthew* the fourty third verſe. The ſecond regard out of this covering or clothing is, That the birds are covered with their own feathers, the beaſts with their haire and wooll, but man muſt die for nakedneſſe, unleſſe he hath his cloathing from others. Thirdly, Goe to the brute beaſts, and wear their skinnes, and by looking on them learn that if thou hadſt been obedient, thou hadſt not need of ſuch clothing; and repeat that of the fourty ninth *Pſalm* the twentieth verſe, *Man was in honour and underſtood it not, and now he is become like beaſts that periſh.* Laſtly, From the beaſts being ſlain, To put him in minde that though he may preſerve his bodie for a while, yet in the end *in pulverem reverteris* though theſe muſt die to feed and cloath thee, yet in the end thou muſt die thy ſelf. Theſe penitentiall meditations may be taken from this modell of apparell.

The nakedneſs of the ſoul. Now touching the nakedneſſe of the ſoul, and the covering thereof ſpiritually, hereto may be applied that of the ſixteenth of *Ezekiel* the ſeventh verſe, *Jeruſalem was naked and barren, but thou haſt got thee excellent garments; we are wretched, poor, and naked*, the third of the *Revelations* the ſeventeenth verſe, then this nakedneſſe, which is of the ſoul it muſt be covered; it is that whereto that of the ſixteenth of the *Revelations* the fifteenth verſe, hath relation, *Bleſſed is he that keepeth his garments, leſt he walk naked and men ſee his filthineſſe*: And God through his mercie covereth our ſinne; and it muſt be covered with a covering of skinne; the brutiſh affection muſt be covered with morall virtues; the brutiſh affection of anger of the Lion muſt be covered with patience; the brutiſh affection of luſt of the Goat muſt be clothed with chaſtity; the pride, the skinne of the Lamb of God, which was the pride of the Serpent with the humilitie of *the Lamb ſlain from the beginning of the world*, the thirteenth of the *Revelations* the eighth verſe, muſt be thy cloathing, and we put on Chriſt by Baptiſm, the third to the *Galathians* the twenty ſeventh; *Jacob*

was

Et dixit Jehova Deus, Ecce, homo esine sicut unus ex nobis, cognoscendo bonum & malum, nunc igitur videndum ne extendat manum suam, sumatque etiam de fructu arboris vitæ, ut comedat & vivat in æternum. Gen. 3. 22.

IN the former verses of the Sentence I told you their several vices, and that in the last of them was matter for penitentiall meditation. The execution of the Sentence I told you was laid in these two last verses. This verse containeth a deliberation, or a resolution of what God should doe, and in it, as in a writ for execution. In the two next verses, is contained the execution it self. God hereby intimateth vnto vs, that he is so vnwilling to execute vpon them, yet is he carefull of his truth; for he said at the first to them in the seventeenth verse of the former chapter, *Thou shalt eat thereof dying thou shalt dye*; and that God hath said must be performed, for his words are not *vana fulmina*; and therefore that all may consent, his Sentence was imposed on him a painfull life, and that it may be more painfull he is here deprived of Paradise, and likewise the corruption of life was appointed him, which in him and his posterity we daily verifie, that *dust returneth to dust*, and herein is made more manifest by the taking away of the tree of life.

January. 14. 1598.

This verse vnto vs divideth it self into two generall parts, the one in these words, *Behold, the man is become as one of us, to know good and evil*; the other in that which followeth. For the first part, I agree fully with the opinion of the ancient Rabbins, which are the most wise and the most learned, that these words, *the man is become as one of us*, God is no Trinity, but as one of them did very well observe in giving forth a voice of great thunder, yet there is no distinction of persons, as Christ the Sonne of God was, upon whom a visible shape was expressed, wherefore by all reason, *Jesum sibi semper esse fatendum*, even as malefactors have written over their heads the cause for which they are punished, so these words are to be understood, wherein they are guilty, because they would be as gods, knowing good and evil, that they and others might learn to avoid their folly, that as it is in the twenty ninth of Deuteronomie the two and fourth verse, *Yet the Lord hath not given them a heart to perceive, eyes to see, and eares to hear*

to the A. D. 16

name of the Lord their God, because they went and ſerved other Gods and worſhipped them, even Gods which they knew not: And here becauſe *Adam* obeyed the Serpent whom he knew not and diſobeyed God whom he knew; becauſe he would be as God and know good and evil, he taſted the deſerved puniſhment of Gods wrath.

The form of the words.

Now for the matter conteined herein, the ancient Fathers doe gather hence, firſt matter of faith, *quaſi unus ex nobis, Adam* is like one of us; hereby is taken a certain apprehenſion of the Trinity, to refute the Jews, that God ſpeaketh not as Princes doe, and like Emperors, *We charge you, It is our pleaſure, &c.* that though he be one that ſpeaketh, yet he uſeth the plurall number: but this doth refute them; for what Prince or Monarch ſaith *Like one of us*, to ſhew the unity of Godhead and trinity of perſons; he ſaid not like unto Angells, but *like one of us*: In which words he ſheweth both a remembrance or token of the unity and the Trinity, in the fourth of *John* the twenty third verſe, *the perſon of the Father*; in the twenty ſeventh verſe there following the perſon of the Sonne ſaith, *I am he*: So that in *one* is the Godhead, in *us* is the perſons. So much of the character.

Matter of faith.

Ironia.

Secondly, It may ſeem God ſpeaketh this as an Ironie, in a ſcorning ſort; for ſurely it cannot be ſpoken directly, for he is not become like *God that knoweth all things*, but rather *like the brute beaſt without underſtanding*; he is become by his diſobedience liker the Serpent that ſeduced him, than God that made him. Some take them as

Sarcaſmus.

Ironicall, or which is more, as a *Sarcaſmus* or biting ſpeech, *Behold, they are as God*, they would have a quaternity inſtead of a trinity, they know both good and evill: in the firſt of the *Kings* the eighteenth and the twenty ſeventh, *Elias* mocketh the Prieſts of *Baal*, ſaying, *Cry aloud, for he is a God, it may be he ſleepeth, and muſt be awaked*: ſurely this was a ſcoffing ſpeech: Hitherto apply the firſt to the *Corinthians* the twelfth chapter the thirty firſt verſe. *Salomon*, in the firſt of his *Proverbs* the twenty ſecond verſe, ſaith *the Scorner taketh pleaſure in ſcorning*; ſo doth not God: yet in the twenty ſixt verſe of the ſame chapter, *Becauſe you have deſpiſed my counſell and not regarded my correction, I will laugh at your deſtruction, and mock when your fear commeth*: and yet ſurely this ſpeech is not altogether without an Ironie, though it be not altogether Ironicall; for according to that of the *Proverbs* before cited, God ſcorneth them that ſcorne and deſpiſe him: but it is unuſual, and not to be ſhewed in any one part of the Scriptures, that God uſeth ſcorning to the patient ſinner, though to the obſtinate, whom neither love of mercy nor fear of puniſhment can draw to repentance. So then this ſpeech is not a triumphing over them in miſerie, or a deriſion of their ſimplicitie, but rather a publiſhing or laying open of their ſinne by *Ecce, behold*. *Jacob*, in the thirty ſecond of *Geneſis* the thirty ſecond verſe, though he wreſtled with the Angell and had a bleſſing, yet the ſinew of *Jacobs* thigh ſhrunk. This ſpeech of God here is with an affection, it is the ſpeech of affection, an imperfect ſpeech without a period, it

A ſpeech of affection.

breaketh,

breaketh off before it be full, like that ſpeech of our Saviour Chriſt, the nineteenth of *Luke* the fourty ſecond verſe; *Oh if thou haddeſt known, at the leaſt in this thy day, thoſe things which belong unto thy peace, but now are they hid from thee*; affection ſtayeth the courſe of the ſpeech, it is a ſpeech of commiſeration, *ecce homo*: pitie breaketh off the period. In the nineteenth of *John* the fift verſe, when Chriſt was ſhewed to the People crowned with a crown of thornes *Pilate* ſaid, *Ecce homo, Behold the man*: And *Auſtin*, upon that place, ſaith they are words of commiſeration, and why are not the very ſame words here alſo? So much for the character or form of the words.

Now of the matter of the ſame. It was concupiſcence, deſire of honor, beleef of error, *that they ſhould be as God*, that made them ſinne. The Serpent promiſed them that they ſhould not dye at all, and that they ſhould be as Gods, *eritis ſicut Dei*: they heard the voice of the Devill and obeyed him. Now remember that promiſe of the Devill is falſe; hereafter beleeve me and be not deluded by the Devil: So that God giveth them an audible word to ring in their eares in this, and a leſſon to continue in their heart for ever, that ſo he may ſay with *David Pſalm* 43. *Deliver me O God from the deceitfull and wicked man; for he lyeth in wait for blood, and lurketh for their lives*, the firſt of the *Proverbs* the eighteenth verſe; and ſo deteſt him that miſlead them from life to death, from the ſight of God to the heavie indignation of the Lord. This muſt work compunction, to ſee the loſſe of Paradiſe and the ſeparation from Gods preſence, and that through the illuſion of Satan they had fallen from ſo great bleſſednеſſe to ſo great miſerie. So much ſhall ſuffice for the matter of the publication of his fall. The matter in them.

The Serpent, as you remember in the chapter before, made them two promiſes, the one *eritis tanquam Dei*, the other *nequaquam moriemini*: God here in his Sentence ſheweth that they have found the contrary of both; for he ſaith *Pulvis es & in pulverē reverteris*, that is a bar to their immortalitie; and *in labore & ſudore comedes cunctis diebus vitæ tuæ*: So they ſhall neither be Gods nor immortall. The tree of life was the ordinarie means to maintain him in time of innocencie; but here God deprives him of that means: he was placed in Paradiſe, where was the tree of life, he is deprived both of the tree and of Paradiſe it ſelf, *privatur loco & indumento*: He muſt labor and clothe himſelfe, or ſtarve and die. The tree of life, as the ancient Fathers ſay well, was *ſymbolum* or *teſſera vitæ*, a ſeale or token whereby life was warranted them; for God gave them life, and not the tree of life; and they were excommunicated from this ſeal and baniſhed from this place of Paradiſe: *Deus eſt vita*, God was their life and being ſevered from God, ſo they were ſevered from life: This was the very firſt patern of civill baniſhment. He would needs taſt of the tree which was to him the tree of death, and would not keep the Commandement nor the Law of Paradiſe, wherein he was; and whereſoever one liveth under a Law and breaketh the Law where The Divills promiſe. Falſified. Adams baniſhment.

he liveth, deserveth punishment: the reason why he should be banished, *lest he put forth his hand and take also of the tree of life.* And this we see to be the general desire of all men, that they are willing to prolong their life even in miserie: rather then he would die, he would take of this tree and live in miserie eternally; for saith a Father well. *Cupidiores homines vitæ producendæ, quàm terminandæ,* men doat more upon the prolonging, than upon ending their life: God saw that this desire was inconvenient *to live for ever:* Christ himself died, but now being risen from the dead, *jam non moritur, mors illi ultrà non dominabitur:* the sixt to the *Romans* the ninth verse, *Christ hath triumphed over death,* but *Adam,* after his fall, had lived, if he had had his own desire, in misery perpetuall, an evil eternal: Our labour and pain is but temporall, till thou return to dust, but the Devils shall be perpetual: God turned the desire of *Adam* of evill eternall to an evill temporal, with a *donec.* This also is another reason, why it is not expedient that he should have his desire: God before hath promised life in the very promise of *the seed of the Woman:* If God have promised a better life by another means than *Adam* desired, or the tree of life yeelded, that is in his Sonne our Saviour to live a Heavenly life in eternitie both in soul and bodie; for he changeth the terrestrial life of the bodie subject to pain and misery, which he desired, to a heavenly life full of joy and endlesse glorie: So that in that God debarred him to put forth his hand to the tree of life, was mercie even in judgement. *St. Gregorie* upon this place saith well, *Materia est misericordiæ in providentia divina,* God by his providence sheweth great mercy even in Judgment; it was just that he should die; but if you consider it well in this Judgement, here is not only a conjunction of mercy and justice, but here mercie triumpheth over justice; for though God depriveth us of this tree, yet he planteth a better, the seed whereof giveth a fruit better than of that, that is, of eternal life: *Zacharie,* in his third chapter the eight verse, telleth you, that the branch of this tree is his servant: He is the green tree spoken of in the twenty third of *Luke* the thirty first verse: *And the right of them that doe his commandement is to be ingrafted in this tree of life, Revelations* 22. 14. and in the second of the same book, the seventh verse, Christ is called, *that tree of life in the Paradise of God.*

Ne jam. The ancient Fathers, out of *ne jam,* lest now he put forth his hand, doe gather, that though he were now debarred to put forth his hand and take of that tree of life, yet God gives him comfort that yet hereafter he should not be debarred of the putting out of his hand to take hold of the other tree of life Jesus Christ. God saith here, that

Mans pride. *Man would be like one of us,* such was his pride and disobedience: to

Christs humility. help that, the Sonne of God will be like one of us, such was his love and humility. The Fathers upon the fiftieth of *Esay* the sixth verse say, that Christ was *Vir doloris,* he was smitten, scoffed, and spit upon like one of us: *He was tempted in all things (sinne excepted) like one of us,* the fourth to the *Hebrews* the fifteenth verse; though he were not subject to our infirmities, yet was he subject to our passions,

passions, he lived, he suffered, he dyed like one of us: God saith here of *Adam* in his judgement, *Ecce homo*; and *Pilate* in Christs judgement saith *Ecce homo*, behold the man: So that God became man like one of us, to meet with this, that *Adam would be like God*: He suffered all miserie like one of us, *And he himself bare our sinnes in his body on the tree, that we being delivered from sinne, might live in righteousnesse*, the first Epistle of *Peter* the second chapter the fourth verse; In a word, behold the Sonne of God is become like one of us, that we may become like unto him, and hath found in himself the tryall of our infirmities. He, I said, is become like one of us, according to that place in the 17. of *Johns* Gospel 21. verse, which are Christs own words, that *as I am in the Father and the Father in me, so you all may be also one in us*, and in the twenty fourth verse there following Christ saith, *Father, I will that they whom thou hast given me, be with me even where I am*. This then is here the separation of us from God, but by Christ we are reunited into Christ, as he is into his Father: and hereby is a restitution to the place *where Christ is there shall we be*. And to conclude we shall be restored to life, to glorie, to eternity, to be indeed like to God, by incorporating us into this tree of life, *Whereby most great and pretious promises are given unto us that by them we should be partakers of the heavenly nature, and that we should fly this earthly corruption*, the second of *Peters* Epistles the first chapter and the fourth verse: And though the miseries of this life be great, yet according to *St. Pauls* words, they are not to be compared to the joyes of the next life, which are eternall.

Ecce homo.

Emisit itaque eum Jehova Deus ex horto Hedenis, ad colendum terram illam ex quâ desumptus fuerat. Gen. 3. 23.

THat which was left before as a broken speech and unperfect, is here supplyed and at large expressed; for in these two are conteined the execution of the former Precept: And in these two are the two parts of the Execution; In this is the first part, *the sending him out of Paradise*: and this very verse doth offer in it self four several points to be handled, First, *The sending forth*. Secondly, *from Eden*. Thirdly, Whither? *To the Earth*. Fourthly, To what end? *To till the Earth whence he was taken*.

Januar. 21. 1598.

The execution of *Adams* Judgement.

His sending out of Paradise

Four parts hereof.

First then touching the sending. *Sending*, as a motion from place to place, as an ordinarie moving, is is indifferent: The Angel, in the sixteenth of this Book the eighth verse, asketh *Hagar from whence, and whither she goeth? and biddeth her return back*: So that we must come to the other part *Whither*; for the sending is known to be good or evill, by knowing whether the place whereto they are

1. His sending.

ſent be good or evill: as to be ſent with the Children of Iſrael out of captivity is good, from bad to better: But when the place from whence is good, and the place whither is bad, the ſending from ſuch a place to a worſe is a penal puniſhment, as here it was to *Adam* and *Eve*.

2. To the Earth. Secondly then, *They were ſent to the Earth from Paradiſe.* To live then in the Earth, is the ſtate of us all, yet we had no experience with *Adam* of this bleſſed ſtate of Paradiſe; but they had tryall and experience of all the pleaſures of Paradiſe, ſo much more penall was it to them to be deprived of a garden, of a garden of Gods own planting, full of all variety and contentment, of a garden, the like whereof all the cunning and travail of man ſhall never make, and to come from thence to a ground untilled, barren, and full of thiſtles; whereof he that had lived before at eaſe muſt now be the tiller himſelf, for it ſhall not be tilled nor dreſſed to his hand. God dealt not here with *Adam* as he dealeth with the Children of Iſrael; He bringeth them from captivity to *a Land filled with Cities which they builded not, full of goods which they brought not, of wells which they digged not, vineyards & olive trees which they planted not, Deut.6* 11. There is a great difference from the ſending them to a land ſo dreſſed and provided, and to a place ſhall bear naught but thiſtles and thornes, which with all his labor and travail he ſhall not recover to the leaſt part of the excellencie of this garden. If *Adam* had been ſent to a place where fruit had grown without labor, or fruitfull with labour, it had been ſomewhat; but he is ſent to the Earth curſed before by God in the ſeventeenth verſe, from a place fully bleſſed, from a garden to the ground, from pleaſure to labour.

3. From whence he was taken. Thirdly, *Unto the earth whence he was taken.* This is not unprofitably added, for there is uſe of this *interram de quâ ſumptus*. The ancient Fathers doe gather hence, firſt this uſe, That it is a remedy againſt pride and for humility; hereby they ſhould remember their former and preſent ſtate, *they ſhould remember from whence they were fallen and repent*, the ſecond of the *Revelations* the fifth verſe; or according to that of the fifty firſt of *Eſay* the firſt verſe, *They ſhould look to the rock whence they were hewed, and to the hole of the pit whence they were digged*: This then planteth in them humilitie; for no queſtion but only for humilitie there needed no mention of theſe words (*whence they were taken*) God had ſaid in the 19. verſe, *Out of the earth waſt thou taken, duſt thou art, and to duſt ſhalt thou return*; And *Moſes* in the ſecond chapter before, the ſeventh verſe ſaith, *Man was made of the duſt of the ground*; and here again, *Out of the earth wert thou taken*: this iteration of the ſame thing in effect is not needleſſe; for the holy Ghoſt ſetteth down nothing that is needleſſe, for true is that saying, that *Nunquam nimis diſcutitur, quod nunquam ſatis*: But this is iterated ſo often to put us in minde of humility, leſt that ſhould ſtick ſtill in their ſtomachs which made them firſt to tranſgreſſe, and to baniſh the thought from their mindes, that *they ſhould be as Gods*, which thought were enough to cheriſh pride; but rather that

that in remembrance of their sorrow and repentance, *they should cast dust upon their heads*, with *Jobs* friends, the second of *Job* the twelfth verse. The second use is the Justification of Gods righteousnesse and equity. Man was not a native of Paradise, he was a stranger, he was not borne there; for God took him elsewhere and put him into this Garden at the first, the fifteenth of the former chapter, He was brought from the Earth and put here: And again here *non est sumptus unde missus*, but *missus unde sumptus*, he is not taken from whence he was sent, but sent to the Earth from whence he was taken; He was brought I say to Paradise, not made there; for this Garden of *Eden* was given him to take all pleasure and full use of it, at the first upon a condition he should keep Gods Commandement in the seventeenth of the former: but he brake the Law of Paradise; and therefore, according to his just demerits, *he is sent to Earth from whence he was taken*, and this answereth with Gods truth and his Justice. Yet this Justice is tempered with mercie, for God sendeth him but to the Earth from whence he was taken. The sinne of the Devil you see in the 14. of *Esay* the 14 verse, what it was, *He would ascend above the height of the Clouds*, saying, *Ero similis altissimo, I will be like the most high*; but God brought him down to the grave and sent him to Hell fire, spoken of in the twenty first of the *Revelations* the eighth verse. So man carrieth upon his forehead his sinne, *Ecce homo factus tanquam unus è nobis*. *Adam* would be as God *knowing good and evill*; the very same crime then that was in Satan is in *Adam*, the transgression of them both is one and the same: This was mercy then not to punish them alike, not dealing so with man as he had done with the Angell Lucifer. *Adam* is here made as a scape Goat that had all the sinnes and iniquities of the people upon his head, and so was sent into the wildernesse, the sixteenth of *Leviticus* the twenty first verse. *Adam* had his sinne upon his forehead by the last verse, and here is sent to the earth to till it: So that this is mercy with judgement.

The fourth point is, the end. *Ut operaretur terram*; *to serve to till, to dresse the ground from whence he was taken*; this is the end: Not to walk up and down unprofitable and to be idle, not to be at ease and doe nothing, but to be occupied in labour and service; for none are to be exempted from this labor, none I say, as *Job* speaketh. *From him that grindeth in the mill, to the Prince that sitteth upon his throne*; *Paul*, in the first to the *Thessalonians* the fourth chapter and the twelfth verse, admonisheth them, *to love them that labour among them in the Lord for their work sake*; yea, *even the sonne of Man came not to be served but to serve*, the twentieth of *Matthew* the twenty eighth. The servant which is idle and *unprofitable shall be cast into utter darknesse*, the twenty fift of *Matthew* the thirteth verse, there is his punishment. *St. Jerome* saith, That God sent not *Adam* out of Paradise to the earth, to make the earth a Paradise or garden of pleasure, but a place of labour, *ut operaretur*, that he should work and till the Earth; for though the rich man in the sixteenth of *Luke* lived at ease and fared daintily eve-

4 The end of his sending.

ry day, and made this world a world of pleasure; whereas *Lazarus* lived in pain and labour, yet mark what was the end; It was said by *Abraham* in the twenty fift of that chapter, *Remember that in thy life time thou receivedst thy pleasure and Lazarus pains; now therefore he is comforted and thou art tormented*; so was he punished for making this world to himself a Paradise. *Abraham* made not this world a garden of pleasure, but removed his tent from place to place, the thirteenth chapter and the eighteenth verse: Idleness and fullness of bread is afterwards punished: The office of the Priest is not to be idle but to serve, the fourty fourth of *Ezechiel* the sixteenth. The best Writers are of opinion that where now is *mare mortuum*, the dead Sea, was heretofore in times past made by mans labour, only for a place of pleasure as the Garden of God, but God changeth it into the contrarie. *Tyrus* sometimes lived as in *Eden* the garden of God, the twenty eighth of *Ezechiel* the thirteenth; but in the seventeenth verse God will cast *Tyrus* to the ground and bring it to ashes. And if we will live in the earth in fulness and in pleasure, as in *Eden*, and make it our Paradise, be assured there will follow pains and a great torment. Secondly, He must doe this service to the ground. And so was *Kain* said in the second verse of the chapter following *to be a tiller of the ground*: In the twenty second verse, they wrought metals taken out of the ground, as brasse and iron; and in other places they work in quarries of stone, as in mines of metal, we labour the earth for bread and for drink: all must *operari terram*. Apply hither the thirty second of *Jeremy* the fourty third verse; Kings themselves live in this world but to serve; they are Gods servants in things holy and in things civil, for *they are the Ministers of God to reward the good and punish the wicked*, the thirteenth to the *Romans* the fourth verse; And in the sixt verse, for this cause *pay you tribute to Princes for that they are Gods Ministers: If the King say put this man in prison and feed him with the bread of affliction, it is done*, the 1 of the *Kings* the 22. 27. The reign of the King is the service of God; for in the thirteenth of the *Acts* the thirty first verse, it is written *David, after he had served his time slept with his fathers*: yea, in the fift of *Johns* Gospel the seventeenth verse, Jesus saith, *His Father worketh and he himself worketh also; for Jesus for our sakes made himself of no reputation, and took upon him the form of a servant*, the second of the *Philippians* the seventh verse; and only by this his obedience, as a servant he hath made us all righteous, the fift to the *Romans* the ninth verse.

Mare mortuum made by labor.

The second use.

The third use. Take this also for a third use, *ut operaretur terram de quâ sumptus est*, to teach us that we must doe service to the Country wherein we live: Every one is content and forward *operari terram quæ est*, to take pains and labour in trimming the earth, *de quâ factus*, whereof he was made, his own person, a mans private every one respecteth, and will for flow no means to perfect his own state, but he must *operari terram de quâ desumptus est*; he must occupie his diligence and service in the earth from whence he is taken: It is the office of the Prince,

Prince, the Priests and People, to pray for the peace of *Jerusalem*, *Psalm* 122. 6. The King, the Prophet, and the Soldiers or Captains joyn in the building of the Citie, *Nehemiah* 2. And according to that of 2 *Sam.* 10. 11. *The Souldiers are strong and valiant for their People and the Cities of their God*; they fight for the Countrie whence they were taken. *Salomon* the King bestoweth his wits and his pains to inrich and better his land: Not only *Mardochi*, but the virtuous Queen *Hester*, though with danger of her life, resolved to make petition to the King for safety of her People; *Hester* 7. 3. she prayeth not only for her own life, but also for the life of her People; and if they had been sold only for servants or hand-maids, she would have held her tongue. And *Moses*, after the People had fallen to Idolatrie, such was his zeal for the safety of his People, that he prayed more than once for the safety of them, and that God would pardon them; or if he would not to blot or raze him out of his book: And Christ himself would suffer rebukes for our sakes, *Rom.* 14. 3. We must wish and work the good of the Land wherein we live, both for this life and for the life to come, though it be with the hazard of the losse of our own lives, with *Moses*, *Hester*, and our Saviour.

Further that we may joyn Women in this also, who, though they are not named, yet they are not exempted from occupying themselves in this service of the Earth; for though her husband be imployed abroad, yet *she overseeth her household, and she eateth not the bread of idlenesse*, saith the wiseman, *Prov.* 31. 27. She is to doe her husband service; *She will doe him good and not evill all the dayes of her life: She seeketh wooll and flax, and laboureth with her hands; And with her hands she planteth a Vineyard*: And by the whole discourse of that chapter it appeareth that she is not to live in idlenesse. Here shall be work in the earth for women also; *For she shall eat of the fruit of her own hands, and her own works shall praise her in the gates*; the thirty first of the *Proverbs* the thirty first verse. And *Paul* in his second chapter of his Epistle to *Titus*, the fourth and the fift verses, sheweth the duty of Women, *to love their Husbands, to keep at home, and to be subject unto them.* Women not exempted.

The especial matter of consideration is this; that we were not altogether taken from earth, but we have also a Heavenly part, *God breathed in us the breath of life*; we had a breathing from God: So that as we owe service to the earth from whence our bodie was taken, so we owe service to God from whom the Heavenly part of our soul came; for the soul of man is *celestis substantia*; then we owe not all our service unto the earth, but a greater service unto God; for vain is it *when man useth all his labour for his mouth, but his soul is not filled*, the fixt of *Ecclesiastes* the seventh verse; God worketh for the soul: As the body is nourished so the Soul is nourished by mans service unto God; for *ut anima est vita corporis*, so *Deus est vita animæ*, the soul is the life of the body, and God is the life of the soul.

Besides, as heretofore we have considered in his other judgements,

ments, that he joyneth Mercy with Judgement; ſo likewiſe he joyneth Mercie here with his Juſtice; yea, his Mercie exceedeth his Juſtice: Mercie and Judgement are joyned together in a good man, the hundred and twelfth *Pſalme*, and *God is mercifull and full of compaſſion*, the hundred and eleventh *Pſalme* the fourth verſe; yea, which is more, by the hundred fourty fift *Pſalm* the ninth verſe, *His mercie is above all his works*; yea, his mercie ſhall not only be joyned with his Juſtice, but even triumph over Juſtice.

The ancient Fathers doe gather the ſecond mercie by, or out of this *ſending*, and they doe expreſſe it out of the eighth chapter of this book, by the ſending of the Raven and the Dove out of the Arke; *for Noah ſent forth the Raven which returned not when the waters were diminiſhed from off the Earth; but after the waters were abated the Dove returned with an olive leafe in her bill*: The Dove when ſhe came brought hope of returning to the earth, from whence *Noah* and his familie were taken: In the fourty ſeventh of *Geneſis* the twentieth verſe, though *Joſeph* bought for *Pharaoh* all the Land of *Egypt*; yet after *Joſeph* gave them ſeed, and only the fift part of the increaſe was for *Pharaoh*, the reſt for themſelves, and they were well content to till and husband the land, and to become for this relief in their famine the ſervants of *Pharaoh*.

And out of *Miſſus* they gather another mercie: God ſhall ſend us one, and his name, ſaith *Jerom*, is *Miſſus*, one ſent, upon the word *Shiloh* mentioned in the tenth of *Geneſis* the twenty fourth verſe, and of *Silo* or *Siloam*, which is by interpretation *ſent*, the ninth of *John* the ſeventh verſe: *Moſes* in the fourth of *Exodus* the thirteenth verſe, when God would ſend him to *Egypt* ſaith, *Oh my Lord, ſend I pray thee by the hand of him whom thou ſhouldeſt ſend*: The Prophet, in the ſixteenth of *Eſay* the firſt verſe, ſaith, *ſend ye a Lamb to the Ruler of the world from the rock of the wilderneſſe*: This Lamb there prophecies, & that was ſent was our Saviour. And this word *Miſſus*, ſent, is appropriated to Chriſt, and he is ſent that we might return again to Paradiſe. *Adam* had hope that by one which ſhould come from the promiſe in the ſeed of the woman, he ſhould once return again. You have a plain example in the twenty third of *Luke* the fourty third verſe, of the two Malefactors that ſufferd with our Saviour, he ſaith to one of them, *Hodie eris mecum in Paradiſo*, *to day ſhalt thou be with me in Paradiſe*, there is the return of one to Paradiſe. And again, in the 2 *Corinthians* 12. 4. you have another taken up into Paradiſe: this is then a ſending of the Dove with a branch in his mouth in hope of return; it is no emiſſion of the Raven not to return. But this returning is to the Paradiſe of God, *for unto him that overcommeth will God give to eate of the tree of life, which is in the midſt of the Paradiſe of God*, the ſecond of the *Revelations* the ſeventh verſe: So that that place ſheweth a manifeſt return to eat of the tree of life, and to take again the benefit of Paradiſe. And in the twentieth of *Johns* Goſpel the fifteenth verſe, *Chriſt appeared to Mary Magdalen as a gardiner*; whence the Fathers infer, that he ſhall bring us again into a better Garden than

then was *Eden*, into the heavenly *Paradiſe*, there to eate of the Tree of life; by mercie through his owne ſonne ſhall he ſend them in againe, as with Juſtice mingled with Mercy he ſent them out. So much for this time.

Quumque expuliſſet hominem; inſtituit à parte anteriore horti Hedenis *Cherubos, flammamque gladii ſeſe vibrantis, ad cuſtodiendum viam* quæ ferebat *ad arborem vitæ.* Januar. 18. 1598.

THIS is the putting forth of *Adam* and *Eve* from *Paradiſe*, for they being ſent forth before from the garden of *Eden*, it may ſeeme that God dealt with them with ſuch mercy that he ſpake to them but in jeſt: But to ſhew that this execution was in earneſt, and that not only the Sentence ſhould be executed, but the execution proſecuted with effect; it followeth in this place to ſhew how the man was caſt out of *Paradiſe*, and how it was fenced, and how the paſſage to the Tree of life was ſtopped with a firie ſword ſhaken: The occaſion whereof was the ſlipperineſs of mans nature, who though he were in miſery yet would deſire to eate of the tree of Life, and ſo live in eternall miſery, ſeeking by all means to ſhake off this penitencial life, & therefore God uſeth all meanes to draw him to repentance, and to think of his former happineſs and of his preſent miſery. In this verſe then a caveat muſt be had, that there be no daliance in the execution, but that the execution in all points be fulfilled, whereupon they are caſt forth, there are Cherubins ſet who are armed with fire and ſword, to proſecute the ſentence and execution, and defend the paſſage into Paradiſe; that ſo all his ſtatutes may be found true: For all that God doth and ſaith, *are done in equity and truth*, the hundred and eleventh *Pſalm* and the eighth verſe.

Another point is this, that of God and Juſtice, he fenceth the Tree of life with an armed Angell, with fire and ſword: And therefore look where the precept and law of God is contemned, a Cherubin and a Sword followeth, according to that of the twenty ſixth of *Leviticus*, and the twenty fifth verſe: *Mittam gladium ſuper vos, I will ſend a Sword upon you, that ſhall avenge the quarrell of my Covenant*: In the twenty ſecond verſe before in the ſentence, the Tree of life was not fenced at all; therefore here God provideth for it a fence and a better guard, which is Cherubins and a Sword: The Seraphin in the ſixth of *Eſay* and the ſixth verſe, *Had a hot coale in his hand, which he took from the Altar*: Another Cherubin in the tenth of *Ezekiel* and the ſeventh verſe, *Stretcheth forth his hand unto the fire,* The Tree of Life fenced. *Gladium.*

and giveth of it to him that was clothed with linnen, thus then was the paſſage of *Eden* guarded with an Angell, a Cherubin armed with a fiery Sword, in regard of the juſtice of God.

The end of the fencing.

The end of this fencing thus of Paradiſe and of the Tree of life, is, as the Fathers ſay, becauſe that it is the will of God, that the Paradiſe of God and the Tree of life, ſhould be inſeparablie together, that none ſhould enjoy the Paradiſe of God, but ſhould taſte of the Tree of life, and none ſhould have the Tree of life, but ſhould likewiſe enjoy the Paradiſe of God, that ſo whoſoever ſhould enjoy the one ſhould have the other; for as it is in the thirty fourth *Pſalm* and the twelfth verſe: And likewiſe in the firſt of *Peter* the third chapter and tenth verſe: Every man naturally hath a longing deſire after long life, and to ſee good daies, and to live long and happily, to have eternity and the Paradiſe of felicity: for ſmall is the comfort to live long and have no happineſſe, or to have happineſſe and not enjoy it long: and therefore man when he was caſt forth he was debarred hereby, both of the ſtate of felicity and of eternity, that God might be true in his words, and juſt in his works.

Inſeparatio Paradiſi & ligni.

A Cherubim and a firie Sword.

Now touching this guard it ſelf, this fence, it conſiſteth of two parts: the one is a Cherubin taken and ſent from Heaven above, the other a fiery Sword from the Earth below, that *Adam* and *Eve* might conſider, that Heaven and Earth were armed againſt them, to be a terror to their Soul and Body: this was a ſpirituall and civill puniſhment, for there was in *Adams* ſinne an inordinate deſire of the Soul, to ſeek curiouſly into Gods ſecrets and to know good and evill, and likewiſe an inordinate appetite of the body to behold and taſte of the forbidden fruit, thinking that was a fruit more pleaſant than all the trees in the garden, and God doubteth in the twenty ſecond verſe, that he will *put alſo forth his hand and take of the tree of life, and live for ever*: and therefore to fence this Tree he ſetteth an Angell, not naked but armed to defend it, I ſay an Angell with a ſhaking Sword in his hand: And that theſe Cherubins are Angels, it is doubtleſſe by the whole courſe of the Scriptures both new and old, and thereof the ancient and new writers make no doubt: they ſay, that as the committing of ſinne was by an evill Angell, ſo *emiſſio* the puniſhment for ſinne was by an Angell, their putting out of Paradiſe was by means of the evill Angell, and the paſſage was kept againſt them by an Angell armed with a burning Sword: he came like a Serpent to provoke them to ſinne, and he was puniſhed by a Cherubin an Angell of that order: mention is made of the Cherubins in the time of the Law, in the twenty fifth of *Exodus* and the eighteenth verſe: And in the building of the firſt Temple of *Salomon*, were placed the Cherubims in the inward houſe, the figures of Cherubims compaſſed the houſe, and the dores of the Oracle were graved with Cherubims, the firſt of *Kings* the ſixth chapter and the twenty ſeventh verſe: And likewiſe in the ſecond building of the ſecond Temple, in the fourty firſt of *Ezekiell* were there many

Cherubims.

Cherubims.

Cherubims.

Cherubims. And likewise the Angell in the fourteenth of the *Revelations* and the seventeenth verse: with the sickle that came from Heaven, was taken for a Cherubim; and why was it a Cherubim that was appointed to defend this passage to the Tree of life, to punish *Adam* and debarre him of Paradise with Sword and Fire? It appeareth by the tenth of *Ezekiell* and the twelfth verse; That the Cherubim had a body with wings, & took fierie coals and scattered them over the City; and being appointed for a guard for Paradise, therefore it is requisite they should be watchfull; therefore it is said they were full of eyes round about, or according to the fourth of the *Revelations* and the seventh verse, they were full of eyes before and behinde, which sheweth their knowledge which is requisite in them: To this also it is necessary that there be added, that they be armed with power of Fire and Sword, for as the Cherubims of themselves were fearfull, so Fire and Sword makes the passage more fearfull; for to behold the Sword which will cut and the Fire which will burn it is dreadfull, for *incisio* in the one and *insentio* in the other; the edge of the Sword and the flame of the Fire are both more terrible; and it is very usuall in the Scriptures to see them armed: *The Angell that stood in the way of Balaam riding upon his Asse*, the twenty second of *Numbers* and the twenty third verse, *had his Sword drawn in his hand*; And in the first of the *Chronicles* the twenty first chapter and the sixteenth verse, *The Angell that appeared to David was armed with a drawn Sword in his hand*, And the Cherubim in the tenth of *Ezekiell* and the seventh verse, *was armed with Fire against Jerusalem*, and again in the second to the *Thessalonians*, the first chapter and the eighth verse, *The Angels of God doe appear in flaming fire, rendring vengeance to them that doe not know God nor obey the Gospell*, And here the Angell of God appeareth to *Adam*, both with a Sword and with Fire to punish him, because he would not obey God nor his commandment. That we may conclude then, that God hath sufficiently fenced this passage, with his Angell thus armed with a burning Sword: the very Asse which is of least understanding, feared the Angell armed with a drawn Sword and perceived it before *Balaam*, but to be armed with Fire it is more fearfull than with a Sword, for many a one would run upon a Sword that by all means would shun the Fire, look what scapeth the sword shall be devoured by the fire, and the ancient Fathers upon *Job.* 22. 20. And S. *Ierom* upon this place saith, That the Cherubims are thus armed to shew that they have not only *plenitudinem scientiæ*, by their many eyes, but *plenitudine potentiæ* by being armed in this sort; God taketh order that they should have both to be watchfull and powerfull. But what doth this visible sign of Cherubyms and of a Sword shaken mean? To make them to have a continual remembrance of their sin, and likewise a continual griefe to thinke of the pleasure and happy place that they enjoyed, and to see themselves left to misery, and barred of returning to that blessed *Paradise*, by so strong a guard, so strongly armed that

there is no hope left to enter again into that former ſtate happineſs, and again how grievous is it to ſee the elect Angels above, and the damned Angels beneath, yea all Gods creatures to become his enemies, and to be baniſheed from Gods preſence; all his pleaſure turned to labor, all plentie to neceſſity, all joy to ſorrow, ſo that all that he ſaw without him was terror and fear, and all that was within him was lamentations and mourning and woe, as it is in the ſecond of *Ezekiell* and the nineteenth verſe, And as we ſee when the Angell appeared unto *David* in the time of the great mortality, *that ſlew with the peſtilence ſeventy thouſand, David in ſack-cloath mourned and ſaid, it is even I that have ſinned, but what have theſe ſheep done, alas they have not ſinned, I ſhould have been puniſhed and my fathers houſe, and not this people*, the firſt of the *Chronicles* the twenty firſt chapter and the ſeventeenth verſe, And what greater grief could be deviſed than to be baniſhed Paradiſe, and to have no hope left of return, not to live any longer there but to live in the barren earth, in the valley of *Achor*, the ſecond of *Oſee* and the fourteenth verſe, which is interpreted the valley of mourning, and yet as the Prophet ſaith there, that valley ſhall be for a gate or dore of hope, for in that God doth not pull up the Tree by the root, nor doth he cut it down as unprofitable, we have hope that we ſhall have uſe of it hereafter, for it is fenced to ſome uſe, neither is Paradiſe layed waſte nor uterly deſtroyed, which giveth us a gate of hope.

The ſhaking of the Sword.

Secondly, the Fathers ſay, we have further matter of hope in regard the Sword is but ſhaken, the Angell ſhakes the Sword but ſtrikes not with the Sword, *St. Auſtin* upon this ſhaking of the Sword ſaith, that *qui dicit percutiam non percutit, minatur mortem non occidit, minæ ejus, medicinæ ejus:* He that ſaith I will ſtrike ſtriketh not, he that threatneth death, ſlayeth not, his threatnings are as his curings: and again, he placeth the Cherubims armed in the Eaſt of *Eden* at the entrance into Paradiſe, as the evill Angell that provoked them to ſinne, came with fair words and was in ſhew a friend, but proved a deadly enemy, ſo they ſay that though the Angell that keepeth the paſſage of Paradiſe, doe ſeem an outward enemy, yet in the end he will prove our very friend.

Verſatilis.

Thirdly, there is matter of hope in this that it is a moving Sword, why then ſaith *St. Jerome*, may it not be removed, if *Adam* repent and remove himſelf far from his former ſin? Why may not God likewiſe repent of this Puniſhment? neither is it unuſuall that God doth ſo, for in the firſt of the *Chronicles* the twenty firſt chapter and the fifteenth verſe, *After God had ſent his Angell to deſtroy Jeruſalem, as he was deſtroying, God repented of the evill and ſaid to the Angell that deſtroyed, it is enough let thy hand ceaſe*, and that Angell had a Sword drawn in his hand: and after that *David* had built an Altar and made a burnt-offring, in the twenty ſeventh verſe of the ſame chapter, *The Lord ſpake again to the Angell, and he put up his Sword again into his ſheath*: It was *Davids* caſe, the ſeventy ſeventh *Pſalm* and the ſeventh verſe, In ſorrow and great grief he ſaid, *Will the Lord abſent*

ſent himſelfe for ever, and will he ſhew no more favor, hath God forgotten to be mercifull: no doubt God will ſhew the mercy that hee found in his miſery; or if with the Prophet, *Jer.* 47. 6. we ſay, *Oh thou ſword of the Lord, how long will it bee ere thou ceaſe, turne again into thy ſcabbard, reſt and be ſtill, no doubt God will be mercifull.* And for the Cherubyms, the Cherubyms that covered the two ends of the mercy ſeate, in *Exodus* the 25. chapter and the 18. verſe, were Cherebims of protection that covered with their wings the Mercy-ſeat. And in *Ezekiel* 28. it is ſaid, *That the king of* Tyrus *had been in* Eden *the garden of God*, and verſe 14. *That he was the annoynted Cherub that covereth; it was a Cherubym of protection*: They no doubt that accompanied the Lamb, *Revel.* 14. *were Angells and Cherubyms ſinging and harping for joy*; and theſe Cherubyms that here are appointed with fire and ſword, if it pleaſe God to be mercifull, may turne their ſhape, and lay downe the Sword, for if Gods wrath be appeaſed, no wrath is executed, as in the caſe of *David*, and of *Jeruſalem*, and of *Ninivie*, where God ſtayed the hand of his Angell, and his wrath ceaſed; for God giveth power to Angells in Heaven and Princes on the Earth, and all the ſhields of the world belong unto God, *Pſal.* 47. ſo that if he be appeaſed they yeeld their power, and if God will have mercy upon man, and will ſay deliver him that he goe not downe the pit, for I have received a reconciliation, then ſhall he be reſtored to his former ſtate, *Job.* 33. 24. Upon mans repentance God will deliver his ſoule from deſtruction, and if here God were once reconciled, the ſword ſhould be taken away from the Angell, and he ſhould put it up into his ſheath, and man ſhould recover his former ſtate. and the Angell ſhall become an Angell of mercy, like the Cherubyms, *Exod.* 25. *That covered with their wings the mercy ſeat* or *Propitiatory*: Now the meanes of reconciliation is a Propitiatory ſacrifice, for Sacrifice is the way of Reconciliation. When *Abraham*, with his offering of his ſonne, had pleaſed God, the Angell ſtayed *Abrahams* knife, and he found favor with God, *chap.* 22. After *David* by his ſinne had procured the puniſhment of his people, he repented him of his ſinne, ond offered him up a burnt offering and a peace offering, and then the Lord anſwered him by fire from heaven upon the Altar of burnt-Offering, and when the Lords wrath was appeaſed, the Angell ſheathed up his Sword, 1 *Cron.* 21. 26. and here if, in *Adams* caſe, Gods wrath be appeaſed and he reconciled, the Angell will lay down his firy-Sword, and *flamma qua ardet, & gladius qui mactat*, the fire that ſhould burne ſhall be extinguiſhed, and the ſword that ſhould ſlay ſhall be ſheathed, and by a Sacrifice Gods wrath ſhall be appeaſed, for *Exod.* 12. chapter, *Where God ſeeth the blood upon the poſts of their houſes, God and his Angell will paſſe over their houſes, and plague nor deſtruction ſhall not fall upon them*; the token of blood ſhall be a reconciliation of Gods favor, and the Angell paſſed by: This brings us to the great Propitiatorie Sacrifice, the like whereof never was in the world, in the which is not the blood of Lambs, Goats, or

beasts, but the blood of the immaculat Lamb *Jesus Christ*, Gods sonne and mans Saviour, who offered his pretious blood for the sinnes of us all, who was the only and all sufficient Sacrifice to apease the wrath of God, and reconcile man to his Love; this Sacrifice drew the alliance of Men with Angels, made a reconciliation with God, and restored man to the tree of life and the *Paradise* of God, and the Angels shall rejoyce and be glad at this reconciliation *and that Christ was exalted*, the eleventh of the *Revelations*, and the fifteenth verse. And the seventh place the Fathers doe alledge that this place is a poynting even unto the Gospell, that in the fencing thus of *Paradise*, it was foretold that one should come that through his obedience should remove the armed Cherubyms, and give unto mankinde a passage into *Paradise*, and this they ground upon the first of *Ezechiell* and the tenth verse: and upon the tenth of *Ezechiell* and the fourteenth verse, and the fourth of the *Revelations* and the seventh verse, they agree that there were foure Cherubyms in the first of *Ezechiell* and the tenth verse, they had the face of a Man, the similitude of the face of an Oxe, of a Lyon and of an Eagle, and in the tenth of *Ezekiell* and the fourteenth verse, one had the face of a Cherubym, the other of a Man, of a Lyon and of an Eagle, and for the Cherubyms in the fourth of the *Revelations* and the seventh verse: *The one was like a Lyon, the other like an Oxe, the third like a Man, the last like an Eagle*, and these foure beasts in the *Revelation* they doe referre unto the foure Evangelists: But the other places, and this also, they doe referre unto the four principall acts of Christ in our reconciliation. They doe apply the face of the Man to Christs nativitie, who was borne man of a pure virgin. The face of the Oxe to his passion, who resembled his death to the death of an Oxe sacrificed for the sinnes of the People, and the face of the Lyon to his Resurrection, who thereby triumphed over death, even he that was a Lyon of the Tribe of *Judah*. And lastly they compare the face of the Eagle to his glorious ascention whereby he mounted, like an Eagle, above an Eagles pitch, only to reconcile us unto Gods favor. And if the Sacrifice of Christ be applyed unto us then doth it appease Gods wrath to us. *David* applyeth *Nathans* rebuke to himselfe, after all his sorrow and acknowledgment of his sinne, in the one and fiftith *Psalme*, with deepe and hearty repentance, he sheweth that the *Sacrifices of God are a contrite spirit, and a broken heart he despiseth not*; and if with *David* in the fourth *Psalme* and the fift verse, *We examine our owne heart and offer the Sacrifices of righteousnesse, and trust in the Lord*: this application of our Sacrifice to this Sacrifice is by our hearty repentance, and then shall the Sacrifice of Christ Jesus be unto us a reconciliation and a propitiatory Sacrifice even to us that are penitent; for hee that mourneth and sorroweth for his sinnes, that repenteth from his heart of his former wickednesse, shall be sure to have a part of this blessed Sacrifice once offered for all upon the Crosse: And this is *Pauls* Sacrifice in the twelfth to the *Romans* and the first verse, *offer*

up

upyour bodies a living Sacrifice holy and acceptable unto God, which is your reaſonable ſerving of God; theſe then that ſacrifice their Soules and Bodies by Repentance ſhall be aſſured to have a part in Chriſts ſacrifice. If thy eye offend pull it out, the ninth of *Marke* and the fourty ſeventh verſe; apply by thy repentance Chriſts paſſion to thy ſelf and *Paul* the firſt to the *Corinthians*, the ſecond chapter and the ſecond verſe ſaith, *he eſteemeth the knowledge of nothing but of Jeſus Chriſt and him crucifyed*; And the Tree of life is fenced with Cherubyms, which is taken for knowledge, and the Sword for power. *Paul* in the firſt to the *Celoſſians* and the 24 verſe, *Rejoyceth in his afflictions to fulfill the reſt of the ſufferings of Chriſt in his fleſh*, And Chriſt himſelf *by his ſufferings entred into glory* the twenty fourth of *Luke* and the twenty ſixt verſe; and if we with a contrite heart, in repentance, make a Sacrifice of our ſenſuall and bruitiſh affections, and with patience beare our afflictions, we ſhall paſſe with Chriſt to everlaſting glory; the Angel ſhall lay down his Sword, the Cherubyms ſhall become our friends, we ſhall be partakers of Chriſts Sacrifice, which worketh reconciliation between God and man, and the wrath of God being appeaſed, then followeth the reſtoring of us to the heavenly *Paradiſe*, *And to him that overcommeth God will give to eate of the Tree of life in the middeſt of the Paradiſe of God*, the ſecond of the *Revelations* and the ſeventh verſe. And ſo much ſhall ſuffice at this time.

AMEN.

LECTURES

PREACHED UPON

the fourth Chapter

OF

GENESIS.

LECTURES
Preached in the Pariſh Church of St. GILES without *Cripple-gate LONDON.*

Deinde Adam cognovit Chavvam uxorem ſuam: quæ ubi concepit Gen 4. 1.
& peperit Kajinum, dixit, acquiſivi virum à Jehova. Poſtea
pergens parere, peperit fratrem ipſius Hebelum:

THIS continuance of the ſtory of *Moſes* begins to ſet forth the increaſe of the world, after *Adam* and *Eve* were expelled *Paradiſe*. The ſum of all ſet downe in this Chapter to that end, is of two parts. Firſt, the propagation of mankinde. Secondly, the partition of mankinde, ſet out in *Cain* and *Abell*. The propagation is the fulfilling of that Propheſie of *Adam*, who foretold of his wife that ſhe ſhould be, *mater viventium*, in the third chapter and the twentith verſe, and it is indeed a reſemblance of the tree of life, in that by means hereof, albeit life cannot continue in any ſingular perſon becauſe of the Sentence pronounced by God, *that as hee is duſt, ſo ſhall hee returne to duſt*, Chapter the third; yet there is *immortalitas ſpeciei*, that is, a perpetuall ſucceſſion of life in the poſterity of *Adam*: As a Tree, albeit in the end of the yeere it caſts his leaves, yet ſtill there remaines a ſubſtance of life in it, which makes it ſend forth leaves again, *Eſay* the ſixt and the thirteenth verſe, ſo it is in mankinde; for as the old life falls, ſo there riſeth up a new. When the Father dieth, the Child ſtands up in his place, and ſo is life ſtill preſerved. This is done by generation, which is a kinde of creation; as it is ſaid of *Adam*, *that he begat a Child in his own likeneſs, after his Image*, *Geneſis* the fifth and the third verſe: For as there is in God *diffuſiva virtus*, whereby he communicateth his goodneſſe to others; ſo it is a thing to bee deſired, that *Adam* having received life ſhould ſhew the ſame to others; that when *Adam* dyeth *Cain* and *Abell* iſſued up in his ſtead, which deſire is ſo planted in man, that albeit God when he ſaid to *Adam*, *that in ſorrow and the ſweat of his browes he ſhould eate his owne bread*, told him, that hee ſhould have enough to doe to get a living for himſelfe; yet *Adam* being ſcarce able to provide for himſelfe, begetteth children; And albeit

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albeit God ſaid unto the woman *that ſhee ſhould bring forth children in ſorrow and travell*, *Geneſis* the third Chapter and the ſixteenth *verſe*, yet ſhee not only brings forth *Cain*, but having tryed the paine of child-bearing, ſhee ſaid not as *Rebecca*, *Geneſis* the twenty fift *Chapter* and the twenty ſecond *verſe*, but addeth yet and brings forth *Abell*, ſo high a reckoning did *Adam* and *Eve* make of continuing their kinde:

In the propagation we have two parts. Firſt, *Adams* knowing: And ſecondly, *Eves* conception, unto which two things are to be added: firſt the manner of expreſſing the carnall copulation of *Adam* and *Eve*, by this terme of [*knowledg.*] Secondly the circumſtance of time, noted in the word [*afterward.*] For *Adams* knowledg, and the generation of mankinde, wee ſee that the tranſgreſſion of the Commandement of God, in *Paradiſe*, doth not hinder marriage, ſo as it ſhould be a ſinne to beget children; but contrary wiſe marriage is a remedy againſt ſinne, the firſt of the *Corinthians* the ſeventh *Chapter* and the ſecond *verſe*. And that which God affirmeth touching the joyning of man and woman, *Geneſis* the ſecond *Chapter* and the twenty fourth *verſe*, *That Man ſhall leave father and mother and cleave to his wife, and they two ſhall bee one fleſh*, is not repealed by God; for wee ſee the accord of marriage betweene *Adam* and *Eve* is continued, and they company together and bring forth children. And as the eſtate of marriage was not taken away by ſinne, ſo was not the bleſſing of fruitfulneſſe and conception: Therefore, as before they fell, God ſaid *Bring forth fruit and multiply, and fill the Earth*, the firſt *Chapter* and the twenty eighth *verſe*, ſo here *Eve* receiveth from the Lord ſtrength to conceive and bring forth *Cain* and *Abell*. Now the woman bringeth forth not only a ſeede, but the ſeede promiſed in the third chapter of *Geneſis* and the fifteenth verſe, *and that a holy ſeede*, *Matthew* the ſecond chapter and fifteenth verſe, not only Men in Earth, but Saints in Heaven; and the end hereof is, not only that wee ſhould deſire to have our own names continue, but as *Joſhua* ſpeakes in the ſeventh of *Joſhua* and the ninth verſe, *quid fiet magno tuo nomine*, that is, that not only wee may magnifie Gods name while wee live, but that when wee fall, another ſeede may ſtand up and prayſe his name, that the ſeede may ſerve him, *Pſalme* the twenty ſecond and the thirtith verſe, *A people that ſhall bee borne ſhall praiſe him*, the hundred and ſecond *Pſalme* and the eighteenth verſe. Touching the carnall copulation of *Adam* with *Eve*, where God expreſſeth it by the terme of [*knowledge*] it ſheweth us the holineſſe of this tongue wherein the holy-Ghoſt writ this, then which there is no tongue that uſeth ſo modeſt and chaſte ſpeeches, and therefore is called the holy tongue, and withall ſheweth us, that the holy-Ghoſt, by his owne example, commendeth unto us modeſty and chaſte ſpeeches, for that modeſt ſpeech which hee uſeth here to expreſſe the company of man and woman, he uſeth alſo *Matthew* the firſt, where he ſaith *Joſeph knew not Mary*, and this thing hee calleth by another terme, *Debitam benevolentiam*, 1 *Corinthians*

Afterward.

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the ſeventh and the third verſe, that is, he exhorteth us *to avoid fornication, uncleaneſs, and filthineſs*, *Epheſians* the fifth and the third verſe, ſo he might provoke us by his example: for as that broad ſpeech uttered by *Saul*, was after the Lords ſpirit was taken from him, and another evill ſpirit vexed him; ſo unclean ſpeeches proceed not from the holy Ghoſt, that delighteth in modeſt termes. Again, the term of knowledge is uſed as oppoſite to paſſion, to teach men that they muſt dwell with their wives as men of knowledge, the firſt of *Peter* the third and the ſeventh verſe, *that they be not like fed horſes, neighing after their neighbours wives*, *Jeremiah* the fift chapter, and the eighth verſe: The circumſtance of time, is noted in the word *Afterward*; That is, not before he was deprived of Paradiſe, but when he was driven out. For the pleaſure of marriage is a mortall pleaſure; For as Chriſt ſaith, *In this world men marry, but they that ſhall be counted worthie of the life to come, neither marry nor are given in marriage, but are as the Angells of God*, *Luke*, the twentieth chapter. The uſe of marriage is, that becauſe men die, they ſhould beget ſonnes, and leave a poſterity to ſtand up after them: But the Children of the Reſurrection dye as men, and therefore he was made to beget Children. And, for ſpirituall joy or comfort it is none; But *poſtquam ſpiritus deficit, veniunt ad ſolatia carnis*. It is a carnall pleaſure: For as *Cain* being curſed out of Gods City, built himſelf a City, in the fourth chapter of *Geneſis*: As *Saul* being caſt out of the Lords favour, would be honoured of man, in the firſt of *Samuell* fift chapter; So *Adam* being deprived of ſpirituall comfort and pleaſure, uſeth marriage as a carnall pleaſure. For the point of diviſion jointly, in theſe, this pair of Bretheren, we have a view of all mankinde. *Adam* had more Children; but the Holy Ghoſt contenteth himſelf to ſet out mankinde in theſe two; Even as the Apoſtle ſaith of *Abraham*, that he had two ſonnes; *one born after the fleſh, another after the Spirit*, *Galatians* the fourth chapter, and the two and twentieth verſe. So were the ſonnes of *Adam*. To *Cain* are reckoned as his poſteritie; *Henoch*, *Lamech*, *Nimrod*, *Pharaoh*, and all the wicked: To *Abell*, *Enoch*, *Noah*, *Shem*, *Abraham*, *Iſaac*, and all the faithfull; which is the great partition of mankinde. For the holy Scripture ſetteth out which is Gods City, that is *Sion*, and *Jeruſalem*; and which is the Devils City, by *Babylon*, The one anſwering to *Abell*; the other to *Cain*: They ſet out the Devls city, by *amor ſui ad contemptum Dei*; Gods city, by *amor Dei uſque ad contemptum ſui*. Again, by *Abell* is ſet out thoſe that are in ſtate of grace; by *Cain* they that are in ſtate of nature: By the one are ſet out *all them that are born after the fleſh*; by the other *ſuch as are born anew, and led by the Spirit*, *Galatians*, chapter the fourth. And this partion is made of all mankinde through the world, till that laſt partition which Chriſt ſhall make of the Sheepe from the Goats, in the five and twentieth chapter of *Matthew*. This partition we ſee in theſe two: For that although they were both of one Father and Mother; yet ſuch was the diverſitie and contrariety of their nature and diſpoſition, as they fitly re-

2. Afterward.

Partitio.

Contrary natures.

preſent the diverſe ſtate of mankinde. The diverſitie is in reſpect of their names, the contrarietie in reſpect of their works; for the one roſe up againſt the other and ſlew him. The Devills ſocietie in reſpect of their names is, the one is called *Cain*, that is, a purchaſer or poſſeſſioner, that is ſuch a one as thought it his felicity to enjoy this world, and, contrariwiſe, miſery to loſe it, and the poſſeſſions thereof: But the other *Abell*, that is, ſorrow, and vanity, ſuch a one as doth, with *Salomon*, account all things in this life *vanity and vexation of ſpirit*, in the firſt chapter of the book of *Eccleſiaſtes*; ſuch a one as hath ſorrow by reaſon of continuall ſinnes, whereby he offendeth God: of them Chriſt ſaith, in the fift chapter of *Matthew*, *Bleſſed are they that mourne and ſorrow, for that they are out of their place.* As the Prophet ſpeaketh, in the one hundred thirty ſeventh *Pſalme*, *By the waters of* Babylon *we ſat down and wept, when we remembred thee* O Sion. For *Abell* was not a City of this world, as *Cain*; but was one of thoſe that ſought for a City in Heaven, that was to come, *Hebrews* the thirteenth and the ſecond verſe. He is called *Abell*, that is vanitie, First, in reſpect of the ſhortneſſe of his life, in which regard, *every man is altogether vanity*, *Pſalm* the thirty ninth. Then in reſpect of the afflictions of this life, in which reſpect he ſaith, *Every man is vanity*. And therefore they that are of *Abell* will ſay, *We are ſtrangers and ſojourners as all our Fathers were*, *Pſal.* 39. They are ſuch as though they be in the world, yet *uſe it as if they uſed it not*, the firſt to the *Corinthians* the ſeventh chapter: They ſet not their felicitie in this world, as *Cain*, but reckon all things in this world *vanity and vexation of ſpirit*, and long to be reſtored to their heavenly Country.

Cain and *Abell* why ſo called.

Abell ſignifieth ſorrow and vanity.

1.

2.

2. Secondly, As they have diverſe diſpoſitions, ſo their works are contrary: For, as the Apoſtle ſaith of *Iſmael* and *Iſaac*, *Gal.* 4. *He that was borne after the fleſh, perſecuted him that was borne after the Spirit*: So did *Cain* perſecute *Abell*, as the Apoſtle witneſſeth, *Joh.* 1. 3. that *Cain was of that wicked One, and ſlew his Brother*; And wherefore ſlew he him? Becauſe his own works were evill, and his Brothers good: So as their diſpoſitions were diverſe, their works were contrary: So in *Cain* there is a reſemblance of all the perſecutors and oppreſſors, that have been in the world: And *Abell* is a pattern of all the Martyrs, that have been ſlain by the hand of *Cain*, or wounded and perſecuted by the tongue of *Iſmael*, who by mocking perſecuted *Iſaac*, in the fourth chapter to the *Galatians*. In theſe two is fulfilled that envy which God proclaimed between the woman and the Serpent, and between their ſeeds, *Geneſis* the third and the fifteenth verſe, *who was not only of the ſeed of that evill one*, *Joſhua* the firſt and the third verſe, that was of the Serpent: and the reaſon why the name of *Cain* is ſet down in the Bible, is, to ſhew the performance of that Prophecie, *Geneſis* the third and the fifteenth verſe, *and to ſhew his wrath upon the Veſſels of wrath*, *Romans* the ninth and the twenty ſecond, ſuch as was *Cain*, *Cham*, *Pharoah*, and *Nebuchadnezzar*, and all the wicked ones of his Race, for the order of their comming into the world, as *Cain* who was firſt born, was worſt, and *Abell* the laſt

Contrary works.

Why *Cain* ſlew *Abell*.

The Wicked perſecute the Godly by hand and tongue.

laſt born, was beſt; ſo it is with all mankind: For as the Apoſtle ſaith, *firſt commeth that which is naturall, and then that which is ſpirituall*, the firſt to the *Corinthians* the fifteenth chapter and the fourty ſixt verſe; ſo firſt we are poſſeſſed with an evill minde, before we can have a good minde. Firſt *Cain* was born, after he begat *Enoch*, and then *Tubalcain*, then followes *Lamech*, and at laſt *Enoſh* a good man; ſo God ſaith, there is firſt *the root of bitterneſs planted in our hearts*, *Deuteronomie* the twenty ninth and the eighteenth verſe, before we can be rooted in faith well, *Coloſſians* the firſt chapter, that *we are firſt wild Olives, and muſt be ingrafted into the true Olive*, *Romans* the eleventh. Nature doth not well at the firſt, but is firſt inclined to evill, till it pleaſe God to give grace: And whereas *Cain* had *Abell* for his Brother, ſo we learn that the Companions and Bretheren of all worldly poſſeſſions, *is vanity and vexation*; firſt, in getting, then in keeping, and laſtly in loſing them. When we finde that in riches there are thorns and pricking cares, *Luke* the eighth, that riches and griet are bretheren, then there is a way to grace. If we ſpeak of them ſeverally: To begin with *Cain*, in that which *Eve* ſpeaks of him, I have purchaſed a man of God. There is ſomething to be commended, and alſo ſomewhat to be blamed: That which deſerves commendation is of two ſorts. Firſt, her thankfulneſs and confeſſion which ſhe makes after her deliverie; for ſhe aſcribes it not to her ſelf, or her husband, nor to the ſtrength of nature, that ſhe had brought forth a Sonne, but that he came by the grace of God, wherein ſhe doth as much as God requireth to be done by women that come to be purified, *Leviticus* the twelfth where he took order, that in token of thankfulneſs to God, *who had preſerved them, they ſhould offer*: And it is as much as *Devid* confeſſeth, *Pſalme* the one hundred twenty ſeventh, *that Children and the fruit of the wombe are a bleſſing that commeth from the Lord*. Secondly, if it be meant that ſhe had obteined a man for God, as ſome will have it to be expounded; for thereby ſhe declared her joy, to be chiefly in that ſhe had a Sonne; not only to fill the earth, and to ſerve for *Adam* when he was dead; but one that ſhould ſerve God, and magnifie his name when they were dead; whereas ſhe called her firſt ſonne by a name that did ſet out Gods goodneſs, and the ſecond by a name that ſhewed mans vanity and miſerie; that is, to be commended; for we muſt conſider Gods goodneſs with our miſerie, leſt we be driven to deſpair; and when we behold Gods goodneſs, we muſt joyn the conſideration of our miſerie, leſt we wax proud and forget our ſelves. But in that whereas ſhe thought ſhe had *that ſeed which God promiſed ſhould break the Serpents head*, in the third chapter of *Geneſis*: therein ſhe is to be blamed; for albeit her faith is to be commended, becauſe ſhe beleeved that promiſe; yet her defect of faith is to be blamed, in the 1. Epiſtle to the *Theſſalonians* the third chapter & the tenth verſe; that defect was, that ſhe made too much haſte for the peformance of the promiſe. The Prophet ſaith of the true faith, *Qui crediderit non feſtinat*, in the 28. chapter

1. We poſſeſſe an evill minde before a good.

Riches and Greife are Bretheren. And in Riches are thorns and cares.

Children come by Gods grace and bleſſing, Our duty is thankfulneſſe to God.

In miſerie conſider Gods goodneſſe, and why ſo contrary.

What defect of Faith is.

chapter of *Isaiah*: But she maketh too much haste; for the promise is not made of the seed of the first woman; therefore this was defect of faith to be blamed in her. That there was a reconciliation to be received, neither she nor any other did ever doubt; for all did look for the seed of the woman, to make this reconciliation. He is the desire of all Nations, in the second chapter of *Aggai*, and the eighth verse. The heathen did all equally worship this Redeemer, *Acts* the seventeenth, though ignorantly. But to take *Cain* for *Christ*, and *Bar-Iesus* for *Jesus*, is a great error.

But, if she had not this conceite, yet she is to be blamed for the error of her hope, in that she calleth her first son *Cain*, a possession, as if he were the only Jewell, and the other *Abell*, that is Vanity, as if he were one to be despised, and of no reckoning. Wherein she sheweth that which is our common fault, for we alwayes judge after the outward appearance, whereas God rippeth the heart, and maketh most account of those things that seeme to be of least reckoning. This was *Samuell's* fault, when in chooſing one to annoynt among the sons of *Isai*, did judge the tallest to be the party appointed by God: Whereas it was *David* the least, and of meanest reckoning among them, *whome he had purposed to annoynte*, in the first of *Samuell* and the sixteenth chapter. But this joy which she had of this son was *vanum gaudium*. It was a great error in her, that she accounteth him the greatest Jewell, that was of the seed of that evill one; and despiseth him that was the first Saint, who therefore is set down to be the first and cheifest of all the faithfull, in the eleventh chapter to the *Hebrews*, and the second verse: Much more might she have called her first *Abell*, who became vanity and came to nought, who endured sorrow for ever; And have called *Abell* a possession, for that he was the beginning of all Saints: Such a one as placed his felicity in the possession of the heavenly joyes.

We judge after outward appearance, but God contrary.

Whereby we see what reckoning is made of the faithfull in this life: Of them Christ saith, *In mundo pressuram habebunt*, in the sixteenth chapter of St. *Iohns* Gospell; *And ye shall weepe and lament, but the world shall rejoyce: Cain* shall build Cities in this world but as for you, *be of good comfort, for I have overcome the world. You shall sorrow, but your sorrow shall be turned into joy*; And *though you be disunited here, yet in me ye shall have peace.* These are the points to be found fault with in *Eve.*

Note.

The state and reckoning of the Godly in this life.

Fuitque

Fuitque Hebel paſtor gregis, & Kajin fuit agricola. Gen 4 2.

YOU remember I told you that the Tree of generation, is a ſhadow or reſemblance of the Tree of life: for though ſince the fall of *Adam*, the ſtate of mankinde for the continuance of it, be not like the Ivie or Bay-tree, which never caſt their leaves, *Ezekiel* the fourty ſeventh chapter and the twelfth verſe: yet it is compared by the Holy Ghoſt, to the Oke or Elme-tree, *Eſay* the ſixth chapter, which though they caſt their leaves, yet there ſprings out new the next yeer: So albeit man muſt return to duſt from whence he was taken, yet he ſhall leave a ſeed behinde him. Secondly, you heard that from this tree, doe ſprout two branches, that is, a pair of brethren, to whom all mankinde may be reduced, from whom both *Sion* the City of God, and *Babell* the City of Satan, take their beginning concerning whom in the variety of their names: we obſerved the variety of their natures, the one called *Cain*, that is, a poſſeſſion, ſets out thoſe people whoſe felicity is to get, and which count it the only miſery to loſe the things of this life, the other called *Abell*, that is, vanity, doth ſet out unto us, thoſe which reckon all things in this life to be vanity, as the *Preacher* teacheth us to value them; thereby we conſidered, what account we made both of the one and the other: In the world *Cain* is called a great Jewell, and *Abell* deſpiſed as a thing of naught.

Februar. 25. 1598.

1. Diviſion.

Man ſhall leave a ſeed behinde him.

Cain and *Abell* reſemble all mankinde, Elect, Reprobate, as the variety in names; ſo in natures and diſpoſitions.

Now we are come to a ſecond and third diviſion: For in this verſe, they are divided by their trades and calling, in the next, by their religion and profeſſion in the ſervice of God, both which diviſions have their ground, the ſecond chapter and the ſeventh verſe: For where man is ſaid to conſiſt of two parts, body and ſoul; the one formed of the duſt of the earth, the other breathed by God, that is, to ſhew that as according to Gods commandement, the firſt chapter of *Geneſis* and the twenty ſixt verſe: He hath a care to fill the earth, by bringing forth children: ſo he muſt be as carefull to fill heaven, by a ſecond generation, that as he was to till the earth *from whence his body was taken*, chapter the third: So he muſt imploy his ſtudy in Gods ſervice, from whence he received his ſoul, his care muſt be not only to leave behinde him a long generation, but *ſemen ſanctum, Mal.* the ſecond chapter, as they muſt have a vocation, whereby to maintain naturall life: So they muſt be religious and offer ſacrifice, that leading a ſpirituall life here on earth, they may obtain eternall life in heaven. But as *Cain* was firſt born after the fleſh, and then *Abell*: So alwaies fleſh goeth before the ſpirit, nature before grace, as the Apoſtle witneſſeth, the firſt of the *Corinthians* & the fifteenth chapter, *That is not firſt which is ſpirituall, but that which is naturall, and then that which is ſpirituall.* Therefore God was firſt

Second and third Diviſion; 1 In their Trades. 2. In their Religion.

Man conſiſts of Body and Soul, to fill both Earth, and Heaven.

Mans vocation maintain life and religion, a ſpirituall life.

1. The naturall life, then the ſpirituall, and why?

to feed *the Iſraelites with Manna, and to give them water out of the rock*, the ſixteenth chapter of *Exodus*, before they would receive the *Law, which after was publiſhed upon mount Sinai*, the twentieth chapter of *Exodus*, For as the Apoſtle ſheweth, there is a debt due to the fleſh *Rom.* the eight chapter, which muſt be paid before the ſpirit can with quietneſſe attend upon Gods ſervice, which being provided for, the ſpirit is the fitter to attend upon Gods worſhip.

Children are not to be trained up in idleneſſe, and why? But to labor in a vocation.

Before we come to their ſeverall vocations, we have firſt to conſider in generall, that *Adam* would not have either of his children trained up in idleneſſe, and therefore he ſets not only his younger ſonne; but even his heir to a trade and occupation: knowing that whereas God hath ordained, that man ſhall live by ſome painfull vocation, chapter the third, there is a thing, that both touched him and his, the neceſſity whereof is ſuch as *Job* ſaith, *Man is born to labor, even as a bird to flie*, the fifth chapter of *Job* and the ſeventh verſe: And as he imployeth in trade, as well the eldeſt as the youngeſt; So *Abell* the good, no leſſe then *Cain* the wicked ſonne, for the godly have no liberty to live without ſome honeſt calling, and therefore the Apoſtle ſaith, *Let a man abide in that calling wherein he is called*, the firſt of the *Corinthians* the ſeventh chapter and the twenty fourth verſe: If the godly may not live idlely, much more ought wicked children to be ſet to ſome trade of life, The ſecond point to be obſerved is, that there is no ſooner mention made of the birth of theſe two brethren, but preſently the Holy Ghoſt ſetteth down their trade, commending unto us from *Adams* example, that which *Salomon* after teacheth, the twenty ſecond chapter of the *Prov.* Teach a childe in the beginning of his waies, and he will not depart from it when he is old, for without ſeaſonable inſtruction, children and youth are but vanity, the eleventh chapter of *Eccle.* and the third verſe: Both theſe ſonnes are not ſet to one vocation, to ſhew that all men are not fit and meet, for one and the ſame calling; for as there is this diverſity in the earth, out of which man is taken, that one part of it is ſandy, ſome clay, and ſome gravell. And as in the heavenly light, there is that diverſity which the Apoſtle ſpeaks of, the firſt of the *Corinthians* the fifteenth chapter and the fourty firſt verſe, *one ſtar differing from another in glory*: So the like variety appeareth in the diſpoſitions of men, in ſo much as we ſee, all men are not meet for one thing. Fourthly, from hence we learn, that albeit the labors and trades of men be diverſe: yet they muſt be ſuch as both God alloweth, and ſuch as are ſerviceable to the publique wealth; we may not ſay becauſe *Cain*, a reprobate, was a husbandman, that therefore God diſlikes husbandry: for God affirmeth of *Noah that he was a juſt and upright man*, and yet he was an husbandman, *Geneſis* the ninth chapter; nor that the office of keeping ſheep, is therefore lawfull in Gods ſight, becauſe *Abell* the juſt was a ſheepheard, for *Juball* the ſonne of wicked *Lamech was the father of them that dwelt*

Seaſonable inſtruction in youth, and why?

All are not fit for one and the ſame calling, and why?

Callings muſt be ſuch as God alloweth, and are ſerviceable to the Common-wealth, and why?

in

in tents, and kept Sheep, Geneſis the fourth chapter and the twentieth verſe: and yet himſelf a wicked man, the perſon doth not make the calling lawfull, but it muſt be taken from God himſelf, and be ſuch as God alloweth; touching husbandry Chriſt ſaith, *My father is the Husbandman*, the fifteenth chapter of *John* and the firſt verſe, *and you are Gods husbandry*, ſaith the Apoſtle, the firſt of the *Corinthians* the third chapter and the ninth verſe: Therefore the calling of an husbandman is allowable; for the other calling, *God himſelf is called the Shepheard of Iſrael*, the eightieth *Pſalme* and the firſt verſe: and Chriſt ſaith of his Church, *I have other ſheep which I muſt gather under my government, that there may be but one ſhepheard, and one ſheep-fold*, the tenth chapter of *John* and the ſixteenth verſe: By which titles we may collect, that both their callings are allowed of God, and for the profit, that they be ſerviceable; the wiſe man ſaith of them, *the King is maintained by husbandry*, the fifth chapter of *Eccleſiaſtes* and the ninth verſe: And for *Abells* trade, the ſeventh chapter of the *Proverbs* and the twenty ſixth verſe: *The fleece of the lambs ſerve for thy cloathing, and the goats milk for thy food*, So that both are profitable: And in regard of the great profit, that God vouchſafeth to mankinde by both, all men doe teſtifie their thankfulneſſe to God, for ſo great a benefit, not only at the bringing of harveſt, in the ninth chapter of *Eſay* and the third verſe: but at their ſheep-ſheering, in the firſt of *Samuel* the twenty fift chapter and the ſecond verſe: And in the ſecond of *Samuell* the thirteenth chapter and twenty third verſe: by the example of *Naball* and *Abſalom*, from whence we learn, not to ſet our ſelves to vain and unprofitable trades, but ſuch as are both allowed of God, and ſerviceable to men. More particularly, if we ask what ground *Adam* had for this diviſion, we ſhall finde, that there are two of great importance.

Husbandry and keeping ſheep lawfull, and why?

The firſt, From Gods commiſſion to *Adam*, in the firſt of *Geneſis* and the twenty eighth verſe, where he *willeth him to till the earth*, and *to beare rule over all the beaſts and Cattell on the earth*. So that God will have men to doe two things, the one to follow husbandry, the other to keepe ſheepe and other cattell: For Gods will is not that the earth ſhall be covered with nettles, like the ſlothfull mans vineyard, in the twenty fourth of the *Proverbs*, nor that the *cattell ſhould wander about the mountaines, and be ſcattered without any ſhepheard to ſeeke after them*, in the thirty fourth of *Ezekiell*: But will have the one painfully tilled and dreſſed, by the hand of the husbandman; and the other diligently and carefully looked unto, by the ſhepheard. This was *Adams* commiſſion, and therefore he trained up his ſons accordingly.

1. Reaſon. From Gods commiſſion the ground of both trades.

Again, The earth it ſelf taught *Adam* thus to diſpoſe of his Children, which, as we know, divideth it ſelf into arable and paſture ground, the one to bear Corn, the other to feed and rear up Cattell: whereupon, as we ſee, *Adam* delivereth to *Cain* the charge of Tilling, that part which is arable, and to be plowed; and *Abell* is ſeized of the paſture grounds. The prioritie is given to husbandry, which is a cal-

2. Reaſon.

ling of more excellency than the other, and therefore is committed to the elder ſon. For the earth being tilled and ſowed by the huſbandman, bringeth forth bread to ſtrengthen mans heart, in the hundred and fourth *Pſalm*: and the neceſſity whereof is ſuch, as albeit it be an unkinde part for *Cain* to kill *Abell*, that is, that no ground be left for paſture; yet it is a more unkind part for *Abell* to kill *Cain*, that is, that paſture ſhould eat up arable ground.

The ſecond ground.

And this ground taken from Gods commiſſion, bringeth forth a ſecond ground: For if there muſt be diverſe works, as there muſt be where God appointeth diverſe vocations, there are required diverſe gifts, for the performance of thoſe works; *Cain* muſt have a gift meet for him that ſhall till the earth. And *Abell* being a ſhepheard, muſt have that abilitie that is fit for that vocation. In regard of which variety of works, the Apoſtle ſaith, *Every one hath his proper gift of God, one after one manner, another after another*, in the firſt to the *Corinthians*, the ſeventh chapter, and the ſeventh verſe, to teach us that ſeverall gifts are to be imployed in ſeverall vocations. In the ſentence uttered by God we have ſeen, that it is Gods will that every one ſhall live either by the care of his minde, or by the ſweat of his body. For as members of our naturall bodies have their ſeverall offices, in the twelfth chapter to the *Romans*; and the twelfth chapter of the firſt *Epiſtle* to the *Corinthians*; So (as all the members doe not labour, for ſome doe only take care, as the eye and the ear, other doe labor and ſweat, as the hands and feet) in the body Politick there are divers members, and they accordingly have ſeverall gifts from God. For as there is not only labour, but danger; ſo God hath qualified ſome men with gifts of minde, fit for the preventing and avoiding of the one; and to others he hath given ſtrength of body, to endure and ſuſtain the other. As there are ſome trades that require ſweat and labour, and very little care; ſo there are callings that require great care and providence, and leſſe labour; and therefore God diſtributeth ſeverall gifts for the performance of them: To ſome he giveth more ſtrength of body and great limbes; to others he giveth excellency of wit, to foreſee and prevent danger: He giveth not to all men gifts alike but denyeth to one that which he giveth to others; *That the eye ſhould not ſay to the foot, I have no need of thee*, in the twelfth chapter of the firſt *Epiſtle* to the *Corinthians*, but that all might be ready to ſuccour one another. The tilling of the ground requirethgreat paines and labour, and conſiſteth of great ſtrength of body; but the office of a ſhepheard is not a matter of paines, ſo much as of foreſight and providence: And therefore husbandmen that take great bodily paines; after their ſeed is ſowen, have many holidayes, and a long time of reſt; but the office of keeping ſheepe and the care belonging to it never ceaſeth, but laſteth day and night: Such was the care that *Jacob* had of *Labans* ſheepe, in the thirty firſt chapter of *Geneſis*, and the fourtieth verſe: Such care did the ſhepheards take every night, *whome the Angells found watching all night*, in the ſecond chapter of *Luke*: Therefore God giveth

Severall gifts required in ſeverall vocations, and why?

We live either by care of minde, or labour of body; and why?

Some callings require more the firſt than the latter: and why?

Gifts given to one, denyed to another: and why?

giveth *Cain* a more ſtrong body; but *Abell*, as his calling required leſſe bodily paines, ſo he was more weake of conſtitution, and was endued with more ſharpneſſe of wit, than his Brother.

Before we ſpeak of the ſecond calling, becauſe this diverſity requires a choice to be made, *Abell* muſt not be made a husbandman, nor *Cain* a ſhepheard. That exampl[illegible] *Adams* diſtribution in this point, ſhould make us ſet our children to ſuch trades as they are capable of: *David* was not accuſtomed to bear *Sauls* heavie Armor, *but was fitter to uſe the ſling*, in the firſt of *Samuell* the ſeventeenth chapter and the thirtie ninth verſe: Another confeſſeth him ſelf unfit to be a Prophet, ſeeing he was alwaies an husbandman: therefore men muſt followt hoſe trades of life, for which they are fit; The want of which diſcretion, is the confuſion of Church and Common-wealth. There are ſaith *Salomon*, *that have the price of wiſedome in their hands, and have not wiſdome in their hearts*, in the ſixteenth chapter of the *Proverbs*: Such as have preferment in places, where they deſerve it not; contrary-wiſe it is a great benefit to the Common-wealth, when men ſet their children to ſuch trades as they are fit for.

Children to be ſet to trades they are capable of, and why?

Inconvenience of the contrary

So *Jacob* ſeeing that *Iſaac* had great bones made him an husbandman; and perceiving that *Zabulon* delighted in the waters, he imployed him in navigation; and perceiving that *Juda* was ſtrong, and politick fit to bear rule, made a magiſtrate of him, in the fourty ninth chapter of *Geneſis* and the thirteenth verſe: Which thing when it is not obſerved, when *Saul* a mighty and ſtrong man fit for war is among the Prophets, in the firſt of *Samuell* the tenth chapter, then is there a great confuſion. Such as will imploy themſelves in the miniſtery of the Goſpell, muſt not be young Scholars, in the firſt of *Timothie* and the third chapter: Nor *δοκιμον*, in the ſecond of *Peter* and the third chapter: Nor without ground, and ſoundneſſe of judgment and knowledge, for ſuch undertake that, which they are not fit for.

Examples.

The concluſion is, that which the Apoſtle *St. Paul* ſaith, Such as have diverſe gifts, we ſhould imploy them to the glory of Chriſt our head, from whom we receive them, in the twelfth chapter of the *Romanes* and the ſixt verſe: *And that every one, as he hath received the gift, ſo he doe diſpoſe and miniſter the ſame one to another, as God diſpoſeth of his manifold graces*, in the firſt of *Peter* the fourth chapter and the tenth verſe.

The ſecond calling wherein *Abell* was ſent, hath this ground, the husbandman is occupied in tilling the ground, which is a thing without life: But ſheep are living things, and they that undertake to keep them, muſt have an overſight to keep them in order. And becauſe they are of all cattell moſt ſubject to wander, they muſt be kept in with bands, in the eleventh chapter of *Zacharias*: In regard of the great care, that ſhepheards take of their flock, the Governors of Common-wealths are termed by the name of ſhepheards: So the Prophet *Jeremiah* ſpeaking of temporall Magiſtrates,

Ground of *Abells* calling, keeping ſheep.

ſtrates, *I will give you Paſtors, which ſhall feed you with wiſdome and underſtanding*, in the third chapter of *Jeremiah* and the fifteenth verſe: And the falſe Prophets are called falſe Shepheards, in the eleventh chapter of *Zachariah*: And of the people that are without a Governor, it is ſaid, *Let not the Lords people be as ſheep without a ſhepheard*, in the twenty ſeventh chapter of *Numbers*: And for eccleſiaſticall government, Chriſt ſaw the people *As ſheep that have no ſhepheard, and had compaſſion of them*, in the ninth chapter of *Matthew*; and in the thirty fourth chapter of *Ezekiel*: That which is performed to ſheep by the ſhepheards, as the leading of them forth, the bringing them in paſture, the gathering of them together being diſperſed, the defending of them from violence: All this is aſcribed to the Prophets, that ſhould teach Gods people, *and ſheep of his paſture*, The ſheep are ſubject to be *torne in pieces, by the Bears and Lions*, in the firſt of *Samuell* and the ſeventh chapter: And *The fat ſheep, will kick againſt the young and weak ſheep*, in the thirty fourth chapter of *Ezekiel*: Againſt which injuries the ſhepheard is to defend them, which is a repreſentation of that overſight, that Magiſtrates have of the people: Therefore God took *Moſes from keeping of ſheep, to be governor over his people*, in the third chapter of *Exodus*: And *David from following the ewes great with lamb, was choſen to be King over Iſrael*, in the ſeventy eighth *Pſalme*: As if by keeping of ſheep they had been trained up and made fit to govern men: Therefore as in *Abell*, is repreſented the care and overſighted, that temporall magiſtrates have over their people and ſubjects; So *Joſeph* is called *the ſhepheard of Iſrael*, in the fourty ninth chapter of *Geneſis*; And *Cyrus* is called *Gods ſervant and ſhepheard*, in the fourty fift chapter of *Eſay*: And for eccleſiaſtiall government, that is no leſſe ſet out in the care of ſhepheards. And therefore Chriſt who is the chief ſhepheard ſaith to *Saint Peter*, *Paſce agnos meos*, in the twenty firſt chapter of *John*.

The neceſſity of temporall and ſpirituall ſhepheards, and why?

Gen. 4. 3. *Fuit autem poſt dies multos, quum obtulit Kajin de fructu terræ munus Jehovæ. Et ipſe quoque Hebel obtulit de primogenitis gregis ſui, & de adipe eorum:*

Aprill 22. 1599.

Abell a patern of the Saints, *Cain* of the wicked.

THESE two Bretheren, as we have heard, are the great patern of the maine diviſion of the world; that is, *Abell* is a patern of the Saints and Church of God; and *Cain* of fleſhly and wordly minded men. Concerning whom from the beginning, we have already conſidered two parts. Firſt, the diſpoſition of their natures. Secondly, their vocations. Thirdly, we

we are at length come to their Religion; which, howsoever it be last regarded of men, yet ought it to be first in place: For howsoever *Adam* after the fall did provide for Religion in the last place, yet as Christ saith, *Non sic fuit ab initio*, in the ninth chapter of *Matthew*. Therefore we are first to enquire of Gods service, and after to provide for trades and occupations, as the Prophet exhorteth, *Stand in the way, and behold, and aske for the old wayes*, in the sixth chapter of *Jeremiah*, and the fifteenth verse.

First provides for religion, Secondly, for trades, and why?

Touching their Religion we have to consider four points: First, the antiquities and generalities of it. Secondly, the kindes of it, that is, *Cains* oblation, and *Abell's* sacrifice. Thirdly, the ground and reason why they performed this service to God. Fourthly, the warrant they had for it.

Division in four parts touching this Religion.

First, for the Antiquitie of this kinde of worship, in offering up to God, we are to know, that there is no act of Religion remembred in Scripture before this offering of *Cain* and *Abell*: And therefore the Apostle sheweth, that the Sacrifice which *Abell* offered up to God, was *the first fruit of faith, that ever was shewed*, in the eleventh chapter to the *Hebrews* and the fourth verse. As it was the first before the flood, so in the new world, when all things had been drowned with the flood, the first service done to God, was the offering of *Noah*, upon an Altar which he made, as it is in the eighth chapter of *Genesis* and the eighteenth verse: In the law of nature we see it is first, and so it was first in the law of Moses; for before he spake of any worship, he willed that they should sacrifice unto the Lord their God, in the third chapter of *Exodus* and the eighteenth verse: So is it the first, not only in the old Testament, but in the new; for, the first service performed to Christ the son of God, was the oblation of the wisemen, in the second chapter of *Matthew* and the eleventh verse.

1. The antiquity of it being first.

Examples.

1. In the law of nature.

2. In the written law.

3. As in the old; so in the new.

Secondly for the generalitie: As mention is first made of oblation; so it is said generally, that *Cain* and *Abell* offered: For there is no Religion, be it true or false, that is without offerings and sacrifices. Not only the Jewes had them but the Gentiles also: And of them not only such as were godly, as it is said of *Job*, that *he offered a sacrifice*, in the first chapter of *Job* and the fifth verse; but even those Gentils that were not regarded of God, had their sacrifices; as *Balaak* had his service altars, *upon which he offered oxen and rams to God*, *Numbers* twenty third. And for the Christians, that they have alwayes had their offerings is plaine, for of them the Apostle saith, *Nos habemus altare*, in the thirteenth chapter to the *Hebrewes*, that is, as the Jewes had their altars upon which they offered those sacrifices which did *pranunciare mortem Domini*, so the Altar of the Christians is the Lords table whereon they doe *annunciare mortem Domini*, in the first *Epistle* to the *Corinthians*, the eleventh chapter and the twenty fifth verse. As the Jewes Sacrifices were figures, so our Sacraments are memorialls of Christs passion, in the twenty second chapter of *Luke*, and the nineteenth verse, *Facite hoc in meam memoriam*.

2. For the generality, both offered, and why?

Our Christian Altars, the Lords Tables.

Secondly

2. The kindes of offering, 1. Oblation. 2. Sacrifice.

Secondly, the kindes of their offering are, as the Apoſtle ſaith, in the fifth to the *Epheſians*, and the firſt verſe, *An oblation of a ſweete ſmelling ſavour*, and a ſacrifice which the *Hebrewes* call *Minchah* and *Zebach*, and the *Greekes* Προσφορὰ, and Θυσία· the *Latines Oblatio* and *Sacrificium*. So the Apoſtle ſheweth the diviſion where he ſaith, Preiſts were appointed to offer up to God, on the behalf of the people, *gifts and Sacrifices for ſinne*, in the fifth chapter to the *Hebrews* and the firſt verſe: Theſe were offered in the Tabernacle, in the ninth chapter to the *Hebrews*, and the twelfth verſe; and had their ground in *Cain* and *Abell*; after whoſe example, their poſterity offered thoſe oblations to God.

The oblation was a thing offered up whole as it was, without alteration; But the Sacrifices were changed and conſumed with fire. Such an oblation was that which *Abell* offered: And therefore the Apoſtle ſaith, it was a ſacrifice, in the eleventh chapter of the *Hebrews* and the fourth verſe: By faith *Abell* offered a better ſacrifice. Which two kindes of gifts or offerings, are thus diſtinguiſhed; as there are *munera placentia*, ſuch a gift was *the Mandrakes which Lea gave to Rachel to pleaſe her*, in the thirtieth chapter of *Geneſis* and the fifteenth verſe: And *munera placantia* to pacifie anger, ſuch as *Jacob* gave *Eſau*, when he had offended, in the thirty third chapter of *Geneſis*; And the brethren of *Joſeph* when they had offended him, in the fourty third chapter of *Geneſis*: A preſent of Spices, the firſt kinde of oblation which is to pleaſe, is common to us, with the Angels themſelves; for they offer up to God praiſe and thankſgiving, becauſe they know God is pleaſed with them. But the ſecond ſort, is proper to men only, who as they have procured Gods anger by ſinning; ſo they are to offer thoſe gifts which may pacifie his wrath.

2. Kinde of guifts diſtinguiſhed. 1. To pleaſe. 2. To pacifie anger. Examples. 1. To pleaſe Angels offer up praiſe to God, common alſo to men, and why? 2. Praiſes to men, to offer guifts to pacifie Gods wrath.

3. The ground and reaſon why they offered. 1. For oblation. In teſtimony of thankfulneſſe, and why?

Thirdly, the ground and reaſon why they offered, is firſt for oblation. Albeit God forbad to offer to Idols; yet his will is not that we ſhould not offer at all: And though we may not offer to God, to the end we might ſupply his need, ſeeing he is not hungry, in the fiftieth *Pſalme*: Yet he will have us offer in teſtimony of our thankfulneſſe to him; as he ſaith, *offer to me the ſacrifice of thankſgiving*; So that as a Prince, having made a conqueſt of a City, doth diſtribute it to his ſubjects at his pleaſure; yet ſo, as he reſerveth to himſelf a rent or ſervice, be it never ſo little, that they may thereby acknowledge, that whatſoever they have they hold it of him; ſo God will have us after the example of *Cain* and *Abell*, *in fine dierum*, that is on the Sabbath, to offer to him our quit-rent, we may not come before him empty handed, the twenty ſecond chapter of *Exodus*; but bring ſomething with us, to acknowledge that whatſoever we have, we have it from him; So the people were to bring their firſt fruits in a basket, and to offer to God by the Prieſt, and to make not a vocall, but a reall confeſſion of Gods goodneſſe, and providence for them, in the twenty ſixt chapter of *Deuteronomie*: As *David* acknowledged, all comes of thy hand,

On the Sabbath to offer our quit-rent to God, and why? 1. To acknowledge all we have, to have it from him. Not only by a vocall, but a reall confeſſion.

& quod

& quod de manu tua accipimus, ea damus tibi, in the first of the *Chronicles* the twenty ninth chapter and fourteenth verse: Even so as God gives us our spirits, in the twelfth chapter of *Eccle.* We must offer to him spirituall sacrifices, in the first of *Peter* and the second chapter: And seeing *corpus aptavit nobis*, in the tenth chapter of the *Hebrews*: And in the fourtieth *Psalme*: We must glorifie him both in our bodies, and in our spirits, in the first of the *Corinthians* the sixth chapter, that is, we must offer up to him the calves of our lips, in the fourteenth chapter of *Hose*, that is, the sacrifice of praise to God, which is, *the fruit of the lips*, in the thirteenth chapter of the *Hebrews* and the fifteenth verse: And thirdly, it must not be a vocall confession, but we must really acknowledge it, by offering of our substance to him, we must not come emptie handed, in the twentie second chapter of *Exodus*; But as we confesse before the Lord, that we were like to perish till he provided for us; so we must give him a present, even the first fruits of that we have, acknowledging that all came from him, in the twenty sixt chapter of *Deuteronomie*; so as the ground of our oblation, is the testifying of our thankfuln. sse. Another end is, the testifying and acknowledging of our subjection to God, that as he gave us our souls; so we confesse we ought to bestow our souls on God.

Note.

1 To offer in soul spirituall sacrifices.

2. In body the calves of our lips.

3. In our substance, and why?

The ground of our oblation is to testifie; 1. our thankfulnes. 2 our subjection to God.

And that we shall d e, if when our own reason cannot attain to see, how that should be just which he requireth: yet we be content to make our souls subject to him, and to bring them into the obedience of Christ, in the second of the *Corinthians* and the tenth chapter: If as we have grieved the spirit of God with our sinnes; so we be content to grieve our souls, and to break them with sorrow, *which is a sacrifice to God*, in the fifty first *Psalme* and the seventeenth verse.

1. to give and subject our souls to God.

Secondly, as we have received our bodies from God; so we must make them subject to God, by abating the desires which our flesh delighteth in, that we may delight in that which God requireth, and that we be content to impoverish the body, to chasten it, and bring it under by fasting, in the first of the *Corinthians* and the ninth chapter: that it may be more fit for his service, we must not only acknowledge in our soul, that we owe our selves, both soul and body to God, but we must open our lips and shew forth his praise with our mouthes, in the fifty first *Psalme*.

2. to subject our bodies to God.

From both soul and body, our mouths must shew forth Gods praise.

And lastly, we must *honor God with our substance*, in the third chapter of the *Proverbs*: And not content our selves with the oblation of the lips, as a sacrifice that cost us nothing, in the second of *Samuell* and the twenty fourth chapter: The sacrifice also hath two grounds.

3. We must honour God with our substance.

The sacrifice also hath two grounds.

First, The confession of our sinnes, for in that the poor Lamb, or other beast whatsoever, hath his throat cut; what is it else but a confession, that what the Lamb suffereth, the same we our selves deserved to suffer: As the Lamb dieth, so we deserve the death both of body and soul: And as the Lamb was burnt to ashes; so

1. The confession of our sins, and why?

we deſerved to be burnt in *the lake of fire and brimſtone*, in the twentieth of the *Apocal.* and the tenth verſe: For *ſine effuſione ſanguinis non eſt peccatorum remiſſio*, in the ninth chapter of the *Hebrews*: And ſo in that the poor beaſt hath his blood poured out; we doe thereby confeſſe, that we cannot have remiſſion of ſinnes, without the ſhedding of blood, if we ſeek it in our ſelves.

2 The confeſſion of our faith in Chriſt, which maketh the other perfect, and why?

But there is a ſecond ground of the ſacrifice, and that is, the confeſſion of our faith, which maketh all the other confeſſions perfect, for how is it poſſible that a Lamb ſhould be worth a Man, and that the death of an unreaſonable creature, ſhould be a ſufficient ſatisfaction for the ſinnes of a reaſonable ſoul; the Apoſtle ſaith, *It is impoſſible that the blood of Lambs and Goats, ſhould take away ſinnes*, in the tenth chapter of the *Hebrews* and the fourth verſe: It coſt more to redeem ſouls, then ſo vile a price, or the price of the moſt pretious things in the world, in the fourty ninth *Pſalme*: Therefore the reaſon why they offered ſacrifice, was to make confeſſion of their faith in Chriſt, whom they confeſſed to be *the Lamb of God, ſlain from the beginning of the world*; by whoſe blood we have remiſſion of ſinnes: So the Lambe which *Abel* offered, in the fourth chapter of *Geneſis*, which *Eſay* foreſaw ſhould ſtand before his ſhearrer, in the fifty third of *Iſaiah*; whom *John Baptiſt* pointed at, *John* the firſt chapter, and the twenty ninth verſe, *Ecce Agnus Dei*, is Chriſt the Son of God, ſlain from the beginning of the world, to take away ſinnes, *Apoc.* the thirteenth chapter; And in the blood of that Lambe are the ſinnes of the whole world purged, as it is in the firſt *Epiſtle* of *St. John*, the firſt chapter and the ſeventh verſe.

Chriſt, the Lamb ſlain, by whoſe blood we have remiſſion of ſinnes, and why?

4. The warrant whereby they offered oblations and ſacrifice.

1. *Adam* was inſtructed by God, and they by *Adam*.

Fourthly, The warrant whereby they offered their oblation and ſacrifices, was not any expreſſe command of God in the Scripture; and God only knoweth what kinde of ſervice beſt pleaſeth him; and of themſelves they were not to deviſe any thing; but they were taught by *Adam*, and *Adam* was inſtructed by God: As *Adam* had experience that God was able to bring light out of darkneſſe; ſo he taught *Adam* by his ſpirit, that, as by the tree of life he would give life; ſo by death he would give life: For as in the Sacrifices of the Law, the Jews were taught, that out of death God would give them life; ſo now in our Sacraments, Chriſtians are aſſured, that by the death of Chriſt whereof the Supper is a commemoration, the faithfull obtain life. The meanes whereby God made this known to them, was firſt the light of nature, which told them, that ſeeing ſo many infirmities and ſickneſſes lay upon them, it was for that they had offended ſom body. Secondly, that all they poſſeſſed was from ſome ſuperior power, to whom they ought to be both thankfull and dutifull, and to acknowledge both theſe in words, as well as in heart, and to expreſſe this ſubjection by works, that is, by offering ſomthing to God: But as for confeſſion of faith, no reaſon of man, no light of nature, that could apprehend that; but as Chriſt ſaith, in the ſixteenth of *Matthew*, it was the Revelation of Gods Spirit, which taught them, that Chriſt the Lambe of God

We by our Sacraments, Made known,

1. By the light of nature.

That they had offended God.

2. That they owe thankfulneſs for all they had, to be acknowledged, in heart, word, and works.

2. For the confeſſion of faith, no reaſon or light of nature taught but by Gods ſpirit.

God ſhould be offered as a Sacrifice for ſinne; of which all the ſacrifices that went before were types.

Concerning *Cain* and *Abell* we are to obſerve two points; Firſt, what they had in common. Secondly, what ſeverally.

For the firſt, As we learn that all muſt offer, both in the Law, in the thirtieth chapter of *Exodus*, for God will have his offering, be we rich, or poor; and in the Goſpell, where Chriſt alloweth and commendeth the poor widows oblation, *Luke* the twenty firſt: So both *Cain* and *Abel* bring their offerings to God. The things they had in common are Three: Firſt, Offerings. Secondly, To offer to God. Thirdly, They offer of their own, and that which they had gotten by their honeſt vocations.

All, both poor and rich muſt offer.

Firſt, In that they both offer ſomething, it is plain, *we may not worſhip with empty hands*, *Exodus* the twenty ſecond, *and give him that which coſt us nothing*, in the ſecond of *Samuell* and the twenty fourth chapter: Our ſervice muſt be as *Paul* ſpeaketh, in the firſt to the *Corinthians*, the ninth chapter, and the eighteenth verſe, *δόκιμον διαῖτον*. ſuch are worſe than *Cain*, for he brought ſomthing, and therefore ſhall condemn thoſe that content themſelves with the ſacrifice of the lips. The oblation is originally *Mincah*, that is, a thing brought, not fetched from them; they muſt proceede of a willing affection; and therefore alſo are called in *Greeke* θυσίαι, as the *Pſalmiſt* ſaith, in the twenty ninth *Pſalme*, *afferte Deo*: They thought it not a wearineſs to ſerve God as the people did, *Matthew* the third: They conſidered he was a God of infinite Majeſtie and power, in compariſon of whom, all the Kings of the earth are but crickets and graſhoppers, *Iſaiah* the fourtieth, and the twenty third verſe.

1. We may not worſhip God with empty hands, or give that which coſt nothing.

Secondly, They both offered to God, not to Idols, *Hoſea* the ſecond; not to the creatures, as the Sun, and Moon, and ſtars, (of whom they ſay, *Jer.* the fourty fourth and the ſeventeenth verſe, *Let us offer up Cakes to the Queene of heaven*:) Much leſſe doe they offer to Devills, in the firſt to the *Corinthians* the tenth chapter, and the twenty ſixth verſe: nor to their own bellies and backs, making their bellies their God, and ſacrificing to their backs, on which they think they never beſtow coſt enough.

2. Both offered to God, and not to Idols.

Thirdly, they both offered of that which they had gotten by their own labour and induſtrie: It was not the fruit of ſinne; for God ſaith, *I will not have the price of a whore*, in the twenty third of *Deuteronomie*, and the eighteenth verſe: no ſacrifice, be it never ſo beautifull, ſhall come into Gods houſe if it be unlawfully gotten: But we muſt offer to God that which we have gotten, by following ſome honeſt calling.

3. Both offered that which they had lawfully gotten.

The things which they had in ſeverall, are three.

Three ſeverall differences in the ſacrifice.

The firſt is the time when they offered; which circumſtance, and the reſt ſheweth, that there is a great difference between their ſacrifice; for the Holy Ghoſt is more diligent to ſet down *Abell's* ſacrifice than *Cain's*. Of *Cain* it is ſaid, he offered *in fine dierum*, that is, it was long before he could finde in his heart to give ſomthing to God;

1. The time when they offered.

Cain ſerved himſelf firſt, and God after, But *Abell* did contrary.

but *Abell* gave *primitias*, the firſt thing that ever he had. *Cain* ſerved himſelf firſt and God laſt; but *Abell* was carefull of Gods ſervice in the firſt place, and after provided for himſelf. And this is a materiall point diligently to be conſidered. There are none ſo hard hearted all their life long, but if they draw near their end, & that ſickneſs come, then they will offer, *in fine dierum*, and *in novissimo die*, *Jer.* the fift: Thoſe are times that will compell men to be mindfull of God: But if we will have our offerings pleaſing to God they muſt be *primitiæ*.

2. Difference in the things which they offered. *Cain's* was that which came next to hand, *Abel's* was the firſt and fatteſt of his ſheep.

Secondly, that which they had in ſeverall, was the thing it ſelf which they offered, which was diverſe and different. God doth not finde fault with *Cains* offering, but maketh choyce of *Abel's*; for *Cain* offered to God that which came firſt to hand; any thing, as he thought, was good enough; but *Abell* made choyce of the fatteſt of his ſheep. As God is the firſt and beſt thing; ſo he offered to God the firſt of his ſheep, and the fatteſt among them: But *Cain* confounded this order: Of the difference of whoſe minds in offering, theſe verſes are witneſſes: *Abel*, when he would offer, ſaith,

Sacrum pingue dabo, nec macrum ſacrificabo:

Cain ſaith, *Sacrificabo macrum, nec dabo pingue ſacrum.*

Cain was of the ſame minde, that the Prieſts were, that would be ſerved before God had his part, in the firſt of *Samuel*, the ſecond chapter, and ſixteenth verſe: So *Cain* will have enough for himſelf, before he will once offer any thing to God.

Secondly, when he doth offer he maketh no choyce of his oblation, but thinketh any thing good enough; but the Prophet ſaith, *Curſed be he that offereth a lame offering to God, and ſacrificeth a corrupt thing; for I am a great King, Mal.* the firſt chapter, and the fourteenth verſe: Offer ſuch to thy Prince, would he be content to accept ſuch offerings: but we will offer the beſt things to earthly Princes; how much more to the great King of Heaven, and therefore the Wiſeman ſaith, *Honour God with thy ſubſtance, and that with the firſt fruits of thine increaſe, Proverbs* the third and the ninth verſe.

3. Difference in the perſons that offered

The third thing obſerved by the Apoſtle, is the perſon of the party that offereth: *Abel* was a faithfull man, & that made his ſacrifice *the better accepted*, *Heb.* the eleventh and the fourth verſe, *By faith* Abell *offered a better ſacrifice than* Cain: the faith of *Abel* was his aſſurance, that God was a great God, and would not accept of lame offerings; and therfore is carefull to beſtow the beſt and firſt thing he had: For knowing that ſacrifices are teſtimonies of the thankfulneſs of the heart, *Abel*, to teſtifie his faith in the blood of Chriſt, and to expreſſe his thankfulneſs for the ſame, doth chooſe out of his flocks, the fatteſt of his ſheep: Faith maketh men offer often, and better things; but they that are without faith, care not how few times they offer, nor how ſmall their oblations be.

Abel's was to teſtifie his faith in Chriſt, and ſo expreſſe his thankfulneſs. Faith maketh men offer often, and of the beſt things.

We are to know therefore, that theſe two may not be ſevered, neither *fides* from *obtulit*, nor *obtulit* from *fides*, where there is faith, there will be offerings; for, ſo ſaith the Apoſtle, that from the increaſe

creaſe of faith, there was an increaſe of offerings in the Church: But when there is little faith or none at all, as in *Cain* there are offerings ſeldome made, and when they offer, it is the ſmalleſt and meaneſt things they have, the ſecond to the *Corinthians* the eighth chapter and the ſeventh verſe, *As ye abound in faith, and word, and knowledge, and in all diligence, and in your love to us; ſo ſee that ye abound in theſe graces alſo.*

Reſpexitque Jehova ad Hebelum & ad munus ejus. Ad Kajinum verò & ad munus ejus non reſpexit: Gen 4.4.5.

WHich words contein the acceptation of the ſervice of *Cain* and *Abel* with God, which is the matter of greateſt moment, and which putteth the greateſt difference between them and all the world, and is a pattern of the diſtinction which is between the godly and the wicked, begun in this life, and perfected in the great day of the Lord, when he ſhall ſet *Abell* and his true Worſhippers on his right hand, and *Cain* and his falſe Worſhippers on the left. In the denomination of the name which *Eve* gave her firſt Son, I told you what is the worlds cenſure, *viz.* that *Cain* is a name of great price in the judgment of the world, but as for *Abell*, that is a name of great contempt, and ſuch as *Abell* was, are perſons of no account; but here we ſee Gods cenſure upon them both is otherwiſe; for as the Apoſtle ſaith, *He that praiſeth himſelf is not allowed, but he which God praiſeth*, the ſecond to the *Corinthians* the tenth and the eighteenth verſe; ſo *Cain* that was ſo precious in the eyes of the world, is of no account with God; but *Abel* which was of no reckoning with men, but deſpiſed as a thing of nought, he is highly accounted with God, for he hath reſpect to his oblaion, but as for *Cain* and his oblation, he reſpected them not: So we ſee that as on the one ſide, God makes *the ſtone that was refuſed, to be the head ſtone of the corner*, *Pſalm* the one hundred and eighteenth and the twenty ſecond verſe, ſo on the other ſide we ſee it true in *Cain* and *Abel*, which Chriſt affirmeth in the ſixteenth of *Luke* and the fifteenth verſe, *that which is high in the account of man is abominable with God.* The words contain two points; firſt Gods regard to *Abel* and his offering; ſecondly, his want of regard towards *Cain* and his oblation; firſt that we may underſtand what is meant by regarding; *reſpicere* is not only *aſpicere*, for God beheld *Cain* and his offering no leſs than *Abel*; God ſeeth all things be they never ſo private, he ſeeth *Sarah* when ſhe langheth behinde the Tent door, *Geneſis* the eighteenth and the twelfth verſe, *whether we flie up to heaven or lie down in hell, he is preſent with us, we cannot goe from his ſpirit, nor flye from his preſence*, *Pſalm* the one hundred and thirty ninth and the ſeventeenth and eighteenth verſes, but *reſpicere* April 29. 1599.

God ſeeth all things, and all preſent; when he loves, he beholds with an amiable look.

is when one likes a thing ſo well, that he looks on it again, as we behold thoſe things that we love, for *ubi amor ibi oculus*; ſo God beheld *Abel* and his offering with an amiable look, as not contenting himſelf to look once upon it, which gracious reſpect of God is ſet out by a loving regard that a Nurſe hath to the Child when ſhe beareth it on her lap, *Iſaiah* the ſixty ſixt and the twelfth verſe.

The example of a Nurſe. *Iſaiah 66. 12.*

Of the next oblation, offer this which *Noah* offered to God: it is ſaid *that the Lord ſmelled a ſavor of reſt*, the eighth chapter of *Geneſis* and the one and twentieth verſe; by which ſmelling, and by this ſeeing and beholding with the eye is meant, nothing elſe but that God received them in good part, and therefore the Paraphraſt expoundeth theſe words *ſuſcepit Dominus*, which expoſition is grounded upon the words of the Prophet *Malachy* the firſt chapter and the eighth verſe, *the offering is no more regarded nor received acceptably in his hands.* On the other ſide the Lord beheld *Cain* and his offering, but he ſuffered not his eye to ſtay upon it, for hee did not allow of it; this acceptation the Fathers ſay was teſtified by a viſible ſigne, and they ground this opinion upon the word, for the Apoſtle ſaith, the eleventh chapter to the *Hebrewes* and the fourth verſe, *God bears Abel witneſſe that hee was juſt*, for it was uſuall with God to teſtifie his liking of the ſervice of his ſervants, by outward and viſible teſtimonies, *Leviticus* the ninth chapter and the twenty fourth verſe, *there came fire from the Lord and waſted Aarons burnt offering*, to ſhew that hee allowed it; ſo hee approved *Gedeons* Sacrifice, *Judges* the ſixth chapter and the one and twentieth verſe, when the Angell touching the fleſh with the end of his ſtaffe, *cauſed fire to come forth and conſume the fleſh*, whereby hee knew that his offering pleaſed God; So, *when Salomon had ended his Prayer, fire came downe from heaven and conſumed his Sacrifice and Oblation*, the ſecond of the *Chronicles* the ſeventh chapter and the firſt verſe, but it is plain in the firſt of the *Kings* the eighteenth chapter and the twenty fourth verſe. *The God that anſwereth by fire let him bee God*, ſaith *Elias*, to ſhew that the true God doth by outward tokens teſtifie who bee his true worſhippers.

Teſtified by viſible ſigns.

By fire.

But to come in particular to *Abels* Oblation, Gods liking is upon two things: upon the Perſon, and then upon the Gift; for *non ex ſeipſis placent munera, ſed ex offerentibus*, and St. *Auguſtine*, *non ex muneribus Abel, ſed ex Abel munera placuerunt*, And St. *Ambroſe*, *prius is qui dabat, quam ea quæ dabat placuerunt*, ſo the perſon hath the firſt place; but he reſpected not the perſon only, *nam ne vana putentur oblationes*, it is not ſaid he had reſpect to *Abel* and not to his offering, but *reſpexit ad Abelem & munera*, that is not to *Abel* alone, but to him and his gift; the perſon muſt firſt pleaſe before the gift can be accepted, but as he reſpects the perſon, ſo will he have the gift withall; and therefore God that ſaid, *I will have no Bullock out of thy houſe, nor Goats out of thy folds*, ſaith *gather my Saints together that make a Covenant with me with Sacrifice*, the fiftieth *Pſalm* and the fifth verſe,

The perſon muſt firſt be pleaſing to God before his gift be accepted.

and

and where he ſaith *thou deſireſt no ſacrifice*, he means, God chiefly reſpects the perſons of men that they be ſuch as may pleaſe him, otherwiſe all their oblations are to no purpoſe; but when they are ſo qualified that they can offer to him *a contrite and a broken heart*, then God will accept of their Sacrifices which they offer upon his Altar, the fifty firſt *Pſalm* and the ninteenth verſe, *non eſt detrahendum oblationis, ſed adjiciendum fidei*; as *Abel* offered by faith, the eleventh to the *Hebrews* and the fourth verſe, ſo we may not take away *obvlis*, but joyn *fides* with it; ſo ſhall our oblations pleaſe when our perſons are by faith in Chriſt reconciled to him: the perſon of the Offerer hath a great priviledge, for be the work never ſo excellent, if it come not from a perſon qualified in ſuch ſort as God may take liking, it is to no purpoſe. The ſame words, *I have ſinned*, uſed by *David* in the ſecond of *Samuel* and the twelfth chapter, pleaſed God, but in *Judas* were not reſpected, *Matthew* the twenty ſeventh chapter; ſo for prayer, both the Phariſees and Publicans went to one place, for one purpoſe, but the one departed juſtified rather than the other, *Luke* the eighteenth; for the Sacraments; *Simon magus* was baptized and never the better, but *Saul* and the Jailor were baptized and obtained remiſſion of ſinnes, the eighth of the *Acts* and the ſixteenth verſe; ſo *Judas* was partaker of the Supper with the other Apoſtles, but he only was an unworthy partaker. The reaſon is, If the fruit be good, we muſt make the tree good alſo, *Matthew* the twelfth: It cannot be good fruit that commeth of an evill tree: The ſame work of mercy done by an Heretick and prophane perſon, is not reſpected, but in a Chriſtian is highly accounted with God; not that God reſpects perſons, *for he looks not as man looks, but he looks on the heart*, the firſt of *Samuel* the ſixteenth chapter and the ſeventh verſe, *and regards no mans perſon*, *Matthew* the twenty ſecond chapter; for if he ſhould reſpect one more than another, then he ſhould regard *Cain* rather, being the firſt born. But yet there is ſomthing in the perſon of *Abel*, which made him more reſpected than *Cain*, and that is that which God reſpects in mens perſons, *Jeremiah* the fifth and the third verſe, *oculi tui reſpiciunt fidem*; and the Apoſtle ſaith *that it was by faith, that Abels offering had the prehemineence*, the eleventh to the *Hebrews* and the fourth verſe; which faith becauſe it had relation to the word of God, was accepted of God; for *Abel* beleeved the word of God, uttered *Geneſis* the third and the fifteenth, touching the *bleſſed ſeed*, *that ſhould break the Serpents head*, and give an entrance into Paradiſe, which was kept with a ſhaking ſword. *This word of God is a great and pretious promiſe*, the ſecond to *Peter* and the firſt chapter, which *Abel* reſpected more than all things beſides in the earth; as *David* ſaith of Gods word, *that it was the joy of his heart*, *Pſalm* the hundred and ninteenth and the one hundred and eleventh, ſo becauſe *Abel* ſo much reſpected the word and promiſe of God, that it was the only joy of his heart, therefore God had a ſpeciall reſpect to him more than to *Cain*: as his name did ſignifie vanity,

God is no reſpecter of perſons, but looks upon the heart.

And reſpects faith that hath relation to Gods promiſe.

ſo

All things to be counted vanity, in reſpect of God and his Word.

ſo he counted himſelf and all the world nothing but vanity, *and gave not himſelf to vanity*, *Proverbs* the thirtieth chapter and the eighth verſe: As *David* ſaith *Pſalm* the ſeventy third and the twenty fifth verſe, *Whom have I in heaven in compariſon of thee, and there is nothing on earth which I deſire beſides thee?* ſo *Abel* had this account of God, that he deſired nothing on earth in reſpect of God and his word.

Abel's faith true, and viſible by works.

Touching his Oblation, if there be an *unfained faith*, the firſt to *Timothy* the firſt chapter and the fifth verſe, then there is a fained and counterfeit faith; but that we may know that *Abels* faith was a true faith and not fained, we ſee it had *opus fidei*, the firſt to the *Theſſalonians* the firſt chapter and the third verſe, *It was a viſible faith, for he ſhewed his faith by his works*, *James* the ſecond and the eighteenth, that is, by the effects of faith proceeding from it; for as there is *ſpiritus fidei*, the ſecond to the *Corinthians* and the fourth chapter, ſo it hath a body; and in that regard, the faith of our Father *Abraham* is ſaid to have *ſteps wherein we muſt walk*, *Romans* the fourth and the twelfth verſe, but a ſpirit hath no ſteps. That which proved *Abrahams* faith to be true and unfained, was the work of faith which he performed; of which it is ſaid *obtulit Abrahamus filium*, *Hebrews* the eleventh chapter and the ſeventeenth verſe; and the ſame thing proves *Abels* faith to be a true faith, *Hebrews* the eleventh and the fourth verſe, *fide obtulit Abel*; and the offering faith, is that faith which is commended to our imitation.

For Imitation.

Steps of *Abel's* faith.

1. Gratitude.

The ſteps of faith which were in *Abraham* and *Abell* are, Firſt, Gratitude, whereby we offer a little of that we have, in thankfulneſſe to God, from whom we acknowledge all to be recieved.

2. The act of Obedience.

Secondly, the act of Obedience, when by yeelding ſomething of that we have, we acknowledge our ſelves ready to loſe all we have for his ſake, that gave us all.

3. The act of Humilitie.

Thirdly, the act of Humility, when, by offering a lambe to God, we confeſſe thereby that we our ſelves deſerved to ſuffer, that which the poor beaſt ſuffereth; and ſuch an act of faith God reſpecteth, *ad quem reſpicio? ad humilem*, in the ſixty ſixe of *Iſaiah*.

4. The act of Hope and perſwaſion.

Fourthly, the act of Hope and perſwaſion, when being perſwaded that the death of a corruptible beaſt, is no juſt recompence for the life of man, we hope to be ſaved and cleanſed from our ſinnes, in the blood of Chriſt the lambe of God, which was ſignified by *Abel's* lambe. Theſe acts are the ſteps of the faith of *Abel* and *Abraham*, and God there looketh upon ſuch as teſtifie their faith, by theſe effects.

The faith of the Elect ever ſhewed theſe effects.

And, that we ſhould bring this faith and theſe oblations, we are to conſider, that ſuch hath been the faith of Gods ſervants, from the beginning: Before the flood, *Abel's* offering was in faith; after the flood, *Noah* in faith offered, *Geneſis* the eighth chapter, and the twentieth verſe. In the time of the law God gave charge, that both poor and rich ſhould offer, *Exodus* the thirtieth chapter, and the fifteenth verſe. During the Tabernacle, which was carryed hither

an

and thither, *Exodus* the thirty fift chapter God commanded, whosoever was of a willing heart, let him bring an offering. When the Temple was up, *David* prayeth to God, *O Lord, the people have offered to thee willingly with joy, accept it therefore, and keepe this for ever in the purpose and thought of their hearts, that they may still offer*, the first booke of *Chronicles*, and the twenty ninth chapter. After the Gospell, *they brought all that they had, and laid it at the feet of the Apostles*, in the fourth chapter of the *Acts of the Apostles*. Not only the rich were to offer, as it is in the one and thirtieth chapter of *Exodus*; but the poor that could not bring jewels, were to offer Camels hair, to the building of the Tabernacle, as it is in the thirty fift chapter of *Exodus*; and therefore the poor widow was commended no lesse, for that little which she put in of her penury, than the rich men, in the one and twentieth chapter of *Luke*. The Churches of *Macedonia* were so carefull hereof, that in their extream penury, their liberalitie abounded, in the second *Epistle* to the *Corinthians*, the eighth chapter and the second verse; they were willing to their power, and beyond their power, to shew their liberality.

There is a difference between almes and offerings, as *Paul* sheweth, in the twenty fourth of the *Acts*, and the seventeenth verse, *I came and brought almes and offerings*. That distribution which they of *Macedonia* made, to the poor saints at *Jerusalem* in the fifteenth chapter to the *Romans*, and the twenty sixt verse, is not that oblation which the Apostle speaketh of, in the fourth to the *Philippians*, and eighteenth verse, where the Apostle saith, *I received from you an odor that smelleth sweet, a sacrifice that is acceptable and pleasant to God*. That which is offered to Christ, and given to holy uses, is one thing, and that which is given to the poor is another. The difference between almes and offerings.

For the offerings themselves, both *Cain and Abel offered*, but not alike; *Abel* had respect what he offered, and made great choice of his oblation; he offered not *in fine dierum*, as *Cain*; but *primitias gregis*, and not the meanest, but the fattest of his sheep, and therefore God hath speciall regard of *Abel*: But as for *Cain*, as he had no regard what he offered; so God had no respect to his oblation. As here *Moses* sheweth the quality of *Abel's* offering, that it was the fattest he could finde; so the Apostle sheweth the quantity of it, *obtulit plurimam hostiam*, in the eleventh to the *Hebrews*, and the fourth verse; for he had a regard to the Majesty of that great God, from whom he received all that he had, and therefore serveth him with the best. Note. The quality and quantity of *Abel's* sacrifice.

But to *Cain* and his *oblation* he had no regard; Gods eye upon *Cain* was not as the eye of a Cockatrice, that is hurtfull; only he dealeth with *Cain* privatively, and not positively, withdrawing from *Cain* that favour and good liking which he shewed to *Abell*. The question is therefore, why *Cain* was not regarded? If the same faith had been in him, which was found in *Abel*, he had been respected. He had *obtulit* as well as *Abel*, but not *fides*; but because he wanted faith, his oblation and his person was not respected, *quia sine fide impossibile est* How Gods eye was upon *Cain* and his sacrifice.

What an oblation is; How to be offered. Note.

placere Deo, *Hebrewes* the eleventh chapter, and the sixth verse. Oblation is an outward testimony of that inward reverence we have of God, whom we acknowledge to be our superior; from whom we receive all help and succour; and to whom therefore we submit our selves. This perswasion of Gods goodnesse, must first be settled in our hearts, and then we outwardly testifie our faith; that when we offer to God a little, we testifie that all cometh from him: But this faith and inward perswasion *Cain* wanted, and consequently, in making an outward testimony of that which was not in him, he played the hypocrite, and was therefore rejected. Men doe first require the heart, and inward affection, and then the outward testification; much more will God require it at our hands, and we cannot deceive him with outward shewes, who trieth the reins and heart.

Second question. Respects why *Cain* offered.

Secondly, but why did *Cain* offer? If he had offered by faith, it would have brought forth as good effects as *Abel's* faith did: But therefore he offered not by faith; yet he must of necessity offer for these respects; First as *Esau* forbore to kill his brother, *till the dayes of mourning, for his Father came*, *Genesis* the twenty seventh and the fourty first verse, because he durst not offend his Father; so *Cain* offered, because he durst not offend his Father. *Adam* being a religious man, would have been offended if he had not offered, so the reason why his offering was not respected, was because his fear toward God, was taught by mens precepts, *Matthew* the fifteenth chapter; this was the way of *Cain*, of which the Apostle saith, *woe be to them that follow the way of Cain*, *Jude* the eleventh verse: Secondly, he thought he must of necessity offer to please other men, for he was in the number of those that *have a shew of godlinesse, but deny the power thereof*, the first to *Timothy* and the second chapter; and this makes the sacrifices of the wicked abominable before God, because they come as though they had respect to serve God only, but it is but to please man.

1. fearing more to offend his Father than God.

Men pleasers hypocrites.

Third question

Thirdly, seeing faith is the gift of God, why was he not endued with faith, which might make his person and his oblation acceptable to God as well as *Abels*? The answer is out of *Job*, *He was one of those that are abhorrers of the light, rebellas lumini*, the twenty fourth chapter of *Job* and the thirteenth verse: what ground had *Cain* to offer, but only the light of nature? which taught him, that God only is able to help in time of need, & that it is he that gives all things: But it tels us not only thus much, but shews us what kinde of oblations must be offered to God, that is, *prima primo*, and the best things to him that is best and of greatest majesty. *The Lord is a great King, and his name is terrible*, the first chapter of *Malachi* and the fourteenth verse, therefore we must beware what we offer to him. But *Cain* was rebellious to this light, and because he used this talent evill, he is deprived of this light of faith, the twenty fifth chapter of *Matthew* and the twenty eighth verse; for the light of nature is as the light of a candle *shining in a dark place, till the day star*, that is, the light of faith, *arise in our hearts*, the second Epistle of

What the light of nature taught *Cain* in offering.

Question answered Rebels to the light of nature, deprived of the light of faith; and why?

Peter

Peter the first chapter and the nineteenth verse; *And he that is not faithfull in little, how shall much be committed to him?* the sixteenth chapter of *Luke* and the tenth verse; he had respect to nothing but to please men that are but flesh and blood, and therefore the meanest things he had served his turn.

Lastly, If this be the summe of all our desires, which *David* prayeth, *Psalm* the one hundred and nineteenth and the one hundred and thirty second verse, *Look upon me, and be mercifull unto me, as thou usest to doe unto those that love thy name*: We must imitate them, that by faith have pleased God; we must have both the faith and offerings of *Abel* and *Abraham*; and unto these we must add, that our offerings come not from us *egre, in fine dierum*, but that they be *primitiæ*; they may not be the leanest of our sheep, but the fattest; but if we examine the faith and offerings of the world, we shall finde the greatest part goe the way of *Cain*; they offer *in fine dierum*, and without any choice, the vilest things they have; and many are worse than *Cain*, for whereas he offered, many desire such a Religion wherein they may come before God with empty hands, *they would offer a sacrifice that cost them nothing*, the second of *Samuel*, the twenty fourth chapter and the twenty fourth verse, the first to the *Corinthians* the ninth chapter; and there is another degree of men, that content themselves with spirituall scrifices: some will be content to add, *vitulos labiorum*, that is not only conceive som good meditations for a time, but hear a Sermon & praise God with a Psalm; but as for a real oblation they bring none. But this was not *Abels* faith, his was an offering faith; & if we will be saved as he was, we must bring his faith to God, and shew the effects of it: *Fides* and *obtulit* must not be severed, for that is abomination. If our offerings be *in fine dierum*, if they be the meanest things we have, then they are *sacrificia sera, & rejectionis oblationes*: We must consider and ballance that which we offer to God, with that which we offer to our bellie, *whom wee make our God*, as it is in the third chapter to the *Philippians*; *and that we offer to our backs*, in the first *Epistle* to *Timothie*, the second chapter, and the ninth verse, *in costly apparell*. If therefore we have been slack and unwilling to offer to God; we must henceforth offer more franckly, and pray that God would continue this purpose in our hearts, to offer to him, in the first book of *Chronicles*, the twenty ninth chapter, and the eighteenth verse; because *this is a savour, and smelleth well, and is acceptable to God*, *Philippians* the fourth chapter and the seventeenth verse. If we will have the true faith, it must be *that faith that doth worke by love*, in the fift chapter to the *Galatians*, and the sixt verse; that it be like *Abrahams* faith, which did *cooperare operibus*, in the second of *James* and the twenty second verse; and such a faith, *as hath joyned to it love, and all other virtues*, in the second of *Peter* the first chapter and the second and third verses: For *where there is great faith, there will be great sacrifices and oblations*, in the eighth chapter, of the second *Epistle* to the *Corinthians*.

Note well the summe of desires to be prayed for, And to imitate.

The offerings of Wordlings.

Examination of offerings.

Note.

Gen 4 5. *Quapropter accensa est ira Kajini valdè, & cecidit vultus ejus.*

May 6. 1599.



N which words, as we see the originall taint and corruption, that came into our nature by the disobedience of man, breaketh forth; for here originall sinne sheweth it self first in *Cain*, in whom we see that verified, which the Apostle affirmeth of all men, *that there is a spirit in us that lusteth after envy*, in the fourth chapter of *James*, and the fift verse: For here the envy of *Cain* is manifest, in that he is angry, because God did approve *Abel's* sacrifice, and respected not his. This envie and malice of his proceeded from the Devill, who is called *the envious man*, *Matthew* the thirteenth chapter, and the nineteenth verse, for that he loweth envy and all other vices in the hearts of men. There went another sinne before envy: For where *Abels* sacrifice was done in faith, and therefore respected; we have shewed that *Cain* offered only to please men, and consequently whatsoever he did was hypocrisie; which, albeit it goe before his envy, yet it is only in the heart. But the first sinne that shewed it self outwardly was his malice and envy against his brother; where we are to note the proceeding of sinne. First, He began with hypocrisie within, and then follows hatred and envy without; for if shipwrack be made of faith towards God, charity towards men will not long be unbroken; If the end of the promise, which is faith in the *blessed seed of the Woman*, be not regarded, *the end of the commandement, which is love*, in the first epistle to *Timothie* the first chapter and the fift verse, will little be respected; For, as *Saint John* saith, *This commandment we have from him, That he which loveth God, should love his brother also: But he which loveth not his brother, which he seeth, how shall he love God which he hath not seen?* the first epistle of *John* and the fourth chapter. In the words themselves there are two things expressed, First, a heavinesse or anger conceived: Secondly, the abating of his countenance, that is, *Cains* sinne in an inward impost hume, and an outward jaundise.

Envy beginneth with Hypocrisie; Hatred followeth.

Breach of faith to God, causeth breach of charity to men.

But in the first we are to marke, It is not said, he was displeased or angrie, but *wroth*, and *exceeding wroth*, the inward infection was come to a suppuration: It was not envy only, but also hatred, which made him proceed to the murthering of his brother, the first epistle of *John* the third chapter. If we inquire, why he was heavy? We shall finde that to be, for that his heart was distempered, either against God, or his brother; either against him that did respect, or against him that was respected. The first passion or affection of our nature mentioned in Scripture, as we see is heavinesse, which is the first fruit of sinne, and of it self is neither to be condemned nor commended; for, *ex peccato nascitur tristitia:*

Note. The heart heavie, it is distempered.

Heavinesse the first fruit of sinne.

triſtitia: And as the worm eats out the timber wherein it was bred; ſo ſadneſſe, being bred of ſinne, is the bane of ſinne; for there are two ſorrows, in the ſecond epiſtle to the *Corinthians* and the ſecond chapter, *Triſtitia ſecundum Deum, & triſtitia ſecundum ſeculum*: The Godly ſorrow is commendable, for it brings forth repentance; but the worldly ſorrow cauſeth nothing but death and eternall deſtruction. If *Cain* was ſorry becauſe he offered not his ſacrifice in faith, as *Abel* did, he is not to be blamed, but his ſorrow was a worldly, ſorrow and therefore to be condemned. As the King ſaid to *Nehemiah, Why is thy countenance ſad, ſeeing thou art not ſick? this is nothing but ſorrow of heart, Nehemiah* the ſecond chapter and the ſecond verſe: So where we ſee *Cain* heavy and his countenance caſt down, we may gather that he is diſquieted and ſorrowfull for ſomthing; and charity, whoſe property is to think the beſt, the firſt epiſtle to the *Corinthians* the thirteenth chapter, would that we ſhould attribute it to ſorrow for ſin, that it was becauſe his ſacrifice pleaſed not God; but it is not that godly ſorrow, but the worldly ſorrow that bringeth deſtruction of body and ſoul. The carefulneſſe of *Cains* ſorrow muſt be conſidered by the cauſe and effect of it; If God be the cauſe of his ſorrow, it is not to be commended; for although the ſenſe of evill be the natural object of ſorrow, yet God may be the matter of ſorrow: As if ſome good befall our enemie, then we have juſt cauſe of ſorrow; but if good befall our brother, the law of Nature and Gods law will not ſuffer us to be ſorry for that. But to be ſorry for the good of our brother, that commeth without any detriment or hurt to us that is intollerable, and can be no juſt cauſe of ſorrow; and therefore *Cain* in that he conceiveth ſorrow, for the good that came to his Brother, without his hurt, is guilty of a worldly ſorrow, that is to be condemned.

Senſe of evill, the object of ſorrow.

The effect of his ſorrow may be of two ſorts.

Firſt, If he were ſory to the end he might puniſh and be revenged of himſelf for his careleſneſs in Gods ſervice, then it was a godly ſorrow, and worthy commendation; but if inſteed of working revenge upon himſelf for doing ill, it makes him perſecute his brother for doing good, then it is no good ſorrow.

Godly ſorrow.

Secondly, If it were ſuch a ſorrow as did provoke him to emulation, as Gods purpoſe in receiving the Gentils that beleeved, was to provoke the Jewes to follow their faith, the eleventh chapter of the *Romans* and the eleventh verſe, then it was a godly ſorrow; but if it be ſuch a ſorrow as makes him worſe, then it is no good ſorrow.

If we examine *Cains* ſorrow, we ſhall finde firſt it was cauſleſs, and therefore evill; for if God know not the cauſe, as appeares in that he asks why art thou ſorry? then no doubt he had no cauſe to be ſorry. If we come to the ſuppoſed cauſe of his ſorrow, it was not any evill that happened on his part, for then he would have ſought to remove it; but the cauſe of his ſorrow was good, not the good of an enemie, for then it were tollerable, but *bonum fratris*,

& bonum innoxium, such as was not hurtfull to him, therefore it was an unjust sorrow: For the effect of *Cains* sorrow, godly sorrow doth *vindicare malum in se*, the second to the *Corinthians*, the seventh chapter verse the eleventh, it hath two effects, ἀγανάκτησιν & ἐκδίκησιν: it is not only a grief of heart for sinne committed, but a taking of revenge for the same; & as it makes a man sorry for the sin past, so it makes him carefull and zealous of himself for the time to come, and this makes the sorrow of repentance acceptable to God; but the sorrow of envy is no such sorrow. *Cain* was not grieved for that he had not served God as he ought, neither took he envy of himself, but he doth the more hurt, for through envy he slew his brother, the first epistle of *John* and the first chapter, so farre was he from being provoked by his example to good. Secondly, where the effect of godly sorrow is to doe lesse evill and more grod, he did not chasten his body and bring it under, the first to the *Corinthians* and the ninth chapter, but he proceeded *de malo in pejus*, the first to *Timothy* and the third chapter. The goodnesse of *Abels* sacrifice did not provoke him to doe good but to doe hurt: *Why slaies he his brother? because his brothers works were good and his own evill*, the first of *John* the third chapter and the twelfth verse. The Wise man saith, *anger is cruel, and wrath is raging; but who can stand before envy*, the twenty seventh of the *Proverbs* and the fourth verse; where anger and envy take place, there is nothing but murther, therefore they are joyned together, the first of the *Romans* and the twenty ninth verse, the fifth of the *Galatians* and the twenty first verse, and this is plain in *Esau*, who, so soon as he maligned *Jacob* for the birthright and blessing, vowed to kill him, *Genesis* the twenty seventh: This was the effect of the envy of the Sonnes of *Jacob* against their brother *Joseph*, *Genesis* the thirty seventh; so because *David* was respected of the people more than *Saul*, of whom they sang *David hath slain his ten thousand, and Saul but a thousand; Saul was moved to envy and sought to make him away*, the first of *Samuel* the eighteenth chapter and the seventh and eighth verses. And the cause why the Jewes put Christ to death, was *propter invidiam*, the twenty sixth of *Matthew* & the eighteenth verse: Envy stayeth not it self till it bringeth forth murther, and therefore is to be condemned and avoided.

Sorrow of envy

Envy and anger is joyned with murther,

Examples,

Touching the originall of envy, which as we see is accompanied with such effects, it is the daughter of pride and self-love, a drop of that poyson wherewith the Serpent at the first infected *Eve*, and which *Adam* received from her, and was derived from them both to their posterity, by means whereof there are, as the Apostle saith, certain blinde and absurd men, the second to the *Thessalonians* and the third chapter, indeed beasts in shape of men, so blinded with the love of themselves, that they think no man should be respected more than they, they think themselves the only men in the world, the twenty first of *Job* and the first, and take to themselves that which God only challengeth to himself, *Isaiah* the fourty ninth, *ego sum & non est praeter me*.

Envy the daughter of Pride and self-love.

The

The absurdity of *Cain* thorough envy and self-love, was so much that he perswaded himself, God ought to respect him t..ough he did never so ill, and that he ought no to respect *Abel* how well soever he did; he thought *Abel* ought not to be better, nor offer to God a better sacrifice than he: But if any man may lawfully strive to please God, he is not rightly offended with *Abel*, because he laboured to doe God the best service he could. *Cains* displeasure against *Abel* was in respect of his good service, wherein we see that verified which the Wise-man saith, *that there are some which fret against the Lord*, the nineteenth of the *Proverbs* and the third verse; as *Jonas* to whom the Lord said, *doest thou well to be angry*, the fourth of *Jonas* and the fourth verse; but the absurdity of this passion against God is more absurd, for as the Rebells spake of *Moses* in the sixt chapter of *Numbers*, *will he put out this peoples eyes*; so he seeks to take away Gods justice, in that he thinks much that God doth regard the good service of *Abel*. We cannot take away his justice no more than his providence, for as he seeth the sacrifice of both, so in justice he respects the good and rejects the evill. *Cain* said as the wicked doe in their heart God doth not regard, *Psalm* the tenth; but if *Cain* desires that God should not regard *Abel* nor his good service, he desires a thing unpossible, *for God is not unjust, to forget the labour of our love*, *Hebrews* the sixt and the tenth verse, *Shall I justifie the wicked ballance and the bag of deceitfull weights*; the sixt chapter of *Micha* and the eleventh verse; therefore whether we respect God or *Abel*, this cause of *Cains* sorrow is unjust, and his envy is not only πονηρία, but also ἀπὸ πονηρίας: And therefore whereas other sinnes are punished only in the world to come, and have pleasure in this life, as if that future punishment were not sufficient for envy: God takes order that it shall have punishment in this life, *for the envious man is a torment to himself*, as the Wise-man saith, the fourteenth of the *Proverbs* and the thirtieth, *invidia est putredo ossium*.

The envious man is a torment to himself.

The degrees of *Cains* heavinesse were, that he was *iratus valdè*: It was not one of the first degrees of anger which the Philosophers call ὀργὴ πρώτη: There are passions which are no sinne at all, as in the fourth chapter of the *Ephesians*, *irascimini & nolite peccare*, and the Lord saith *doest thou well to be angrie*, *Jonas* the third chapter, meaning there is some anger that is good, so there is an anger that is no sin, for the first motions of anger are not so hainous; for the nature of men cannot keep away these passions, no more than birds may be kept from lighting upon trees. The Preacher saith, *Ecclesiastes* the seventh chapter and the eleventh verse, *ira nidificat in sinu stulti*; whereupon one saith, that although anger will light upon our nature whether we will or no, yet we may keep it from making a nest in our hearts, and so long it is no sinne; therefore *Cains* sin is great in respect it was not only without a just cause, but for that he suffered anger to rest in his heart.

Note. The tongue the trumpet of the minde.

The falling down of his countenance is a fruit of the abundance of his heart, as our Saviour Christ saith, *Matthew* the twelfth chapter

ter and the thirty fourth verſe, *ex abundantia cordis os loquitur*, the tongue is the trumpet of the minde, and the countenance is the glaſs wherein we may behold the affections of the heart, as the Preacher ſaith, *heavineſs will appear in the countenance*, ſo it did in *Labans* countenance, *Geneſis* the thirty firſt chapter; no leſſe than it doth here in *Cain*; ſo in the Bretheren of *Joſeph*, *Geneſis* the thirty ſeventh chapter, in ſo much as they could not ſpeak peaceably to him; ſo *Saul* ever after looked aſquint on *David* after he conceived diſpleaſure at him, the firſt of *Samuel* and the eighteenth chapter; ſo the Scripture ſheweth that the pride of the heart appeares in the countenance, *by the proud look*, the one hundred and firſt *Pſalm*, *and the high looks*, *Proverbs* the ſixth chapter, *the adulterous minde is ſhewed by eyes full of adultery*, the ſecond of *Peter* and the ſecond chapter: when the minde imagineth evill, then the light of the countenance is turned into darkneſs, and the countenance which ſhould be upright is changed *in ruinam vultûs*, with caſting down of the countenance, becauſe it is both an effect and ſign of ill; and the Apoſtle willeth *that we abſtain from any appearance of ill*, the firſt to the *Theſſalonians* and the fifth chapter, therefore we are to avoid it, *triſtitia vultûs eſt hoſtilis teſſera*, the outward badge and token of ſome inward evill conceived in the heart, *& abſcedendum eſt non ſolum a malo, ſed ab omni ſpecie mali*. For the concluſion, as we have already once ſeen the way what it is, that we might not follow it, *Jude* the eleventh verſe, ſo here again we are to conſider his way, which is of three ſorts.

The countenance the glaſs of our affections.

Examples.

Hatred cannot ſpeak peaceable.

Pride of heart appeares by proud looks.

Countenance caſt down, a ſign of ill.

Note.

Firſt, not to reſt and be content with that which God will have come to paſs; he was diſpleaſed becauſe God reſpected *Abel* and not him; whereas he ſhould have ſaid with *Eli*, the firſt of *Samuel* and the third chapter, *Deus eſt, faciet quod bonum videtur in oculis ejus*, and with *David*, the one hundred and nineteenth *Pſalm* and the ſeventy fifth verſe, *I know Lord thy judgments are right, and that of very faithfulneſs thou haſt afflicted me*; but to ſtomack God for any of his doings, is a thing that every one muſt avoid that will not walk in *Cains* way. *Fret not thy ſelf becauſe of the ungodly*, ſaith the Prophet, *Pſalm* the thirty ſeventh and the firſt; we may not think much that God doth reſpect the wicked and bleſſe them with temporall bleſſings, much leſſe are we to repine at the good of the godly. The Prophet affirmeth that he was offended at the proſperity of the wicked, in ſo much as he ſaid, *I have cleanſed my heart in vain, and waſhed my hands in innocency*, *Pſalm* the thirty ſeventh, he could not tell what to think of it till he went to the Sanctuary, and there he learned, that albeit they flouriſh in the world, yet he ſets them in ſlippery places, that they may fall down to their diſtruction; therefore we may not fret our ſelves, conſidering that thoſe things prove to Gods providence. This was *Davids* meditation on the Sabbath, *Pſalm* the ninty ſecond and the ſixt and ſeventh verſes, *That albeit the unwiſe know it not, and fools doe not underſtand ſo much*, yet he was aſſured, *that when the wicked did grow as the graſſe, and all the Workers of wickedneſs did flouriſh, then they ſhould periſh*, ſo that we have no juſt

Be content when God chaſtiſeth, and contrary.

Fret not at the proſperity of the wicked.

cauſe

cause to be displeased with God, if he respect the wicked seeing it is for his hurt, but if he respect *Abel* and his good service we are to be glad: *When righteous men are in authority, then the people rejoyce*, *Proverbs* the twentieth chapter and the second verse; so it is the joy of the world, that the godly are respected of God, and enjoy his favourable countenance; and he that will not follow *Cains* way, must *considere virtuti sua, & alienæ non invidere*; when men doe not labour to exalt themselves by their own virtue, but rise up by the fall of others, that is *Cains* way, which we must carefully avoid, as we will escape the wrath of God.

Some rise not by virtue, but by others fall.

Thirdly, the example of *Abels* good service, and the favour which God vouchsafeth to him for the same, should have provoked *Cain* to a godly emulation, *debuit fratrem mutatus imitari non æmulari*, I have observed that nothing is done but upon emulation, saith the Preacher, *Ecclesiastes* the fourth chapter: If that be taken away all desire of virtue will die. That which we are to apply from hence to our use is, that If Gods doings, which are just, be subject to the unjust construction of men, as it falls out in *Cain*: We ought not to marvel if our doing be hardly censured which many times are wrong, notwithstanding howsoever we may rightly be reproved oftentimes for our doing, yet God is alwayes to be acknowledged *righteous when he is judged*, *Psalm* the fifth, *for he is righteous in all his wayes*, *Psalm* the one hundred and fourty fifth, *and no iniquity in him*, *Psalm* the ninty second.

Tum dixit Jehova Kajino, Quare accensa est ira tua; & quare cecidit vultus tuus? Nonne si benè egeris, remissio? si verò non benè egeris, præ foribus est peccatum excubans? Gen. 4 6 7.

WHICH words of God do let us see, that the sorrow of *Cain* was not the sorrow of repentance, but of malice and envy; and therefore he findeth fault with it saying, *Why art thou wroth? and why is thy countenance cast down?* God knew no just cause of his sorrow, and therefore it was not a good and godly sorrow, but malicious and full of envy. June 10. 1599

Cain's sorrow of malice and envy.

These words contain a sermon of God, and the first that was preached after man was sent out of Paradise; and it is the seed-plot of all other sermons, that is in the Prophets and Apostles.

Gods first sermon the ground of all others.

In which generally, we are taught as much as the Prophet after affirmeth of Gods goodness, *That he delighteth not in the death of sinners*, *Ezekiel* the thirty eighth chapter; *That he will not have any to perish, but come to repentance*, in the second of *Peter*, the third chapter, and the ninth verse. And hereof we have a plain example in *Cain*,

To bring sinners to repentance.

who is the firſt of all the reprobates, which, notwithſtanding God laboureth to bring to repentance.

Again, here we ſee the bleſſedneſſe of mans ſtate; for albeit the Angels be of all creatures moſt excellent, yet in theſe two reſpects mans eſtate is more bleſſed than the Angells. For the ſinne of Angells is incurable, as *Jude* ſheweth, *Jude* the ſixth, *The Angels that kept not their firſt eſtate, but loſt their own habitation, are reſerved by God in everlaſting chains to judgment:* Whereas the ſin of man may be cured. Secondly, in that God when he was to redeem the world, would not aſſume the nature of Angels, but tooke the nature of man, in the ſecond chapter to the *Hebrews*, and the ſixteenth verſe. For there is cure and phyſick for mans ſinne as the prophet ſpeaketh, *Let there be an healing of thine error*, in the fourth of *Daniel*, and the twenty fourth verſe. Therefore the people acknowledged, that albeit they have treſpaſſed againſt God, in taking ſtrange wayes: yet there is hope in *Iſrael* concerning this, in the tenth chapter of the firſt book of *Eſdras*. And if yee repent, *iniquitas veſtra non erit in ſcandalum*, *Ezekiel* the eighteenth chapter, and the twenty ſecond verſe:

Meanes to cure the ſin of man.

There is means to cure the ſin of man. Thirdly, therefore ſeeing ſin is not incurable, we may not neglect ſinners, but muſt labour to reſtore them, as God dealeth here with *Cain*. And this is the duty whereunto both the Prophets and Apoſtles doe ſtirre us up: *We deſire you to admoniſh them that are unruly*, in the firſt to the *Theſſalonians* the fift chapter and the fourteenth verſe: And *he that converteth a ſinner from his way, ſhall ſave a ſoul*, *James* the fift chapter and the twentieth verſe. Further we learn, that this cure is wrought of

Gods word, Phyſick for the ſoul.

God by means of his word, for *that is the phyſick of the ſoul, and the balm of Gilead*, *Jeremie* the eighth chapter and the twenty ſecond verſe: And not only *by the rod*, but alſo *by diſcipline*, as appeareth verſe the eleventh. Fiftly, As the diſeaſes of the ſoul are double; ſo is the ſpirituall medicine of Gods word double. When *Adam* and *Eve* were caſt down with ſorrow for their ſinne; then God cured them

1. of comfort.

with the word of comfort, telling them of the bleſſed ſeed, in the third chapter of *Geneſis*, and the fifteenth verſe: But here he meeteth with one of another diſeaſe, and miniſtreth to him the word of

2. of reproofe.

reproofe, rebuke and threatnings. In reſpect of the one the *word it ſelf is compared to honey*, *Pſalm* the nineteenth and the tenth verſe; and in reſpect of the other, the Miniſters of the word *are called the ſalt of the earth*, in the fift chapter of *Matthew*, and the thirteenth verſe: The one is the word of mercy, the other the word of judgment: The one is ſet out by the *oyle* poured in the wounds of the ſick man, whoſe nature is to ſupple; the other is ſignified by *wine*, which hath a peircing power, *Luke* the tenth chapter. Therefore out of Chriſt's ſide came out only *blood, but water alſo*, *John* the nineteenth chapter, and the thirty fourth verſe. There is a cure both *by compunction of heart through ſorrow*, in the eleventh chapter to the *Romans*; and by *unction*, that is, by the *Holy Ghoſt*, which anoynteth us with *the oyle of gladneſſe*. Therefore we muſt marke what diſeaſe

the

the ſoul hath, for it is as unkindly to heal *wounds* with *ſweet words*, as it is in the ſixth chapter of *Jeremiah*, as to apply *oyle* to thoſe parts that require *vineger*.

The parts of the ſermon are four: And by ancient Writers are reduced to theſe four uſes of holy Scripture, which the Apoſtle noteth in the ſecond to *Timothie*, the third chapter and the ſixteenth verſe: To *reproofe* belongeth, *Why art thou angry? and why is thy countenance caſt down?* To *doctrine*, *if thou doe well ſhalt not thou be accepted?* To *correction*, *If thou doe not well, doth not ſinne ly at the dore?* Laſtly, for *inſtruction*, he telleth *Cain*, that albeit *the deſire of ſinne doe aſſault us, yet it ſhall not have dominion over us*. Or, as other interpret this place, it containeth four motives and arguments, why ſin ſhould be hateſull to us. Firſt, becauſe ſin is a bruitiſh thing, and ſuch as no reaſon can be given for. Secondly, it will deprive us of our reward. Thirdly, not only ſo, but we ſhall be *caſt down into hell, to be partakers of the wrath of God for ever*. Fourthly, albeit the Devill doe labour to make us commit ſinne, yet the ſeed of the Woman ſhall give us grace and ſtrength to reſiſt ſinne and the deſire thereof.

In the firſt part are two queſtions: One of the minde, *Why art thou angry?* The other of the countenance, *Why is thy countenance caſt down?* Concerning both which (in that God knoweth no cauſe of *Cain's* ſorrow,) it is plaine, that it was an evill ſorrow; for God alloweth not that ſorrow, for which we cannot give a reaſon: And as God will come one day to ask an account of our works; ſo we muſt every one give a reaſon of our actions, in the fourteenth chapter to the *Romans* and the twelfth verſe, and in the firſt epiſtle of *Peter*, the fifth chapter. But if we be not able to give a reaſon of thoſe things which we doe, then are we as bruitiſh as unreaſonable beaſts: God *teacheth man more than the beaſts of the earth, & giveth him more wiſdome than the fowles of heaven*, *Job* the thirty fifth chapter, verſe the eleventh: Therefore man ought to doe God more ſervice than they. Therfore the Prophet ſaith, in the thirty ſecond *Pſalm Be not like horſe and mule that have no underſtanding*. *We are*, as the Apoſtle ſpeaks, *men of underſtanding*, in the firſt to the *Corinthians*, and the tenth chapter; ſuch as ought to doe nothing, but what they can give a reaſon for: Therefore the word is called, λογικὸν γαλα, in the firſt epiſtle of *Peter*, the ſecond chapter, and the ſecond verſe; and the ſervice that God requireth of us, is λογικὴ λατρεία, in the twelfth chapter to the *Romans* and the ſecond verſe; and they that doe otherwiſe are not only evill but *abſurd and unreaſonable men*, in the ſecond to the *Theſſalonians*, the third chapter and the ſecond verſe. As God ſets this brand upon all kinde of ſinne that is unreaſonable; ſo chiefly the ſinne of *Cain* for his hatred towards *Abel*, was not for evill, but for good. In naturall reaſon we are to love good things and hate evill, but where he *hated his brother, becauſe his works were good and his own evill*, the firſt epiſtle of *John*, the third chapter and the twelfth verſe, it appeares that his ſinne was bruitiſh and unreaſonable; which unreaſonable kinde of dealing the holy Ghoſt expreſſeth, *Is thine eye evill becauſe*

Queſtion of the minde.

Queſtion of the countenance.

Note.

A reaſon to be given of our ſorrow and actions.

All kinde of ſin is unreaſonable.

Cheifly hatred.

his is good, *Matthew* the twentieth chapter and the fifteenth verse.

We must make account for gestures of our bodies.

Secondly, for his countenance; God will have an account of the gestures of our bodies; *for as they were both created and redeemed by God, so we must glorifie God both in body and spirit*, the first to the *Corinthians*, the sixth chapter and the twentieth verse, God alloweth no affection that is causeless, and therefore condemneth unadvised anger as a sinne, *Matthew* the fifth chapter, which was *Cains* sinne. The second motive is, *If thou doe well, shalt not thou be rewarded and accepted?* wherein he wills us to look, not only to the ground and cause of our actions, but to the end of them; as if God should say, if reason cannot move you to hate sinne, yet let affection move.

Affections, Hope, Fear.

Now there are two chief affections which move the life both of man and beast, that is *hope*, and *feare*; first God moves with the hope of reward, *If thou doe well shalt thou not bee accepted?* then with the fear of punishment, but *If thou doe evill sinne lyeth at the dore.* By the first question, Gods meaning is, Am I such a one as doe not regard well doings? All Scripture affirmeth that God tendreth goodnesse, *dicite justo quia bene & erit merces*, so saith *Jehosaphat* to the Judges in the third chapter *Isa. Be of good courage and doe it, for the Lord will bee with the good*, the second booke of the *Chronicles* and the nineteenth chapter, with whom the Apostle agreeth, *Be stedfast and unmoveable, quia labor vestra non erit inanis in Domino*, as it is in the first of the *Corinthians* and the fifteenth chapter, and the conclusion of the whole Scripture is, *Behold I come shortly and my reward is with mee*, the two and twentith chapter of the *Revelations* and the second verse. If our love were perfect it would cast out feare, and wee should not neede to bee drawne to doe well with hope of reward, but because there is great imperfection on both parts during this life, therefore wee have neede to bee stirred up to doe well, with the one, and terrified from doing evill with the other. The reason why *David* hearkned to Gods statutes was, *propter retributionem*, *Psalme* the hundred and nineteenth; *Moses* was contented to suffer adversity with Gods people, *for that hee looked to the recompence of reward*, *Hebrewes* the eleventh chapter, so that it is Gods will we should take notice of this word of comfort, *that if wee doe well wee shall bee accepted.* The word *Neshah* used in the originall hath two significations, both to *reward*, and to *forgive*, as it is in the thirty second *Psalme*, *Blessed are they whose iniquities are forgiven*; the first sense hath reference to the fourth verse, where it is said, *God had respect to* Abel *and his sacrifice*; And for the other sense (*thou shalt be forgiven.*) It is agreeable to the Scripture, which teacheth us that to ridd our selves of sinne wee must breake off iniquity with right dealing, *Daniel* the fourth chapter; and mercy, *Joel* the second chapter and the thirteenth verse; *sanctifie a fast, call an Assembly, then shall the Lord bee mercifull*; and *Peter* to *Simon Magus*, *Pray to God if so bee the thought of thine heart may be forgiven thee*, *Acts* the eighth chapter and the twenty second verse.

But

But *Abel* did well, and that was not rewarded in this life, for his brother killed him, he was not rewarded here, therefore it followeth he was rewarded in the life to come, *For God is not unrighteous, to forget the labour of our love*, *Hebrews* the sixth chapter and the tenth verse: though God forget us on earth, yet we shall be remembred in heaven. *It is a righteous thing with God to recompence them (which are troubled) with rest; when the Lord Jesus shall shew himself from heaven*, the second to the *Thessalonians*, the first chapter and the sixt and seventh verses. So that the second motive to drive us from sinne is, that it deprives us of the reward, and sets us out of the hope of Gods favour: In which case we must practise the counsell of the holy Ghost *Apocal.* the second *memor esto unde excideris & respisce.* The third motive is, *that if thou doe not well, sinne lyeth at the dore*, which is the corrective part, as if God should say though neither reason can move nor hope of good; yet let this move us, that sin doth not only deprive us of God, but brings eternal destruction: *si bonum non infructuosè, si malum non impunè*: for God takes order that neither good shall be unrewarded, nor evill unpunished; sinne shall not only deprive us of our hope and shut us out of heaven, but lock us fast in hell, to endure torments for ever. This is a thing worthy our consideration, That if we doe not well we shall be punished, *for sinne lyeth at the door, and if we sinne against the Lord, be sure your sinne will finde you out*, *Numbers* the thirty second chapter and the twenty third verse; for sinne doth intangle men as it were with cords and snares, *Proverbs* the fifth chapter. *Sinne lyeth at the dore*, first *in diem judicii asservatur*; wherein are two points: First, concerning the lying of sinne: Secondly, the place where it lyeth. By lying is understood the act of sinne; and as that which lyeth is said to rise again, so sinne is not so low nor so asleep, but after it hath lyen a while it will rise again, that is, after the act performed there ensueth a remorse of conscience for the sinne committed; for the act of sinne, howsoever *the lips of a strange woman drop as hony*, yet of the remorse, he saith *the end is more bitter than wormwood*, *Proverbs* the fifth chapter and the third verse; for sinne is never so sweet in committing as it is bitter in remembring: *The bread of deceit is sweet to a man in the act of sinne, but after when he is touched with remorse, it filleth his mouth with gravell*, *Proverbs* the twentieth chapter and the seventeenth verse. *Whosoever devoures holy things, they prove a snare to them*, *Proverbs* the twentieth chapter, and the twenty fifth verse: *How goodly a colour soever the wine have in the cup, and how pleasantly soever it goe down; yet in the end it will bite like a Serpent*, *Proverbs* the twenty third chapter and the thirty first and thirty second verses. They that are desirous to fall asleep, hide themselves in some private corner, that they may not be disquieted: so there is a secrecy of sinne, and men would fain hide sinnes, but there is a day of the Lord, which when it commeth, it shall *illuminare occulta tenebrarum*, the first to the *Corinthians* the fourth chapter and the fifth verse, then the most secret sinnes shall be laied open, *for there is nothing* Note.

covered that ſhall not be known, nor hidden that ſhall not be revealed, Luke the twelfth chapter and the ſecond verſe.

Touching the place where ſinne lyeth, it is at the dore or gate; and this it maketh ſinne to awake: For it cannot ſleep by a dore, where there is continuall knocking. But there is a double interpretation of the word *dore*.

First, it is referred to the dore of a mans conſcience, of which it is ſaid, *Behold, I ſtand at the dore and knock*, in the third chapter of the *Revelations*, and the twentieth verſe. And according to this ſenſe, Gods meaning is, that when ſin is once committed, a mans conſcience will eaſily be diſquieted with the leaſt knocking, for the ſleep of ſinne is like the ſleep of him that ſleepeth *upon the top of a maſt*, in the twenty third of the *Proverbs* and the thirty fourth verſe, which being toſſed to and fro of the winde, ſuffereth him not to take any quiet reſt. And that ſinne is wakned by the *dore* of the conſcience, we have a plain example in the Children of *Jacob*; for when affliction did knock at the *dore* of their conſciences, they remembred their ſinne and confeſſed; *that all that miſery was befallen them for their cruelty towards Joſeph*, in the fourty ſecond of *Geneſis* and the twenty ſecond verſe: and after *Jacob* was dead, the remorſe of conſcience did ſo waken them, that they would not be quiet till they had asked *Joſeph* forgivneſs for their cruelty towards him.

Affliction knocketh at the dore of conſcience, to awaken it being aſleep.

Secondly, becauſe there are ſome that can ſear up their conſciences, ſo as they will not be touched with any remorſe: Therefore there is another *dore* whereat ſinne is ſaid to lye, that is *the dore or gate of death*, *Pſalm* the ninth, *Iſaiah* the thirty eighth and the tenth verſe, *I am going to the gate of death*. This gate or dore cannot be ſhut up; we cannot eſcape death, *& Judex ſtat præ foribus*, *Jeremiah* the fifth chapter; as ſoon as we are out of the dore of death, we ſhall ſee the Judge ready to give ſentence upon us, and to condemn us for our ſinnes: then ſinne ſhall not bark like a Dog, but howle and roar as a Lyon, not ſuffering us to take any reſt, but keep us in continuall torment: The conſideration of ſo great miſerie as is procured by ſinne, ſhould terrifie us from ſinne, unleſs we be worſe than beaſts, who by no means will be brought to run into the fire or any other apparent danger, uſe what extremity towards them you will.

Sinne barketh like a dogge.

Gen. 4. 7.

July 21. 1599.

At erga te eſt appetitus illius, & tu præes illi.

WHich words, as heretofore I have told you, contain a very gracious and mercifull admonition, or (if you will have it ſo) a Sermon, and that the beſt Sermon that ever was made by God to *Cain*, concerning the reforming in himſelf of thoſe inward treſpaſſes of hypocriſie to God, and malice conceived againſt

against his brother: Of which, as the ancient Fathers have divided them, be four parts. First, by way of expostulation, *Why art thou wroth? &c.* Secondly, a point of doctrine and direction to the promise, *If thou doe well? &c.* And the third a point of correction, uttered by God by way of commination, *If thou doe not well, sin lyeth at the dore.* And these three we have already handled, now come wee to the last, which is the manner how God will deal that he shall be inexcusable saying, *erga te erit appetitus ejus*, the meaning whereof it is good that wee know, for indeed the diverse taking of the word *ejus*, whereunto *ejus* should be referred, makes that the words are so diversly translated, yet are all true and of due and high regard, and have very fruitfull and godly meditations; for there bee that refer this word *ejus* to *Abell*, that is, thy brothers desire shall be to thee, which is not here meant. There are others that refer it thus because no mention is made here of *Abell*, but that sinne is the last thing spoken of, therefore they refer it to sinne thus, the desire of it shall be to thee, which is the best translation, and the most fit and congruent sense, agreeing with the words. So then to deal truly and uprightly, I have told you that the words may bear both senses well and with good profit, therefore I will take them both first together, and then tell you which is best: If then we understand it to be *Abel*, which cannot be referred to any mans person so well as to *Abels*, take it so, as if God should say, indeed I respect thy brother, and if thou rejoycest that *Abel* is respected, thou dost well, for so thou shouldst doe; but thou art grieved thereat: Why then art thou so sad? Here God expostulates with him, & it is a condemning of his action, because it is a foolish thing to doe that which hath no good reason to be rendred, to warrant the doing of it; Therefore God divideth the sense into two parts; either the reason must be in God or in *Abel*, in God for favouring him, or in *Abel*, because favoured of God. Now God in the former part hath acquitted himself, saying, *If thou dost well, shalt not thou be accepted?* for behold I am just, and will regard thy well doing, therefore thou hast no cause to be grieved for that: Or else thou shalt be rewarded according to justice, and that in bounty and liberality, which is by ancient Fathers grounded upon the words of God to *Abraham*; *Fear not, for I will be thine exceeding great reward*, *Genesis* the fifteenth chapter and the first verse, that is, *If thou dost well, thou shalt be sure to be rewarded for it; but if thou dost not well* thou hast no cause to be grieved neither; for as I am just and will talk with thee, & one day thou shalt hear of it; so yet my justice is full of mercy, I intend not presently to take thee by the throat, but give thee space to repent, sin shall but lye at thy dore; so that not only Gods justice appeareth herein, but his mercy is exceeding great and mixed with justice. If God took order, that after his sinne committed, *Cain* should not by and by come to judgement, but should have time first to bethink himself of it; this is matter of comfort, that no man should despair by and by when he hath sinned; *for that God is a mercifull God, and would*

would not the death of ſinner, and therefore giveth him time to repent: This ſheweth that God gave him no cauſe of grief. There remains that the grief muſt be conceived againſt *Abel*, becauſe God ſo much reſpected him; but ſo the ſenſe is, as if God ſhould ſay, *Cain* art thou grieved for *Abels* good, and feareſt he ſhould grow inſolent by the favour I have ſhewed him, and ſo he ſhould deſpiſe, and thou ſhouldſt be vile in his eyes? If *Abel* have offended thee, why his deſire ſhall be ſubject to thee, but that is no cauſe why thou ſhouldſt be grieved; for he being the Child of grace, doth not affect any ſuch manner of ſuperiority as thou feareſt, but is as modeſt and as humble as he was before, and ſo thou haſt no reaſon of impatiencie againſt him.

And not only that firſt, but this ſecond, that God ſhewed plainly that it is his will that in and by the ſin committed no man ſhould loſe any priviledge which of right is due to him, and which before hee had; and every motion, in a Superior, to ſinne doth not diſcharge him of his authority. Which is contrary to that falſe opinion and cenſure of them which thinke that even Princes themſelves, after ſinne committed, loſe all their prerogative and ſupremacy of government which they had before, and that their Subjects are not bound to doe their ſervice any longer to them, but that ever after their allegiance ſhall ceaſe, which is falſe and contrary to all reaſon, and not Gods intent and will here. For as in the chapter before, after *Adam* had ſinned, yet *Eve* was ſtill ſubject to him; ſo the ſame God ſaith, and ratifieth here, that *Cain* though he had thus ſinned both againſt God and his brother, yet being the elder and firſt born, and ſo before *Abel*, ſo there ſhould be a ſuperiority and dominion that he ſhould ſtill retain by nature: And it is Gods aſſertion, that that ſuperiority ſhould be reteined ſtill, and that *Abel* ſhould not ſeek to be his Superior; neither did he. That was the prerogative which *Cain* had before *Abel*, as the elder. But to yeeld this obedience, hath been the continuall practiſe of all the Saints and Children of God: King *Saul* was a wicked man, yet *David* rebelled not againſt him, becauſe he knew him to be the Lords annointed; ſo the Prophet *Jeremy* ſaith of *Nebuchadnezzar* a wicked King, that he will viſite the Nation and Kingdome that will not ſerve him, the twenty ſeventh chapter of *Jeremiah* and the ninth verſe, and for the new Teſtament, both *Paul* and *Peter* confeſs the ſame; *Paul* in the firſt to *Timothy*, the ſecond chapter and the ſecond verſe, and *Peter*, in the firſt epiſtle of *Peter*, the ſecond chapter and the fourteenth verſe, doe will, *that duty and allegiance be given to the higher powers*, not only if they be good, but though they be Tyrants and wicked Princes that fear not God: And it is it that God ſaith by *Job*, *Job* the thirty fourth chapter and the thirtieth verſe, *that by him the Hypocrite reigneth*, that is, for their ſinnes God will ſend wicked Princes, and *Cain* ſhall bear rule over *Abel*: God doth not only alledg, that thus it was, but thus he would have it. This Government thus by God eſtabliſhed, in the beginning was by *David*, *Jeremy*

remy, Paul, Peter, Job, and all the reſt of the Patriarchs and Saints of God confeſſed and allowed: So that if we regard *Abel* either in reſpect of himſelf or his demeanour towards *Cain*, or we reſpect Gods goodneſs herein, no juſt cauſe can be of grief, neither was it Gods will that *Abel* ſhould reſiſt, neither doth he any ſuch thing; and ſo indeed there was no juſt cauſe why *Cain* ſhould fear it or be grieved: And this may ſuffice for the firſt, which I will ſhut up with this Caveat of inſtruction only; that for as much as the grief of malice and envy cannot be fetched from God who is juſt, nor from *Abel* who is mild and modeſt, then it remains that it came from *Cain* himſelf, whom God repeats four times together in the words of this Text (*thou* and *thee*) and ſo he muſt return to his own heart, and remember how his own ſinne is cauſe of his grief, as God himſelf ſpeaketh by *Iſaiah* the fourty ſixth chapter and the eighth verſe, *Remember this and be aſhamed, bring it again to minde you tranſgreſſors*: And for the new Teſtament, *Luke* the fifteenth chapter, the prodigall Sonne when he came to himſelf, confeſſed his own unworthineſs, and ſaid, *Father I have ſinned*, which is another main point of Divinity eſtabliſhed from the beginning, that as God ſaith, *Hoſea* the fifteenth and the ninth *perditio tua ex te Iſrael, ſalus autem ex me*, ſo our well doing or ill doing is cauſe of our regarding or deſtruction; ſo ſaith *James*, *no man is tempted of God, for God cannot be tempted of ill, neither doth he tempt any man, but every one is tempted of his own concupiſcence*, *James* the firſt chapter and the thirteenth verſe: So that from the firſt we have this Doctrine, that if God be judged he is innocent, and if *Abel*, there is no fault in him, and to come to *Cain*, he is in all the fault.

Our own ſinne (of malice and envy,) is cauſe of our grief.

Note.

But now if we come about and ſay, it is not meant of the perſon, but of the things, that is ſinne; then we muſt proceed another way, yet true and very profitable; and ſo ſay *ad te appetitus ejus; ejus* ſaith *Auguſtine*, *cujus? numquid fratris abſit.* Nay ſaith he, it is *appetitus peccati*; and *Auguſtine* doth ground this upon *Jeremiah* the fifteenth chapter and the nineteenth verſe, where it is ſaid, *If thou return*; and in the ſame verſe *ipſi convertantur ad te, non tu ad illos*: and ſo after *Auſtin*, *St. Jerome* ſaith excellently, *ne peccatum illi, ſed ille peccato dominaretur*, not that ſinne might have dominion over him, but he over ſinne; and ſo in a manner dealt all the ancient Divines. It is well known *St. Jerome* knew the tongues, and was well acquainted with the Scriptures, and ſo the ſenſe is more perfect and compleat this way than the other. This then is the point of inſtruction, as before by way of praiſe and threat; ſo here God deals by way of admonition, which is brought in by way of ſuppoſing an excuſe, as if one ſhould ſay, I would not grieve, but I cannot doe otherwiſe, I have no power over my ſelf to rule my ſelf or refrain this grief; how then can I rule over it? that is, over ſinne. But againſt this ſuppoſition of *Cain*, Gods inſtruction is thus; though ſin be turned towards him, yet God ſaith he may be Maſter over it that he needs not yeeld to it; as if God ſhould ſay to *Cain*, I would

have thee doe that which my grace offereth unto thee, and not that which the concupiſcence of ſin leads thee to.

Here are two things propounded: Firſt, our own ſtate in theſe words, *but unto thee his deſire ſhall be ſubject*: Secondly, our duty what to doe, *thou ſhalt rule over him*. For the firſt, I grant it, thou canſt not live without it, *for ſinne lyeth at the dore*, knocking, and will run in and embrace thee if thou open the dore to it; it is not poſſible, but *ad te appetitus ejus*, ſinne will be taking hold of thee, as it is exactly ſet down, *Hebrews* the twelfth chapter; ſinne hangs on faſt. This is your ſtate ſaith God, and take notice of it, but then doe your duty; when ſinne knocks, look that you ſhut the dore againſt it; when ſinne runs to you, ſee you turn your back on it, and when it deſires, let it be in vain; and then ſaith *St. Auſten, & ſurgendo & proferendo fruſtra defatigetur, ut tandem mihi proferat, & deſcat amplius non ſurgere*; and this it is that God would have us to remember, to repell ſinne by ſtriving againſt it, and not become Slaves to it by ſerving the luſts of it; For as many times as a man refuſeth the converſion and turning of the oportunities of ſinne, it is the redoubling of ſo many rewards and crowns in the Kingdome of heaven: ſo that I tell you (as often I have) that it ſignifies both comfort and exhortation, that that which exhorts ſhould comfort, and that which comforts ſhould exhort too.

Firſt for comfort; not that any man ſhould think himſelf forſaken and out of the compaſs of Gods favour, when ſinne runs to him; for therefore it is called converſion, it is the motion that water hath in hollow places, that howſoever on hills or ſteep places it runs down, yet in hollow places it ſtaieth,; ſuch is the nature of ſinne: As if God ſhould ſay, ſeeing your nature is ſuch, that it is naturally inclined to ſinne, by the teint and corruption of the poyſon of that Serpent which firſt beguiled your firſt Parents, which every man in his own nature hath ſenſe of, yet he feels no more than all the dear Saints of God have felt. Therefore that it ſhould not ſeem ſtrange to any man when he ſeeth ſinne run to him, and findes thoſe temptations of ſin and motions thereunto; for it is no other thing than what is incident to all, the firſt to the *Corinthians*, the tenth chapter and the thirteenth verſe, *No temptation hath taken you, but ſuch as is incident to man*. Now that is our inclination naturall, which we cannot avoid here in this life, and that is comfort againſt the objects of ſinne, that our caſe is no worſe than other mens. But withall to this comfort God joyns exhortation, that for as much as we ſhall be continually provoked and aſſaulted by ſinne, and ſin will run to us and ly at the dore, yet we are not to goe and meet it, and if not goe meet it, we muſt take heed *we draw it not to us with cart-ropes*, as if it came not faſt enough, *Iſaiah* the fift chapter and the eighteenth verſe; and as *Ezekiel* ſpeaks, *we may not be as dragons ſucking ſtill*. *Ezekiel* the fourth chapter and the ſecond verſe, *nor put the ſtumbling blocks of iniquity before our face*, *Ezekiel* the fourth chapter; *we may not plough for ſinne*, *Proverbs* the twenty firſt chapter and

ff. 403-406 misplaced

thee, even in thy mouth, and in thy heart to doe it. This word is the word of promiſe, as *Paul* expoundeth it, in the tenth chapter to the *Romans*: The means to rule ſinne is as near thee as ſinne is, *Say not in thy heart, who ſhall goe up into heaven?* the means is *the word of faith*, which aſſureth thee of Chriſt *the promiſed ſeed*, who ſhall for thee *break the head of the Serpent*, as it is in the third chapter of *Geneſis*, and *give thee the victorie over ſinne*; for elſe this doctrine had been falſe, if that promiſe had not gone before; then there is Chriſt, *without whom we can doe nothing but ſinne*, as himſelf ſpeaketh, *Sine me nihil poteſtis facere*, in the fifteenth chapter of *John* & the fifth verſe; It is he that giveth repentance, in the ſecond epiſtle to *Timothie*, the ſecond chapter; *by whom they come to amendment, out of the ſnare of the Devill*. And therefore as the Apoſtle ſaith, *Wee muſt be ſtrong in the Lord, that we may be able to reſiſt*, in the ſixth chapter to the *Epheſians*, *For we are able to doe all things in him that ſtrengtheneth us*, as it is in the fourth chapter to the *Philippians*, that is, by the ſtrength of his grace enabling us: For the performance whereof, we muſt ſue to him and begge it at his hands by prayer. And that is the meaning of the words, that we ſhould *ire ad Dominum, ut in Domino dominemur*; wee muſt goe to *him that hath trod upon the head of the Serpent, and overcome the power of Hell, Sinne and Death, and he ſhall tread down Satan under our feet*, in the ſixteenth chapter to the *Romans*, and the twentieth verſe: In the one hunderd and tenth *Pſalme*, *He ſhall bear rule over his enemies*; then he may juſtly bid us bear rule over ſinne, ſeeing he is *both able and willing to help us*. There is no man hath ſet it down more excellently than St. *Gregory*, who ſaith, *Juſtus Deus inſtat præcepto, quia cùm inſtat præcepto, præcurrit auxilio*; ſo that if a man can remember what Chriſt hath done, how that he which hath broken the Serpents head, will give us power to bear rule over ſinne; as he is able, ſo will he, if we be earneſt ſuitors to him for it, give us grace and ſtrength whereby to reſiſt temptations of ſinne. So ſaith the Apoſtle, in the ſecond to the *Corinthians*, the ſixt chapter, and the firſt verſe, *If wee receive not this grace in vain*, or if we be wanting to it, by falling away from the grace of God, in the twelfth chapter to the *Hebrews*, and the fifteenth verſe, then ſhall we be able to have dominion over ſinne. As this is true, and cannot be denyed, that God hath ſhut up all under ſinne, to have mercie over all; ſo *he will pour out his ſpirit upon all fleſh*, in the ſecond of *Joel*, and the twenty eighth verſe. What ſpirit? *The ſpirit of grace and prayer*, in the twelfth chapter of *Zechariah*; that is, *Pſalme* the ninth and the tenth verſe, *He faileth none that ſeeke him, and call upon him*, that is, he offereth grace to all, if they put it not away from them; by ſtrength of which grace they may reſiſt ſinne, and bear rule over it. Then we muſt goe to Chriſt, and as he ſaith, in the ſixth chapter of *John*, and the thirty ſeventh verſe, *venientem ad me non ejiciam*; wee offering to him our prayers, he will not be wanting to us to ſtrengthen us, that when ſinne comes to us, which is *occurſus peccati, curramus ad Chriſtum*, we muſt runne to Chriſt, *the ſeed of the Woman*. As the

ſeed of the ſpirituall Serpent is ſinne; ſo God hath made it here, ſaying, *Sinne lyeth at the dore*; ſo the ſeed of the woman is Chiſt, to whom we muſt have recourſe for help, and ſay, as the ſpouſe doth, in the firſt chapter of the *Canticles*, and the third and fourth verſes; *Trahe nos, nam curremus ad te*: We will run to thoſe perſons, in whom we feel the ſent of their oyntments, ſuch as ſhall be able to give us good counſell & inſtruction. Albeit, it is certain we ſhall not need to run to Chriſt, for he ſaith, *Revelations* the third chapter, verſe the twentieth, *Ecce, ſto ad oſtium & pulſo*, it is but to open the dore; and let him in. When ſinne lyeth at the dore, Chriſt lyeth there too, ſo that it is but to open to him when he knocketh, and ſinne will away: For let *Gideon ariſe, and his enemies will fly*: So will ſinne fly if Chriſt come; and we ſhall come ſafe out of our dores, if we let Chriſt in.

To conclude: Then ſeeing we ſee our eſtate by nature, and what Gods will is, who hath left us a means whereby we may *bear rule over ſinne*; we muſt take notice of it, that is, run to the promiſed ſeed of the woman. It is needfull that we know the ſenſe of dominion, that is, that we have a ſenſe of thoſe contrary ſollicitations to ſinne, as *Paul* ſaith, *I delight in the Law of God, touching the inward man, but I have another Law*, in the ſeventh to the *Romans*, and the twenty ſecond verſe; *There is a continuall combat and ſtrife between the fleſh and ſpirit, the fleſh luſting againſt the ſpirit, and the ſpirit againſt the fleſh*, the fifth chapter to the *Galatians*, and the ſeventeenth verſe. When we cannot tell what ſinne is, nor what be the effects and fruits of it, and how it ſolliciteth and deſireth, & when it reigns we are ready to meet it, and runne as faſt to ſinne as ſinne cometh to us; and that is dangerous: Therefore we muſt take notice of his conflict, and know, that between the heel and the head, this conflict ſhall for ever be, *Geneſis*, the third chapter and the fifteenth verſe; and every man ſhall have either *peccatum habitans, vel occurrens*; but which ſhall have dominion, whether fleſh or ſpirit, nature or grace, it is excellently ſaid by *Salomon*, in the ſixteenth chapter of the *Proverbs*, *He that ruleth his own minde and luſts, hath a greater victorie than he that winneth a City*; for they that winne Cities, are oftentimes ſlaves to their own luſts, and a ſmall appetite overcometh them; This is not the conqueſt here ſpoken of but the maſterie over our ſenſualitie, is it that God meaneth, and he that overcommeth it ſhall receive a crown at Gods hand, as the Apoſtle ſaith, *I have fought a good fight hence forth is layed up for me a crown*, in the ſecond epiſtle to *Timothie*, and the fourth chapter. Now every man is not in caſe to goe into the field, to encounter with his enemie, and to winne Cities; but every Chriſtian is in ſtate to ſtrive againſt his own luſts, and to fight with ſinne, which is the Serpents ſeed: There muſt be a bruiſing between the heel of *Adams* ſeed, and the Serpents head; this combat we muſt all undergoe: whereof we have matter of comfort, if wee overcome in this conflict; and alſo of inſtruction and admonition, that ſeeing God miſlikes ſinne, promiſing reward to them that doe

and the fourth verſe, as if he ſhould ſay, ſinne will come faſt enough in the fallow grounds; therefore we need not to provoke our ſelves by pictures, lewd ſongs, enterludes, and ſuch like means to draw it to us, but to abandon them all: It is that which the Apoſtle exhorts all men to, in the ſecond to the *Corinthians*, the eleventh chapter and the twelfth verſe, *to cut off all occaſions to ſinne*, obſerving what that is that provoketh them to ſinne, and cut that off that we draw not ſinne to our ſelves, and ſo be acceſſary to ſinne, and cauſe of our own woe: If the water be comming, that we give no paſſage to it, if the coals lye before you, ſpit on it you may, but beware you blow it not; and if ſinne would have paſſage, ſtop it, leſt ſerving ſin *you be carryed away captive of ſinne*; *for of whomſoever a man is overcome, his ſervant he is*, the ſecond of *Peter* and the ſecond chapter; *and his ſervant you are to whom you obey*, *Romans* the ſixth and the thirteenth verſe: *Therefore give not your members as weapons of unrighteouſneſs to ſinne, but give your ſelves to God.* This is our duty which we muſt doe and perform; for as the former part is ſet down for our comfort, ſo this ſerves for our inſtruction; So there is a comfort in our eſtate comming by this exhortation, and there is exhortation out of the comfort, to doe our duty on ſinne, which ſhall ſtand us in great ſtead in the day of the Lord.

Here are four diviſions or diſtinctions.

Firſt, God ſaith, There is ſinne in body, and ſinne in ſoul; there are as well corporall ſinnes as mentall, and as well actuall as cogitable.

Secondly, *Si bene feceris, nonne acceptaberis?* ſo that God ſaith plainly, he that beareth malice doth not well, that is, he ſinneth againſt his brother, for a man may as well ſinne againſt man as againſt God, for that Gods command is, *Love thy Brother or Neighbour as thy ſelf*; therefore a man ſhould not imagine, that except he offendeth God, he ſinneth not. That is a ſecond diſtinction. Malice a ſinne againſt man as well as God.

A third diſtinction is, *peccatum cubans* and *vigilans*, that is ſinne ſleeping and lying ſtill, and ſinne waking, that is the temptation of ſinne before and while it is committed, and then the remorſe after. Sinne ſleeping and waking.

The fourth and laſt diſtinction, is that which puteth a difference between the Children of God and of the Devill, between the reprobate and the regenerate; that in the godly there is *peccatum volans*, but not *dominans*, ſin ruleth but reigneth not; from hence is grounded that which the Prophet ſaith, in the nineteenth *Pſalm*, *Keep thy ſervant from preſumptuous ſinnes*; and in the one hundred and nineteenth *Pſalm*, *Direct my ſteps, that no iniquitie have dominion over me*; ſo the Apoſtle in the ſixth chapter to the *Romans*, *Let not ſinne reigne in your mortall bodies*; yet he confeſſeth, in the ſeventh chapter to the *Romans*, *that ſinne dwelleth in him*: By which we may ſee plainly what it meaneth; for ſinne would command a mans body, his eye, foot and hand, yea, ſet all the parts of his body a work, about that it ſollicit.th: But that party when ſinne biddeth him riſe and goe, ſi-

teth ſtill; when ſinne biddeth him ſtretch out his hand, can claſp it cloſe; when ſinne biddeth him delight his eye, can ſhut it cloſe; when ſinne biddeth take to heart, and one doth with ſighs ſhake it off; he that when ſin commeth running, ſhutteth the dore againſt it, & avoideth all provocations; in ſuch a one, there is *peccatum currens* but not *dominans*. That is for the diviſion, and the difference between theſe two ſorts of perſons.

But ſecondly, we have a main foundation, which the ancient Fathers and Doctors ground upon the thirteene verſes of the third chapter, where God uſeth the ſame words to the woman, that he uſeth to *Cain* here, *Why haſt thou done this?* And the Woman ſaid, *The Serpent beguiled me*; It ſheweth that the proceeding of *Cains* ſinne, was as the firſt ſinne was; for the Serpent firſt ſhewed her the fruit, *and ſhe did eat*; and then after, ſhe ſhewed it to *Adam*, and it pleaſing his ſight, *he likewiſe did eat*. This is the proceeding of ſinne, from the Serpent to *Eve*, from her to *Adam*, and ſo here the preſuming of reaſon in *Cain*, contrary to reaſon, was as that in *Eve* and *Adam*; and therefore, as after God ſaid to the woman, *Thy deſire ſhall be ſubject to thy husbands, and he ſhall rule over thee*; ſo here he ſaith, *Cain* ſhall bear rule over ſin, and the ſame ſhall befall in mans ſenſuality, that is, his luſts and concupiſcence, which befell his uper part, which is his reaſon, alluring him and drawing him to ſinne: Therfore they call the underſtanding and reaſon, which is the uper part of the ſoul, *Adam*; and the lower part, that is the affection, *Eve*. The deſire and pleaſure of ſinne, that is the apple, and ſinne is as the Serpent. As this is grounded upon the ſpeech of God; ſo is it upon the ſimilitude and manner of ſinne; whereby man is caught as a fiſh with the bait, in the firſt chapter of *James*; for reaſon taketh the bait firſt: Such a proceeding is in all ſinne, and there is no other temptation to ſinne now then there was in the beginning to *Adam* and *Eve*. Thus much for our ſtate and duty ariſing by way of inſtruction and exhortation, to behave our ſelves ſo, as *ſinne get not the rule over us*.

I come now to the laſt in theſe words, *But thou ſhalt bear rule over it*: Wherein we ask, How ſhall this be fulfilled? can we give to nature that power and freewill? nay, it is plain, we cannot, neither is Gods intent ſo to doe, for *we are not able of our ſelves, as from our ſelves, to think a good thought*, as it is in the ſecond to the *Corinthians*, the third chapter, and the third verſe; for *we have all been as an uncleane thing, all our righteouſneſſe is like a filthy cloth*, in the ſixty fourth chapter of *Iſaiah*, and the ſixth verſe: ſo that he that hath no more in him than the ſtrength of nature, *is as he that followeth the ſteps of an harlot*, whoſe caſe is like to the *oxe that goeth to the ſlaughter*, as it is in the ſeventh chapter of the *Proverbs*. Therefore it is not to be deſired, neither is it in our ſtrength to doe it, for where God ſaith, *Thou ſhalt rule over it*; Is our ſtrength able to doe thus? No. Further as *Moſes* ſaid, in the 30. of *Deuteronomie*, and the 14. that Gods meaning in giving him the Law, was not that he could doe it, or ſhould of himſelf, but it was *verbum fidei*; the word was as near to

thee

doe well, and threatning them that doe evill, saying, that *sinne lyeth at the dore*; that as one day shall come, when this condition shall be as between the Creditor and Debtor, between the Judge and malefactor: But withall he sheweth, that howsoever our nature be inclined to sinne, yet as Gods conclusion to *Cain* is, that sinne shall not get dominion over him, but he shall rule over it by grace offered to him; so if we by prayer be earnest Suitors to God for grace, and take hold of it being offered, we shall be conquerors over sinne in Christ and bear rule, and in the end we shall obtein the reward promised, which is eternall happinesse in the Kingdome of heaven.

Post colloquebatur Kajin cum Hebelo fratre suo: evenit autem quum essent in agro, ut insurgens Kajin in Hebelum fratrem suum interficeret eum. Gen. 4. 8.

Hitherto we have heard Gods Sermon preached to *Cain*, and in this verse is set down the successe and effect that it took, and it sheweth that it was in vain, in regard of the effect for which it was preached, though it were uttered by God. For the end both of this and all others is, that the Auditors might be drawn to repentance, but we see that *Cain* becommeth more obdurate and hardened in his sinne: And where the end of hearing the word is, that *sinne might not have dominion over us*, but we *bear rule over it*; we see *Cain* is not the better for Gods Sermon, but like *Ahab*, tells him to be the bond-slave of sinne. July 29. 1589. The end of hearing Gods word.

Now in the hearing of Gods word, the chiefest matter required at our hands is, *That we harden not our hearts*, *Psalm* the ninety fifth; but if a man be of *Cains* minde, *if he shall harden his heart as Pharaoh*, *Exodus* the eighth chapter and the fifteenth verse, *If he shall say, the word that thou hast spoken to us, we will not hear it, but will doe whatsoever goeth out of our mouth*, *Jeremiah* the fourty-fourth chapter and the seventeenth verse: In such Gods word taketh no effect. Now it is plain why *Cain* was not moved at the word preached by God; for there is no means ordained by God more effectuall to work repentance, than the word of reprehension: Then the shewing of the promise which God maketh to them that doe well; and on the other part, the danger of the threatnings that belong to them that doe evill; and when withall we heare, that albeit sinne will set upon us, yet it shall not prevail against us, but we shall have the mastry over it, if we accept of Gods grace offered to us. Not to harden our hearts.

Now seeing God laboureth by all these meanes to drive *Cain* from sinne, and he notwithstanding continues hardened in it; we see the Prophets words verefied, that God ordereth his works in such sort,

ſort, *That the mouth of wickedneſs may be ſtopped, Pſalm* the one hundred and ſeventh and the fourty ſecond verſe. God may in this reſpect ſay to *Cain*, and every wicked man, *quid debui facere quod non feci? Iſaiah* the fifth chapter; ſo that we are not to accuſe God that *Cain* proved ſo wicked, *for he is to be juſtified when he is judged Pſalm* the fifty firſt. The uſe hereof pertains to thoſe that are Preachers of the word, that ſeeing the Scholar is not above his Maſter, ſeeing the Meſſenger is not greater than he that ſent him, we ſhould content our ſelves, if our preaching have not that ſucceſs we wiſh, ſeeing Gods Sermon made to *Cain* did want effect: And yet we ſee our weakneſs in the Prophet, who ſeeing that his pains took no place with his auditors, reſolved *that he would ſpeak no more in Gods name, Jeremiah* the twentieth chapter and the ninth verſe, but *Eſay* made a better concluſion, *Iſaiah* the fourty ninth chapter and the fourth verſe, *For albeit he confeſſed, he laboured in vain, and ſpent his ſtrength in vain*; yet he will goe on ſtill, *for that he knew his reward was with God.* When God preacheth, and *Cain* never the better; when Chriſt in his firſt Sermon could doe no good, we are not to think it ſtrange, though our preaching want ſucceſs, ſeeing nothing befalls but what befell God and Chriſt, the Prophets and Apoſtles; for it was *St. Pauls* caſe alſo, the ſecond to the *Corinthians* and the ſecond chapter; it is better it ſhould want effect being preached, than it ſhould not be preached at all; and better it ſhould periſh in the eares of the hearers, than in the mouths of ſuch as are Miniſters. Thus much we have to obſerve on Gods part.

Heb. 6. Our labour is not in vain in the Lord.

Though others profit not.

Note.

Now on *Cains* part we are to note, firſt what is *Cains* way, that taking notice of it, we may labour to avoid it; for the Apoſtle ſaith, *Woe to them that walk in the way of Cain, Jude* the eleventh. Now the way that *Cain* walked in, was to hear Sermons, but not to profit by them: As he was careleſs in his ſacrifice, and thought any thing would ſerve to offer to God, ſo when God preacheth to him he had no reſpect how he heard, and therefore he had no profit thereby. When God had uſed all means that could be to draw him from ſinne: Firſt, by ſhewing him that it was an abſurd thing to ſinne, more beſeeming a bruit beaſt than a reaſonable man. Secondly, by ſhewing him not only that he ſhould by ſinne deprive himſelf of God, but procure his own woe, and be brought to account for it. And laſtly, by miniſtring to him comfort, that from the bleſſed ſeed of the woman, that hath broken the head of the Serpent, he ſhould receive ſtrength to ſubdue ſinne; yet for all this *he ſtops his eare lyke the deaf Adder, Pſalm* the fifty eighth, and ſaith with them, *Jeremiah* the fourty fourth and the ſixteenth verſe, *Say what you will, we will doe what pleaſeth our ſelves.* This was *Cains* humor, and this was theirs alſo that heard *Jeremy*: *Ezekiel* the thirty third chapter and thirty firſt verſe, *They come and ſit before thee; they hear thy words, but doe them not, but their heart goeth on their covetouſneſs, and runneth upon their worldly affaires. Cain* was the Patriarch of all ſuch, and as they walk in his way, ſo they muſt come to be partakers

It is *Cains* way not to profit by Sermons, but to grow worſe after.

kers of that woe that belongs to him and to all his offspring. But we are further to note, that *Cain* was not only not a whit better, but far worse after the Sermon; he went as the Psalmist speaks, *Psalm* the sixty ninth, *from one wickednes to another*; he proceeded from wrath to deadly hatred, and from hatred to murther, from *peccatum in affectu* to *peccatum in effectu*, *for the word that goeth out of Gods mouth, shall not return to him void, but shall accomplish that which God will, and prosper in the things whereto he sent it: It is like the rain that falleth down from heaven and watereth the earth, which though it bring not forth good corn, yet it causeth thorns and thistles to spring up*, *Isaiah* the fifty fifth chapter and the tenth and eleventh verses: and to the Apostle saith, that the Gospel preached by him is not in vain, but is either *odor vitæ ad vitam*, or *odor mortis ad mortem*, the second to the *Corinthians* and the second chapter; and this effect it hath, not that it is the nature of Gods word to bring forth evill, but as the nature of water is to coals, and never to kindle unless it be in lime, which is hot and kindled by means which naturally cooleth and quencheth all other things; so where the nature of Gods word is to kill sinne, if it be uttered to the wicked which perish, sinne is made unreasonably sinfull by the word, *Romans* the seventh chapter; and wicked men are the more hardened in their sinne, when by the word they are reproved of sinne: Hence it is, that men being reproved and checked of sinne by the word, have proved more sinfull: As *Abner* being reproved by *Isbosheth*, was the worse, in the second of *Samuel* and the third chapter, so *Asa* being reproved of the Prophet was the worse, in the second of the *Chronicles* and the fifteenth chapter.

Note.

Heb 6.

Example.

Note.

The worse by reprehension.

For the pariculars of this verse, we must know, that *Cain's* sinne is not a sinne presently committed, but that kinde of sinne, which is plowed for: He goeth about and fetcheth a compass, before he committeth the deed: He had already resolved to murther his Brother, if opportunity would serve, before he spake word to him: And as *he that looketh after a woman, to lust after her, hath already committed adulterie in his heart*, in the fifth chapter of *Matthew*; so *Cain* was already guilty of murther, though it were not actually committed; and so it was with *Judas*, so soon as he had agreed with the Scribes and Pharises to kill Christ, he was guilty of murther before God, as if it were already done: All the while that he was compacting with them about his death, he was in that sinne, as Christ saith of him, *Quod facis fac cito*, *John* the thirteenth chapter, and the twenty seventh verse; only *Cain* and *Judas* wanted but opportunity, which so soon as they had obtained, they committed their sinne actually.

Murther in heart, not acted.

The causes of *Cains* proceeding to the committing of this act, are set down after diverse sorts.

First, he seeketh a convenient place and opportunity, and maketh choyce of the field, because he would not be hindred in doing the murther; for he could not have any opportunitie at home; for *Adam* and *Eve* being at hand, would have been ready to hinder him.

And as he makes choyce of this place, not to be hindered; ſo, in that after he denyed the fact, it appeareth, his deſire was as well not to be diſcovered, as not to be hindred. Wherein we have to reſpect firſt his great blindneſs, that could not ſee the nature of ſinne; for in that he ſought ſuch a place for the doing of it, as might be hid and unknown: It is ſtrange he could not perceive it to be a work of darkneſs; his own conſcience did condemn him, for he durſt not be ſeen to doe that which he did, but in hypocriſie would ſeem not to be what he was; this was his way, and we muſt beware that we walk not in it. Again, it is ſtrange that he was more afraid of *Adam* a mortall man, than of the omnipotent God, and was more fearfull, that *Adam* his Father, a mortall man, ſhould ſee him, than that God who is able to grinde him in a morter, ſhould behold his fact. Wherefore as ſinne is a bruitiſh thing, perſwading againſt all reaſon, to fear man more than God, ſo is it a diſhoneſt thing; for that we will not be ſeen to commit ſinne, as a thing that ſtandeth not with their credits, and therefore make choice of ſuch places as are fitteſt for the concealing thereof.

Note. Secondly, he deviſeth how to draw *Abel* to that place, and what meanes to uſe, that *Abel* might goe confidently with him thither: To that end, though he have not now ſpoken to him of a long time, yet he is content to ſpeak kindly to him. The heathen man ſaith, that if a man will hate, he muſt doe it *apertè*, unleſs he will be worſe than wilde beaſts, for they violenly flie upon thoſe things which they hate; but the Devill hath taught men to diſſemble their hatred, that they might be worſe than beaſts. Hatred commonly is diſcerned by ſilence: one argument of that hatred and grudge which *Joſephs* bretheren bare to him, was not *potuerunt eſſequi illum*, *Geneſis* the thirty ſeventh chapter; and ſo *Abſolom* having conceived hatred and diſpleaſure againſt *Amman*, ſpake neither good nor ill to him, the ſecond of *Samuel* and the thirteenth chapter, but as the Serpent when he moſt of all hated our firſt *Parents*, would ſeem to be touched with ſome commiſſeration of their eſtate, *Geneſis* the third chapter; *Hath God indeed ſaid ye ſhall not eate? Nay, but he knoweth, &c.* So he teacheth *Cain* to diſſemble his hatred with fair words, which diſſimulation is a ſinne, condemned not only of the heathen, but abhorred by the Saints of God: For when ſuch a one as walks in the houſe of God with him as his friend and companion, ſhould deceive him, then *David* had cauſe to pray againſt ſuch a one, *Pſalm* the fifty fifth; *Let death ſeize upon him.* *Cain* though he hated his brother and purpoſed his death, yet to accompliſh his purpoſe, he makes a fair ſemblance of love: So *Abſolom* being minded to murther *Ammon*, pretends great love to him; he muſt needs have *Ammon* to the Sheep-ſhearing, or elſe all his coſt is loſt; *But ſhall not Ammon my brother come?* the ſecond of *Samuel* and the thirteenth chapter; this courſe took *Joab* with *Amaſa*, the ſecond of *Samuel* and the twentieth chapter; ſo *Judas* diſſembled his malice *with hail Maſter, and kiſſed him*, *John* the twenty ninth: This ſin

Diſſembled hatred diſcovered by ſilence.

Negg.

Example.

is

is abominable, yea, *it containeth ſeven abominations*, as the Wiſe-man tells us, *Proverbs* the twenty ſixth chapter and the twenty fifth verſe, and they that cloak hatred with love and flattering words, walk in the way of *Cain*. That which *Cain* ſpake with *Abel* when they were alone, as St. *Jerome* thinketh, was that he tould *Abel* what God had ſaid to him, and what he had taught him: the Septuagint referres it to this verſe, that his words to him were *eamus ad agrum*, whatſoever it was he ſaid it was abominable hypocriſie.

Thirdly, we ſee that *Abel* obeyed the voice of his elder brother, for that it was Gods will he ſhould bear rule over him; ſo he went thinking all had been well, for the beſt natures are leaſt ſuſpicious, as we have an example in *Gedaliah*, who beleeved that *Iſhmael* had no purpoſe to hurt him, *Jeremiah* the fourtieth chapter, *for charity is not ſuſpicious*, in the firſt to the *Corinthians*, and the thirteenth chapter, eſpecially *Abel* had little cauſe to ſuſpect him that was come from a Sermon, and ſeemed to be a new man, ſo that he ſpake kindly to him that had not given him a good look along time. This change in *Cain* made *Abel* to goe with him, and being in the place appointed, *Cain* aroſe and ſlew him.

The beſt natures not ſuſpicious.

Note.

Touching the death of *Abel*, we are to obſerve from the words, Firſt it was a violent death, for his life did not goe out of him, but as the word ſignifieth, it was rent from him. Secondly, it was a bloody death, as the words of God to *Cain* ſhew; *The voice of thy Brothers blood which thou haſt ſlain cryeth to me*, verſe the tenth. Thirdly, it was a ſudden death, and therefore more grievous, becauſe thereby not only the body is killed but the ſoul alſo, of ſuch a party that is in ſtate of ſinne, and hath not reſpite graunted to repent thereof.

Degrees of *Cains* ſinne [o]

In this act of *Cain*, we have to obſerve theſe things whetby his ſin is aggravated: Firſt, the ſinne which he committeth is murther, a ſinne the more grievous, for that it is the defacing of Gods Image, *Geneſis* the ninth chapter. Secondly, his fact the more odious, for that the party murthered is one more weak than himſelf, for he was younger than *Cain*, therefore it was a cowardly part to ſet upon his inferiour; It is the thing which the Wiſe-man complaineth, *Eccleſiaſtes* the eighth chapter, *I ſaw one man bear rule over another*, not for good: ſo the authority and ſuperiorty which was committed to *Cain*, ſhould have been for *Abels* good, but he abuſed it to the hurt of his younger brother. Thirdly, where God will not have any innocent blood ſhed, but ſacrifice muſt be offered, *Deuteronomie* the twenty firſt chapter, *Cain* kills innocent *Abel*, which doth in a third degree aggravate his ſinne; for to ſhed innocent blood is a thing that *Pilate* himſelf could not abide, *and therefore waſhed his hands, declaring that he was clear from killing Chriſt*, *Matthew* the twenty ſeventh chapter and the twenty fourth verſe. Fourthly, he breaks the bond of nature, for the party murthered is his brother, and ſo he becommeth ἀνοσιον *Romans* the firſt chapter. Fiftly, he feares not to kill him though he know it will be to the great grief of *Adam* and *Eve*

his Parents, wherein he deals worſe than *Eſau*, who would not utter his hatred againſt *Jacob till the dayes of mourning for his Father were paſt*, *Geneſis* the twenty ſeventh chapter. Sixtly, it was not done *ex ira impetu*, but *ex odii habitu*; and againſt ſuch the Prophet prayeth, *be not merciſull to ſuch as ſinne of malicious wickedneſs*, *Pſalm* the fifty ninth. Seventhly, his hatred was not open, but cloaked and hidden under a ſhew of love, which makes it more grievous. *It was not mine enemie that did me this diſhonour, for then I could have born it: It was not mine adverſary, that exalted himſelf againſt me, for I would have hid my ſelf; but it was thou my companion, my guid and familiar friend, therefore let death ſeiz upon him*, *Pſalm* the fifty fifth and the twelfth, thirteenth and fifteenth verſes. Eighthly, this ſinne is committed after Gods admonition, who had uſed all means to draw him to repentance. Ninthly, not only being admoniſhed, but ſeeing his Father made an example of Gods wrath, whom he ſaw daily labouring and moyling in the earth for his diſobedience to God. Tenthly, that which makes *Cains* ſinne out of reaſon ſinfull, *Romans* the ſeventh, is the cauſe, not for any offence that *Abel* had committed, but for doing his duty in Gods ſervice, as the Apoſtle noteth in the firſt epiſtle of *John*, the third chapter and the twelfth verſe, *Wherefore ſlew he him? becauſe his own works were evil and his brothers good.*

Cloaked hatred under colour of friendſhip.

Cain Patriarch of hypocrites, and perſecutors of the Godly.

Abel the firſt righteous, Martyr.

Anger conceived, hatred is murther of the ſoul:

Envy the meanes.

Examples.

Of hatred proceeds murther.

Note.

As before he was the Patriarch of all hypocrites, ſo here *Cain* is the Patriarch of all perſecuting Tyrants, for that he ſlew his brother for no other cauſe but for well doing, and for this good ſacrifice whereby he pleaſed God. And as *Abel* is ſaid to be the firſt of all righteous men, *Matthew* the twenty third chapter and the twenty fifth verſe, ſo here we ſee him the firſt Martyr, wherein we ſee the works of the Devill, *who is a mutherer from the beginning*, *John* the eighth chapter and the fourty fourth verſe, for he did not only murther our firſt Parents in Paradiſe, but he makes *Cain* a mutherer, firſt of his own ſoul, by conceiving hatred againſt his brother and purpoſing his death, and then by killing the body of his brother. As this is the effect of the Devill, ſo he makes the ſinne of envy the means; of which ſinne the Wiſe-man ſaith, *Proverbs* the twenty ſeventh chapter and the fourth verſe, *Who can ſtand before envy? there is no way but death with them that are envyed.* The Bretheren of *Joſeph* were content with nothing but the death of their brother, but that two of them did withſtand it, *Geneſis* the thirty ſeventh chapter. It was envy that made the Scribes and Phariſees crucifie Chriſt, *Matthew* the twenty ſeventh chapter. We ſee how *Cain* proceeded againſt his brother, from envie to anger, from anger to hatred, and from it to murther: theſe degrees muſt be obſerved, that we may avoid them in our ſelves, becauſe there is no man but may fall as well as *Cain*, except the grace of God doe ſtay him.

To conclude: It is a neceſſary point, that we conſider aright of of this matter; for the Prophet complaineth, in the fifty ſeventh chapter of *Iſaiah*, and the firſt verſe, *The righteous periſheth, and no*

man

man considereth it: So it is a fault if we do not consider the death of righteous *Abel.* The Wiseman complaineth, in the seventh chapter of *Ecclesiastes*, and the seventeenth verse, *In the dayes of my vanity I have seen a good man punished in his justice, and a wicked man continue longer in his malice.* This was *Abel's* case: but when a man shall consider, that death was at the first inflicted upon sinne, because *it is the wages of sin, Romans* the sixt chapter and the last verse; and that *sin is the means by which death entred into the world, Romans* the fift chapter; and yet that *Abel* a righteous man, is the first that drank of this Cup, in the old Testament, as *John Baptist* was in the new, it will make him say, *Hoc est onus Jehova*, as it is in the twenty third chapter of *Jeremiah*, and the thirty fourth verse; and *hic est durus sermo, John* the sixt chapter: The Apostle saith, *Godlinesse hath promises both in this life and the life to come*, in the first epistle to *Timothie*, the fourth chapter and the eighth verse; and among the promises of this life *long life is one*, in the sixt chapter to the *Ephesians*, and the third verse, which God *promiseth to them that honour their Superiors.* On the other side God threatneth, that *the blood thirsty and deceitfull man shall not live out half his dayes, Psalm* the fifty fift: And yet *Cain* lived long, and *Abel* a godly man dyed soon. Therefore, when we see the righteous dye quickly, and the wicked live long, we must take heed we stumble not at Gods doings, but justifie God, and acknowledge that *he is just and true, and every man a lyar, Psalm* the fifty first, *Romans* the third chapter. Therefore to make this point plain, it is true, long life is promised as a blessing of God; which he promiseth to the observers of his command; but withall we must know, there are certain causes, wherein this rule holdeth not true, that the dutifull and holy man shall live long in this world.

The exceptions are:

First, in respect of the parties themselves, to whom this blessing is promised: It is with a Godly man, as with the fruit of trees; if after it is once ripe, it be suffered to continue on the trees, it will be rotten; so it is with good men in this world: And therefore the Wiseman saith of *Enoch*, that because *he lived amongst sinners, God translated him, and he took him away, least wickednesse should alter his understanding, and deceit beguile his minde, Sapi.* the fourth chapter. In such a case it is not a benefit, but a detriment for a man to live long: And there is no man, but in such a respect, will be content, that God shall break promise with him.

Secondly, Another exception is in respect of the punishment of sinne: If a party that pleaseth God, should by living long become miserable, he would not think long life a blessing; and therefore God in mercy took away good *Josiah*, that he should not see the miseries that were to come upon the Jews, by the captivitie, in the second booke of *Chronicles*, and the thirty fourth chapter; this favour he vouchsafed to that godly King, because his heart melted at the hearing of the booke of the Lawe, and did not harden his heart as *Cain.*

Thirdly, in respect of God; of whom *Augustine* saith, God bestoweth on some men the blessing of long life, because he will be known to be the Author of it: But lest we should think there is no other life but this, therefore he taketh the blessing of long life from some of his servants, to shew that there is another life, wherein they shall be partakers of the promises; for if God doe not reward the godly in this life, doubtlesse it standeth with his justice to reward them in the world to come. *God will try the patience of his servants, and the obedience of them that keep his commandements, Apoc.* the fourteenth chapter, and the twelfth verse; he will have it appear, that we are not mercenaries and hirelings, that serve him for temporall benefits. The Children of God are not such as Satan thought *Job* to be, that is, *one that would not serve God for nought*; and God to shew that *Job* served him, without any such respect of present reward, took away all that he had, and so made the patience of that holy man appear. So *Abel* served not God for a temporall reward; he was as willing to sacrifice himself, as the lambe which he offered; so is it with all godly Saints. The Apostle St. *Paul* cared not for his life, *so he might finish his course with joy, Acts* the twentieth chapter; *They esteeme more of Gods favour than of life, Psalm* the sixty third. And therefore *Abel* said with himself, I will rather forgoe my life, than not offer to God such a sacrifice as should please him: Whereby we see Gods end in depriving of the godly of outward blessings, that it is to try their patience; and though they dye, yet *death is to them no losse, but advantage*, as it is in the first chapter to the *Philippians*: For if *Abel* for long life on earth, have eternall life in heaven, he hath no wrong done him; if for a life of vanity, as *Abel's* was, God give him a life of verity, he hath no injury offered him: But God performeth his promise of long life, much better than if he suffered them to continue long in the flesh; for no man liveth so long but his life shall have an end; *& nihil est longum, quod finem habet*: If in stead of vanity and sorrow, he have happinesse and glorie, he hath no cause to complain. Besides, the Righteous though they dye never so soon, yet *they shall be had in everlasting remembrance*, as it is in the one hundred & twelfth *Psalm*; And *the memoriall of the just is blessed*, in the tenth chapter of the *Proverbs*: No man but would wish to be in *Abels* case, to enjoy everlasting happinesse in heaven, and to be praised of men on earth. If the husbandman bruise the grape on purpose to make wine for the comfort of the people, they have no cause to complain of his dealing; so we are not to murmur at *Abel's* death, that being a righteous man, yet he enjoyeth not the promise of long life; for he is made our example as the Apostle saith, in the eleventh chapter to the *Hebrews*, Abel *defunctus loquitur*. But what is that which he speaketh, *Noli æmulari?* That which *Abel* saith is, *Fret not thy self, because thou enjoyest not the outward blessings which the wicked have*: It was my case saith *Abel*, I served God carefully, yet I lived not long upon the earth, I offered unto God of the fattest of my sheep, whereby God was pleased, and yet was for that and for

Note. Gods favour better than life.

no

no other cauſe hated of the world. *Propter juſtitiam, non ſolum odium fratris ſuſtinui, ſed etiam mortem*; as I have done, ſo doe you. This is the juice that is given us to drink, out of the example of righteous *Abel*.

Quamobrem dixit Jehova Kajino, Ubi eſt Hebel frater tuus? qui dixit, Non novi: An cuſtos ego ſum fratris mei? Gen. 4. 9.

August 11. 1599.

THat *the death of Gods Saints is pretious in his ſight*, *Pſalm* the one hundred and ſixteenth and the fifteenth verſe, it appeares as by many other argumentes; ſo by this, *that he maketh inquiſition for their blood*, *Pſalm* the ninth; for at this verſe God begins to hold a judgment concerning the wicked and unnaturall fact of *Cain* in murthering *Abel*, which judgment is continued to the ſixteenth verſe; for the ninth conteins an Inquiry or Examination, the tenth a Conviction of *Cain*, the eleventh and twelfth the Sentence is pronounced upon him, in the thirteenth and fourteenth he is permitted to ſay what he can for himſelf, in the fifteenth is ſet down his repriving, or mitigation of his puniſhment. But before we proceed we muſt call to minde that this is the ſecond judgment which God held: The firſt was held upon our Parents in Paradiſe, *Geneſis* the third chapter: This ſecond is held upon *Cain* out of Paradiſe, from whence we gather, that albeit man was now caſt out of Paradiſe, yet not out of the compaſs of Gods providence; for as the Apoſtle ſaith, *Though we beleeve not, yet he is faithfull and cannot deny himſelf*, in the ſecond to *Timothy* and the ſecond chapter; ſo whether we be in Gods favour or out of it, yet his providence extendeth to us; which providence of God hath appeared in nothing ſo much as in the diſcoverie of blood; for albeit *Cain* were out of Paradiſe, yet he was not out of the reach of Gods providence ſo far, but God knew well the murther which he committed, and therefore calls him to account for it; and many ſuch teſtimonies doth God daily ſhew of his providence in the diſcovery of blood-ſhed, which make men confeſs *verily there is a God that judgeth in the earth*, *Pſalm* the fifty eighth.

Cain not out of the reach of Gods providence.

Secondly, from hence we are to note, that whereas the firſt Judgment in Paradiſe was for an offence committed immediately againſt God himſelf, and this for an offence done to man; ſo his will is, that juſtice ſhall proceed, not only for treſpaſſes done againſt himſelf, but when we offend one againſt another: Therefore in the Commandements of the Law, God hath allowed one Table to himſelf and another to man, to teach us that he will call us to account, not only for the breach of faith towards himſelf, as he did *Adam* and *Eve*, but for breach of charity one man towards another,

Note.

another; as *Cain* for the ſinne he committed againſt his brother.

The point it ſelf is a citation or conventing of *Cain* by God before his Judgment Seat, not by any ſecret or inward working of his ſpirit, which is the uſuall way whereby God worketh repentance in mens hearts, but with his own audible voice from heaven: Out of which is offered both matter of comfort to Gods Saints, which are the poſteritie of *Abel* by imitation; and alſo matter of terror to the wicked, which are the offspring of curſed *Cain*: For albeit it ſeemed God had no care of his faithfull ſervant *Abel*, in that he ſuffred him to be ſlain; yet we ſee he takes care for his blood, ſo that it ſhall not be ſhed, but he will call *Cain* to account for it. So that they may learn this for their comfort, that howſoever we reckon of it, *Yet the death of Gods Saints is pretious and of high eſtimation in Gods eye, Pſalm* the one hundred and ſixteenth; and that *whether they live or dye they are the Lords*, in the fourteenth chapter of the *Romans*, *for as both our bodies and ſouls are Gods*, in the firſt to the *Corinthians*, the ſixth chapter and the twentieth verſe, ſo no doubt but he takes care of both; wherewithall we are to obſerve that God is ſo carefull of his ſervants, that he careth not for himſelf, to ſhew his care to them, for he had received many indignities himſelf from *Cain*, in that he, without any regard, offered to God that which came firſt to his hand, not making choice of his ſacrifice as *Abel* did: And again, when notwithſtanding the Sermon which God preached to him, he doubted not to proceed from one ſinne to another, till at laſt he had murthered his Brother; but yet God calls him not to account for theſe, but only for the wrong which he did to *Abel* his Servant: and ſo the godly ſee to their great comfort, that howſoever in regard of preſent afflictions, God ſeemeth to have caſt off all care of them; yet he will forget himſelf, that he may be mindfull of them.

Note.

A comfort.

God ſeeth our wrong to revenge it.

The point of terror to *Cain* and his poſterity is, that howſoever they perſwade themſelves, *Pſalm* the ninety fourth and the ſeventh verſe, *The Lord ſhall not ſee, neither will the God of Jacob regard it*: yet here we have a plain inſtance, that God doth ſee *Cain* murther his Brother, though he doe it in the field; *He ſeeth Sarah laugh within her ſelf behinde the Tent dore, Geneſis* the eighteenth chapter; *His eyes behold the way of the Adulterer, though he wait for the twie light, and ſay no eye ſhall ſee me, Job* the twenty fourth chapter, and he doth not only ſee them and their works, but *videt & requiret*, in the ſecond of the *Chronicles*, the twenty fourth chapter and the twenty ſecond verſe, that is, as *Job* and *Salomon* affirm, *Hee will after this life call them to an account, and bring them to judgment for every thing they have committed, be it never ſo ſecret, whether good or evill*, *Job* chap. 19. *Eccleſiaſtes* the twelfth chapter and the fourteenth verſe; wherewithall we are to note, that that is here verified which *Jehu* ſpake in the ſecond of *Kings* and the tenth chapter, that is, *that no word of the Lord ſhall fall to the ground.* For before *Cain* had committed this murther, God told him, *If thou doe evill ſinne lyeth at the dore.* And we ſee here, that

that albeit *Cain* uſed all the means he could to cover his fact, yet it is diſcovered by God; and though his ſinne ſeemed to be aſleep, while he concealed it wit in himſelf, yet God will not ſuffer him, but wakes him out of his ſleep: And ſo we are to know, whoſoever are guilty of theſe or the like ſinnes, that we cannot keep them ſo cloſs, but he that hath the key of *David*, will open the dore of our conſciences, and bring them to light. Note.

The Examination ſtandeth upon two parts, firſt Gods Queſtion, and ſecondly *Cains* Anſwer.

In the Queſtion we ſhall ſee *that the wayes of God are Mercy and Juſtice, Pſalm* the twenty fifth.

Firſt, Touching his Mercie; if we ask what was Gods intent in asking *Cain* this Queſtion? we ſhall finde doubtleſs that it was not to learn where *Abel* was, for he knew that *Cain* had ſlain him, though *Cain* thought within himſelf that his fact was unknown to any. For his intent, St. *Ambroſe* tells us what it was, *ignorantiam ſimulat, ut confeſſiones urgeat*; and as *Auſten* ſaith, *non interrogantis ut diſcat, ſed invitantis ut pœniteat*; the gate of repentance is confeſſion of ſinne, and God makes as if he were ignorant what was become of *Abel*, that ſo he might provoke *Cain* to confeſs his fact, and ſo conſequently ſhew himſelf ſorry for it; for the ſore or wound cannot be healed ſo long as it is kept ſecret, but when it is diſcloſed, the Phyſition is willing to cure it; and as a Judge is the more provoked by the importunacy and obſtinacie of the offendor, ſo nothing doth appeaſe him ſo much, as when the offendor doth willingly confeſs his fault, and by voluntary confeſſion ſhew that he hath grace. This was that which God deſired in asking this Queſtion, and the reaſon is, that *Cain* by his voluntary confeſſion, if he had not been hindred with the hardneſs of his heart, might as *Joſhua* ſaid to *Achan*, *Joſhua* the ſeventh chapter, *Give glory to God*, that is, by accuſing himſelf to clear God: We muſt confeſſe that we are τῶν ἄτων καὶ ἀτυχῶν, it was *Cains* part to have confeſſed, that as he was the cauſe of *Abels* death, ſo he ſlew him being not inforced thereunto; but uſing all means he could to diſpatch him, and that God is not to be charged for his death in any reſpect, for that he laboured before by all means to diſwade & withdraw him from that vile fact. Touching which voluntary confeſſion and accuſing of our ſelves, the Fathers out of *Proverbs* the eighteenth chapter and the ſeventeenth verſe, ſay *juſtus in principio ſermonis eſt accuſator ſui*, and they read theſe words of the Prophet, *Iſaiah* the fourty third chapter and the twenty ſixt verſe, *dicta iniquitates prior, ut juſtificeris*, for the way to be juſtified before God, is to accuſe and condemn our ſelves, *for it is a thing acceptable to God, that we accuſe and judge our ſelves worthy to be deſtroyed for our iniquities*, *Ezekiel* the thirty ſixt chapter and the thirty firſt verſe; for as the Apoſtle ſaith, *the judging of our ſelves is the way not to be judged of God*, in the firſt to the *Corinthians* the eleventh chapter, for by this means we prevent his judgment; ſo that Gods intent herein was an intent of mercy, wherein

The gate of repentance is confeſſion of ſinne.

Judging our ſelves, we prevent Gods judgement.

we are to obſerve theſe three qualities whereby God draweth men to repentance, *his goodneſs, and his long ſuffering, and patience, Romans* the ſecond chapter and the firſt verſe, which goodneſs of God towards *Cain* appeares herein, that having already uſed perſwaſions and preſervative phyſick to keep *Cain* from ſinning, he contents not himſelf, but miniſtreth medicine curative now he hath ſinned. Here the words of the Prophet are fulfilled, *Pſalm* the ſixty ſecond and the eleventh and twelfth verſes, *Semel atque iterum loquutus eſt Deus*, and both ſpeeches of mercy; the firſt in the ſeventh verſe, *ne peccet*, the ſecond in this verſe, *ut ſi peccaſſet, pœniteat*: The firſt ſpeech was as the Apoſtle ſpeaks, in the firſt to the *Corinthians* the tenth chapter, *qui ſtat, videat ne cadat*, but now that he is fallen, he ſpeaks again, *ut reſurgat & pœniteat, Jeremiah* the eighth chapter and the fourth verſe, *Shall they fall and not ariſe?* both which effects of Gods goodneſs the Prophet noteth in theſe words, *Pſalm* the one hundred and fourty fifth and the fourteenth verſe, *The Lord upholdeth them that are ready to fall, and lifteth up them that are down.* Secondly, his long ſuffering appeares in that, *poſt tot ſcelera*, after that he hath ſinned, both againſt God and himſelf very grievouſly, and againſt his Brother, yet God ceaſeth not to call him to repentance; and whereas the Lord ſaith, *For three tranſgreſſions and for four I will not turn, Amos* the firſt chapter and the ſixt verſe; yet when *Cain* hath ſinned not three or four times, but five or ſix, and addeth tranſgreſſion to tranſgreſſion, yet ſtill he continueth to be mercfull to him, if he would accept of it; as *Job* ſheweth, *God ſpeaketh once and twice, and man ſeeth it not; in dreams and viſions of the night, then he opens their eares by correcting them: Loe all theſe things will God work twice or thrice with a man, that he may turn back his ſoul from the pit, Job* the thirty third chapter and the twenty ninth verſe. Thirdly, to long ſuffering we may add patience: in that God ſpeaks to him, *non increpando, ſed interrogando, medici inſtar potius quam judicis*; and ſo we ſee Gods intent in asking the queſtion, is an intent of mercy, that by his *goodneſſe, long ſuffering and patience*, he might have drawn *Cain* to repentance, had he not in the hardneſs of his heart *heaped up wrath for himſelf againſt the day of wrath, Romans* the ſecond chapter.

Note. Gods mercy.

Secondly, for Gods juſtice ſhewed in this Queſtion, the adviſed proceeding of God in the matter of *Cain* and *Abel*, is a pattern for all Judges, how to proceed in judgment, namely, that albeit they know the party accuſed be guilty of the fact, yet they may not proceed againſt him till they have made him confeſſe the fact, which was the purpoſe of God with *Cain*; for ſo he dealt with our firſt Parents in that firſt judgment: He knew *Adam* had eaten of the tree, and yet he asketh, *Haſt thou eaten?* in the third chapter; ſo he dealt with *Sarah, Geneſis* the eighteenth chapter and the fifteenth verſe. Secondly, from Gods example they are taught to proceed with favour, not with a headlong and furious ſpirit, but with the ſpirit of meekneſs, as *Joſhua* with *Achan, Joſhua* the ſeventh, *My Sonne give*

the

the Lord glory, and confeſs; ſo the Apoſtle willeth, *Galatians the* ſixt chapter, *If any be overtaken, reſtore him, in ſpiritu lenitatis.* Thirdly, from hence they have a good ground to make inquiry and examination for the ſhedder of blood, not only upon the finding of a dead body, but if the party be miſſing, as God, for that *Abel* was not preſent, examineth *Cain* where he is, and what is become of him.

Now followeth *Cains* Anſwer, wherein firſt generally two things offer themſelves. Firſt, the nature of ſinne is ſet out unto us, which is to draw men from one ſinne to another, for ſo *Cain* was drawn from hypocriſie to envy, from envy to murther, from murther to hardneſs of heart, and ſo to defend and excuſe his ſinne. This the Prophet calleth a twiſting of ſinne, when he ſaith of ſins *that they weave the ſpiders web*, *Iſaiah* the fiftly ninth chapter and the fifth verſe: ſinne is like *fire-buſhes or thorns, that are folden one within another*, *Nahum* the firſt chapter and the tenth verſe; it is like the diſeaſe called *the canker which fretteth*, in the firſt to *Timothy* the ſecond chapter; even ſo ſinne maketh men to proceed unto more ungodlineſs, and to goe from one ſinne to another. Of this we have a plain example in *Cain*, and not in him only, but even in *David* the the Servant of God, who after he yeelded to one ſinne, ſtayed not there, but proceeded to the committing of another, in the ſecond of *Samuel* and the eleventh chapter. Secondly, we are to conſider the hiding of ſinne, that it is ſuch a thing as deſires to be concealed, and not to be diſcloſed: So it was with *Adam* in the matters of concupiſcence, and in *Cain* in the matter of revenge, both ἐπιθυμία and θυμὸς, *luſt* and *wrath* are ſuch things as we would have concealed, and not come to the hearing of all men; that is, we have in us not only ſinfull ſouls, but guilefull ſpirits, *Pſalm* the thirty ſecond, *Bleſſed are they whoſe iniquities are forgiven, and in whoſe ſoul there is no guil*: The Prophets meaning is, that we doe not only ſinne againſt God, but we would beguile God in hiding our ſinnes from him, if it were poſſible, as if we were other manner of perſons than indeed we be, and as if we were altogether free from thoſe ſinnes which God ſeeth we have committed. Therefore we are to know, that as confeſſion is the dore to repentance, ſo the hiding of ſinne is the damming up of the dore of repentance; for if we will have favour at Gods hand, we muſt confeſſe our ſinnes, *but if we ſay we have no ſinne, we deceive our ſelves*, whereby we ſee that ſinne is a thing to be avoided. Secondly, that it is unlawfull in that whoſoever committeth ſinne, doth that which he dare not avouch or acknowledge; for the Apoſtle ſaith, *Romans* the fourteenth chapter, *Bleſſed is he which doth not allow in his act that which he covers*, for many allow and approve of that in their actions, which in word they dare not but condemn. They which commit murther as *Cain*, or adultery, whether it be luſt of revenge, or the luſt of uncleanneſs, howſoever they yeeld to it in the practiſes of their life, yet they cannot juſtifie it by word of mouth, be they never ſo wicked; whether they will or no their conſciences will make them confeſſe they have done that they

The twiſting of ſinne.

Note.

Hiding of ſinne ſhutteth the dore of repentance.

ought not to have done. *Adam* and *Eve* made a confeſſion of their fault, though it were with excuſing themſelves, by laying the fault one upon another; but in *Cain* we finde, not only an excuſing of it, but an obſtinate denying of it. In which regard his ſinne is of a greater laſt and ſcantling than *Adam's*; and hereby he ſhewes himſelf not to be of *Adam*, but *ex maligno illo*, *John* the third chapter and the twelfth verſe.

Of the Anſwer there are three parts: Firſt, *Abnegatio veritatis*, in theſe words, *I know not*. Secondly, *Abnegatio charitatis*, in that he denyeth that *he is his Brothers keeper*. Thirdly, *Abnegatio humilitatis*, in that without all modeſty, he anſwereth by a queſtion, *Am I my Brothers keeper?*

For the firſt, In ſaying he knoweth not where his Brother is; that is a lye with two additions.

Firſt, *Mendacium impium*, In that he lyeth *not to man, but to God*, in the fifth chapter of the *Acts of the Apoſtles*, and the fourth verſe. The Wiſe-man ſaith of Kings, which are but mortall men, in the ſixteenth chapter of the *Proverbs*, and the thirteenth verſe, *Righteous lips are the delight of Kings, and the King loveth him that ſpeaketh right things*; Then much leſſe can God, which is the King immortall, away with lyes; for *lying lips are an abhomination to the Lord*, in the twelfth chapter of the *Proverbs*, and the twenty ſecond verſe: Hee knoweth all things, and his Majeſty is greater than all the Kings of the earth: Therefore *Salomon* prayeth, in the thirtieth chapter of the *Proverbs*, *Take from me vanity and lyes.*

Secondly, As it is impious and ungodly, ſo it is fooliſh, in that we ſeek by lyes to blinde Gods eyes, *To whom the darkneſſe is no darkneſſe, but all is light*, *Pſalm* the one hunded thirty ninth: For the Wiſe-man ſaith, the 14. of the *Proverbs*, and the 22. *Errat omnis qui facit iniquitatem*; that ignorance and wickedneſſe are twinnes and inſeparable companions, ἀφρία & πονηρία. *Cain* ſheweth his folly in that he believeth the Devill the Father of lyes, that he may conceal his fact from God, ſoe as he ſhall not know of it. Secondly, becauſe God might object upon his deniall, thou waſt ſeen goe into the fields with thy Brother; ſince which time he was not ſeen: he prevents this objection, and juſtifieth his lye, and withall defends his ſinne; for he ſaith *he is not his Brothers keeper*; that is he denieth that he is to take care of any but himſelf.

We are to have care of our Brethren in three reſpects.

That poſition of *Cain* is falſe; for he was to have a care of his Brother, Firſt, if he had been but a man. Secondly, in that he was his Brother. Thirdly, for that he was his inferiour, committed to his government. The law of humanity would teach him to be carefull of *Abel*, in regard of the firſt. The law of naturall affection, or στοργὴ, will inforce him to reſpect his Brother. And in that he was his inferior, made ſubject to him, the law of nature will inforce him to have a regard of him, being committed to his truſt: This is the law of nature ſaith Chriſt, in the ſeventh chapter of *Matthew*, *That what we would have men doe to us, we doe the ſame to them, for that is the*

Law

Law and Prophets : If our neighbours oxe goe aſtray, or fall down under his burthen, Gods will is we ſuccour him, Deuteronomie the twenty ſecond chapter : Much more are we to have a tender regard of men, becauſe *they are our own fleſh, from whom we may not hide our compaſſion*, in the fifty eighth chapter of *Iſaiah*. But if that will not move *Cain*, yet let naturall affection provoke him to take care of *Abel*; becauſe he is his Brother, iſſued out of the loynes of *Adam*, as he himſelf was. Thirdly, he is to take care of him, becauſe he is under his government.

Secondly, As *Cains* poſition is falſe, ſo is it wicked: For if all men ſhould take care only for themſelves, and not for others, it would be the diſſolution of all ſocietie: But the law of nature willeth that *the members of the body have the ſame care one for another, as they have ſeverally any one for it ſelf*, in the firſt epiſtle to the *Corinthians* and the twelfth chapter. The law of the Church is, *Nemo qua ſua ſunt quærat, ſed quiſquis qua alterius*, in the firſt to the *Corinthians* the tenth chapter and the twenty fourth verſe: Which rule, as it concerneth all men generally, ſo eſpecially it toucheth thoſe that doe *dominari*, as *Cain*, whoſe duty, *non præeſſe ſolum, ſed prodeſſe*. As one private man may not renounce the care that he is to have of another privat man; ſo much leſſe may a publique perſon lay aſide the care of a private man. *Jeroboam* had no care of the people, though *they periſhed in death*, in the 13. of *Hoſea* and the 2. verſe. And when *Judas* came to the High Prieſt, and confeſſed his fault; They (as if they were to care for none but themſelves,) anſwered, *What is that to us? Looke thou to it*, in the twenty ſeventh chapter of *Matthew*; they were perſwaded they were not bound to take any notice of his ſtate. Theſe were ſteps of *Cains* ſinne, and grievous ſinnes.

Thirdly we are to conſider the manner of his anſwer, which is not a ſimple deniall of his duty, but an unmodeſt ſpeech, *Am I my Brothers keeper?* as if he ſhhold ſay, Am I bound to take care of my Brother?

In this anſwer we ſee that *Cain* to his former ſinnes of lying and malice, adds the ſinne of pride and preſumption. Of which the Prophet ſaith, *Be not mercifull to them that offend of malicious wickedneſs*: which ſinne whoſoever committeth, cannot be clear from the great ſinne which is irremediable, as *David* ſaith, *Keep thy ſervant from preſumptuous ſinnes, ſo ſhall I be clear from the great ſinne*, *Pſalm* the nineteenth and the fourteenth verſe. The inſtruction that we are to gather hence is, that wee avoid the wayes of *Cain*, if we will eſcape his curſes, in the eleventh verſe of the epiſtle of *Jude*: He was carried with a lying ſpirit, in the firſt of *Kings* and the twenty ſecond chapter, and wee may not ſeek to beguile God as he did, as if *we would hide our ſinnes from him*.

Secondly, There is *ſpiritus malignus*, in the firſt epiſtle of *John*, the third chapter and the twelfth verſe, the malicious ſpirit which perſwaded *Cain*, that he was not bound to take care for his Brother: Wee muſt take heed of that ſpirit likewiſe.

Thirdly, Wee muſt beware of the haughty and proud ſpirit, which made him anſwer God ſo immodeſtly; we muſt learn to bee humble, for, as the Wiſe-man ſaith, pride is the forerunner of deſtruction. Wee muſt ſet before our ſelves the example of *Abrahams* humility, who acknowledged him ſelf to be *but duſt and aſhes*, in the eighteenth chapter of *Geneſis*: And with *Job* ſay, *I will repent in ſack-cloth and aſhes*; for *if wee in humilitie confeſſe our ſinnes, God is mercifull and juſt to forgive us our ſinnes*, in the firſt epiſtle of *John*, the firſt chapter and the ſeventh verſe. Wee muſt inſtead of the lying ſpirit, poſſeſſe our ſelves with the ſpirit of truth; for the malicious ſpirit, we muſt have the ſpirit of charity; and for pride, put on the ſpirit of humilitie.

Gen. 4. 10. *Dixit verò Deus, Quid feciſti? ecce vocem ſanguinum fratris tui, me ab ipſâ humo inclamantium.*

Aug. 19. 1599. IN which words is ſet down *Cains* conviction; for howſoever he might imagine he was eſcaped, by that bold utterance of a known lye and untruth, yet he was deceived, as all they ſhall be decieved, that having done amiſs, doe (as the Hebrews ſpeake) *put their truſt in the ſtrength of their face, and in deceitfull lips, ſaying with them, Job* the twenty fourth chapter, *Quis me vidit?* or with her, in the thirtieth chapter of the *Proverbs, that having committed ſinne, wipeth her mouth, and ſaith, Non feci.* For albeit *Cain* would not confeſſe his fault, but denyed it, ſaying; *Neſcio*; and not only, but excuſed his ſinne, affirming without charity toward his Brother, ſo without all humilitie or modeſty to God, that he was not bound to take care of *Abel*; yet for all that God proceedeth to convict him.

The verſe ſtands of two parts. Firſt the queſtion, *Quid feciſti?* Secondly, a plain detection, in the words following.

For the firſt point, there are diverſe exceptions. For the nature of this queſtion, ſome make it a new queſtion, touching the ſame thing that God asked in the former verſes: Others referre it to *Cains* deniall; as if God ſhould ſay, *What haſt thou done?* in ſaying thou knoweſt not. If we underſtand it to be a ſceond queſtion, then we are to remember what the Prophet ſaith, in the ſixty ſecond *Pſalme*, that God ſpeaketh not once but twice, to ſhew that he is mercifull, and that his oath is a true oath, whereby he affirmeth that *he deſires not the death of a ſinner*, in the thirty third chapter of *Ezekiel*, and the eleventh verſe; for if a man do but ſay, *I have ſinned, and perverted righteouſneſſe and it did not profit me, he will deliver his ſoul from going into the pit*, in the thirty third chapter of *Job*, and the eighteenth verſe; ſo greatly is God pleaſed when men doe willingly

ly confeſſe their ſinnes to him : And that is the reaſon, that God having once already asked *Cain, Where is thy brother Abel?* doth now ask him again the ſecond time, *What haſt thou done?* which is all one in effect with the firſt queſtion. The other queſtion ſeemed far off from the matter, but this comes more near to the point: Wherein God doth more preſſe *Cain*; as if he ſhould ſay, thou haſt done this murther, I will have thee confeſſe it: Which is all one with that ſpeech of *Joſhuah* to *Achan, My ſon give glory to God, and confeſſe, Joſhuah* the ſeventh chapter : Wherein he willeth *Cain* to do as they did of whom *Luke* recordeth, that *they came and confeſſed and ſhewed their works, Acts* the nineteenth chapter; for it is Gods will that *we ſhould call to minde our own deeds, before he come to ſet before us the things which we have done, Pſalm* the fiftieth. But others referre this queſtion to *Cains* deniall, why dideſt thou not confeſſe thy fault, that I might have had mercy on thee? Wherein we ſee that verified that the Prophet affirmeth of God, in the ſecond chapter of *Joel, That he is ſorry for our afflictions*; and withall it is an admonition, teaching us our duties: For God maketh two ſermons to *Cain*, one before he ſinned, verſe the ſeventh, the other after he had ſinned, in theſe words, *Ubi eſt* Abel *frater?* As by the firſt he teacheth us to ſay with *Paul*, in the ninth chapter of the *Acts of the Apoſtles, Quid faciam?* ſo when we have ſinned, we muſt ſmite our hearts with *David*, in the ſecond of *Samuel* and the twenty fourth chapter, and ſay as the prophet ſpeaks, *Jeremiah* the eighth chapter and the ſixt verſe, *quid feci?* Gods queſtion to *Cain* doth plainly inſinuate to us thus much, that when we have ſinned we muſt repent us of the evill, and ſay, what have I done? for if man repent not that he hath ſinned againſt God, *God will repent that he hath made man, Geneſis* the ſixt chapter and the ſixt verſe; but there is to be noted further in this queſtion, that the reaſon thereof is, that *Cain* by murthering his brother, did not only ſhew himſelf like the Devill, *that evill one*, as St. *John* calls him, in the firſt of *John* the third chapter and the twelfth verſe, *who was a murther from the beginning*, but that he ſheweth himſelf like unto him in denying the truth, as the Devill is ſaid to be *the Father of lies, John* the eighth chapter.

The detection of *Cains* Crime is in theſe words (*the voice of thy brothers blood cryeth to me from the earth*) God goeth forward and ſheweth, that although the Devill doe ſtop *Cains* mouth that he will confeſs his fact, yet all is to no purpoſe; albeit he himſelf will not ſay he hath killed *Abel, yet God ſetts before his eyes the things which he hath done, Pſalm* the fiftieth and the twenty firſt verſe.

Concerning theſe words there are two interpretations. Firſt, that Gods meaning in theſe words is, that howſoever man needs an Accuſer, yet he needs none; for he knoweth who is guilty though there be none to accuſe; that man heares nothing but vocall ſpeech but God heares blood ſpeak, as God doth *loqui ſurdis, ſo* he doth *audire muta; He calleth thoſe things that are not, as if they were, Romans* the fourth chapter; he makes things deaf to hear, and makes things

things ſpeak which are dumb; as he heard *Moſes* though he ſpake not a word, *Exodus* the fourteenth chapter. Man cannot ſee in the dark without the light, *But the darknes and the light are all one to him*, *Pſalm* the one hundred and thirty ninth, *All things are naked and bare before his eyes*, *Hebrews* the fourth chapter, ſo that he needs no Accuſer. Secondly, the other ſenſe is the fuller and the more generally embraced, which is this; though the perſon guilty being arraigned will not confeſs himſelf, and albeit there be none to accuſe him, yet he eſcapes not; as for the Accuſer there could be none, for there were now but three perſons upon earth, *Cain* himſelf, and his Father and Mother; as for *Cain* he denyed the deed, as for *Adam* and *Eve*, who were his Parents, ſuch was their naturall affection, that they could not finde in their hearts to accuſe their Son, though it were for killing a Child, that was more deer to them than he was: Of which compaſſion we have a like example in the Widdow of *Tekoah*, in the ſecond of *Samuel* the fourteenth chapter; and therefore as *Ambroſe* ſaith, *quis potuit alter occidere Abelem*; though there be neither confeſſion nor accuſation, yet God proceeds to convince him, and grounds himſelf upon the grievouſneſs of his ſinne, *The voice of thy Brothers blood cryeth to me.* This kinde of proceeding in Judgment is uſuall, though *Juda* ſpake not a word himſelf, and there was none to accuſe him, yet he was convinced by thoſe tokens which he left with *Thamar*, *Geneſis* the thirty eighth chapter and the twenty ſixt verſe: And the Garments of *Joſeph* which he left with his *Miſtris* when ſhe enticed him, was thought evidence enough, *Geneſis* the thirty ninth chapter; ſo we ſee that albeit there be neither confeſſion nor accuſation, yet God proceeds againſt *Cain* by conviction, and he doth convince him not by the voice of perſons which is the more uſuall witneſſe, but *per vocem ſanguinum.*

The Leſſons to be learned hence are, Firſt matter of Faith, for the ancient Fathers upon theſe words, *The voice of thy brothers blood cryeth*, compared with the Apoſtles, *Hebrews* the eleventh chapter and the fourth verſe, *by the which Abel being dead yet ſpeaketh*, doe ground the immortality of *Abel*, *nam qui loquitur vivit*, of which we are to be perſwaded in regard of the truth of Gods promiſes made; for God in his firſt Sermon ſaid, *If thou doe well, ſhalt thou not be rewarded?* As for *Abel* albeit he did well, yet he was not rewarded in this life; therefore it followes there is another life wherein *Abel* muſt have his reward for his good ſervice to God; *For it is a righteous thing with God to recompence tribulation to them that trouble the godly, and to the afflicted reſt, when the Lord ſhall ſhew himſelf from heaven*, in the ſecond epiſtle to the *Theſſalonians*, the firſt chapter and the ſixt verſe, *And God is not unjuſt to forget our works and labour of love*, *Hebrews* the ſixth chapter and the tenth verſe. And for a third proof, if God be the God of *Abraham*, as he affirmeth himſelf to be *the God of Abraham Iſaac and Jacob*, then no doubt but *Abel* liveth no leſſe than *Abraham*, becauſe as Chriſt affirmeth, *deus non eſt mortuorum deus, ſed viventium*, *Luke* the twentieth chapter. Secondly, hence

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we have commended to us morall doctrine, againſt thoſe which doubt not without all fear to diſpatch and rid out of the way whatſoever is a ſtay or let to them, becauſe as they ſpeak, *mortui non mordent*; but ſuch are to learn from hence, that albeit they whoſe blood they doubt not to ſpill doe not bite, yet they crye out to God for revenge even when they are dead, as *Abel*; for if they crie not, the ſtones in the ſtreet will crie, as Chriſt ſpeaks, as albeit *Abel* be dead, yet the voice of his blood cryeth to God for vengeance.

Concerning which, ſix points are to be noted.

Firſt, It is true that the ſouls of them that are deceaſed are brought in, crying for vengeance, *Revelations* the ſixt chapter, *How long Lord?* but it is not here affirmed of *Abel*, that his ſoul in heaven cryeth for vengeance: as he kept innocency, ſo no doubt he kept a brotherly affection to *Cain*, though he deſerved it not at his hands. As *Stephen* did not crie for vengeance, but prayed, *Lord lay not this ſinne to their charge*, *Acts* the ſeventh chapter, and our Saviour, *Luke* the twenty third chapter, *Father forgive them, they know not what they doe*, but it is his blood that cryeth, and his blood, not *de corpore*, but *de terra*, that is, though the ſoul out of heaven complain not, yet his blood out of the earth ſhall crie to God for vengeance.

Secondly, His blood though it be ſeparated from his body, and concorporate with the duſt of the earth, ſhall crie and ſpeak to God, & if the blood of beaſts offered in Sacrifice doe ſpeak to God, ſo as they make him anſwer by fire, in the firſt of *Kings* the eighteenth chapter, then much more ſhall the blood of man when it is ſhed have a voice to ſpeak to God for revenge, and ſo forcible is the vocie of that blood, that there is no expiation but by blood, and the land cannot be cleanſed, *but by the blood of him that hath ſhed blood*, *Numbers* the thirty fift chapter: If the blood of them crie the blood of Innocents ſhall ſpeak to God for vengeance; *and ſo when the Iſraelites offered their Sonnes and daughters and ſhed innocent blood, the wrath of the Lord was kindled againſt them*, *Pſalm* the one hundred and ſixt and thirty ſeventh verſe; but the blood ſhed by *Cain* was the blood of an Innocent, even of righteous *Abel*, *Matthew* the twenty third chapter, and therefore muſt needs receive an anſwer ſooner from God than the blood of beaſts, *Revelations* the ſixteenth chapter and the ſixt verſe, and the ninteenth chapter and the ſecond verſe.

The third point is, that the word *blood* is expreſſed in the plurall number *ſanguinum clamantium*, to note that in killing *Abel*, he did not only ſhed his blood, but the blood of all thoſe that might have proceeded of *Abel*, if he had lived and married, whereby his fact is the more grievous in that it is committed *in tantâ paucitate generis humani*: Others ſay it is expreſſed plurally, becauſe every drop of *Abels* blood did crie for vengeance; ſo there was blood crying with many voices for revenge.

Fourthly, This voice is not every ordinary voice, but *vox clamantis*, which ſheweth that murther is no light ſinne, but great and hainous; for as the Heathen man ſaith, *leves loquuntur, ingentes clamant*,

peccatum cum voce is nothing but ordinary ſinne, but *peccatum cum clamore* is ἁμαρτία χαθ' ὑπερβολὴν ἁμαρτωλὸς, *Romans* the ſeventh chapter; it is one of thoſe ſinnes which crie, and therefore ſhall have vengeance. They are in Scripture four. Firſt wilfull murther, as *Cains* in this place. Secondly, the ſinne of *Sodom* againſt nature, which cried to God for vengeance, *Geneſis* the eighteenth chapter; which by the qualitie of the puniſhment appeareth how filthie it was, for it was puniſhed with ſtinking brimſtone, as the ſin it ſelf above all others doth moſt ſtinck before God. Thirdly, the oppreſſion of the poor, *Exodus* the ſecond chapter and the twenty third verſe, which crieth to God: for as God plagued the Egyptians for oppreſſing the poor Iſraelites, ſo he will plague them that oppreſs the ſtranger and poor, *Exodus* the twenty ſecond and the twenty firſt verſe. The fourth is *Deuteronomie* the twenty fourth chapter and the fourteenth verſe, that of other poor, *the poor Labourer muſt not be oppreſſed, nor his hire delayed from him when he hath taken pains*; for as the Apoſtle ſaith, *James* the fift chapter, *ecce merces operantis clamat in auribus domini.* Theſe are the ſinnes that ſpeak not, but crie to God for vengeance. Fiftly, for the nature of the crie it is in Hebrew, *vox preconis* or *proclamantis*, of ſuch a one as hath ſtrong ſides, of which we have an example, *Geneſis* the fourty firſt and the fourty third verſe, where *Pharoah* cauſeth one to crie with a Trumpet before *Joſeph Abreck*; ſo forcible was the crie of the blood of *Abel* in the eares of God. The fixt point is that which maketh it up ſure; for where there is no voice of any Cryer, be he never ſo ſtrong, that can be heard up to the top of high hills or ſteeples, the voice of this crie is heard higher than any hill or tower whatſoever; it is heard *de terra ad me*, ſaith God, it pierceth the very heavens; *ecce quousq; volat vox ſanguinis.*

Note.

That which we are to learn from hence is, Firſt matter of comfort to thoſe of *Abels* ſide that ſuffer wrong. *Abel* ſaid never a word though his Brother ſlew him, neither doth his ſoul from heaven, it is his blood from the earth that crieth for vengeance; for as the Prophet ſaith, *Our ſtrength is in ſilence and quietneſs*, *Iſaiah* the thirtieth chapter, *Though we poſſeſs our ſouls in patience*, as Chriſt willeth, *Luke* the twenty firſt chapter, yet God will ſay *mihi vindicta*, *Deuteronomie* the thirty ſecond chapter; and as I am Judge of the world, ſo I will be revenged of them that doe wrong: Therefore the Apoſtle willeth not to ſeek revenge, becauſe God challengeth that as a thing proper to himſelf, *Romans* the twelfth chapter. *Hebrews* the tenth chapter, *taceat os, loquitur ſanguis*, which is a point neceſſary to be urged, and teacheth us that we need not to be Gods remembrancers in this point, for the revenge of injury; for as he heareth the voice of blood, *ſo the voice of our weeping and teares*, *Pſalme* the fifty ſixt and the eighth verſe, *he heareth the ſighes and griefs of the heart*, *Pſalme* the thirty eighth and the ninth verſe, *and the inward deſire of the heart though it be not uttered*, *Exodus* the fourteenth chapter and the fifteenth verſe, as in *Moſes*: Therefore *Job* ſaith *terra ne operias meum ſanguinem, neque clamores meos intercipiat*, *Job* the tenth

Our teares and ſighs crie for vengeance.

Note.

chapter

chapter: and if he keep a veſſel to put our teares in, much more may we perſwade our ſelves *that our blood is pretious in his ſight*, *Pſalm* the one hundred and ſixteenth and the fifteenth verſe; which point miniſtreth great comfort to them that ſuffer wrong.

Secondly, Hence we learn what is the nature of ſinne; before the Holy Ghoſt called it *peccatum cubans*, that is, ſinne faſt aſleep; but here is *peccatum clamans*, not only ſinne awake, but crying out and warning; for ſinne enticeth gently at the firſt, but after it will pull a man by the throat: Even as the Devill is *tentator*, *Matthew* the fourth chapter, he tempteth men to ſinne, by all the pleaſant means he can, and when he hath prevailed with them, then he is *accuſator fratrum*, *Apoc.* the twelfth chapter. Sinne is like the wife of *Potiphar*, which tempted *Joſeph* by all fair means to folly, and as it he had been guilty, did firſt accuſe him, *Geneſis* the thirty ninth chapter: And as one anſwered *Joab*, when he would have had him ſmite *Abſalom*, If I had done it, it would have been the danger of my life, yea thou thy ſelf which perſwadeſt me to doe it, wouldeſt *have been the firſt that ſhould accuſe me*, in the ſecond book of *Samuel*, the eighteenth chapter and the thirteenth verſe; ſo ſinne hath no ſooner with its deceitfulneſſe allured a man to doe evill, but it will ſtraight way call to God for vengeance againſt him: Which thing ought to make it odious in the eyes of all men. Though *Abel* complain not, *Cain* confeſſe not, and *Adam* accuſe not, yet we cannot ſo eſcape, for *our own ſinne is as a Serjeant that will finde us out*, *Numbers* the thirty ſecond chapter, and the twenty third verſe; and when it hath found us, *as a Gaoler, it will hold and binde us with cords*, *Proverbs* the fifth chapter, and the twenty ſecond verſe: And as the Prophet ſpeaketh, in the ſecond chapter of *Habakkuk*, and the eleventh verſe, *The ſtone out of the wall and the beam out of the timber, ſhall cry to God for vengeance upon oppreſſions, though the poor whoſe faces they have ground ſay nothing*, *Eſay* the third chapter and the fifteenth verſe. Touching which purſuit of ſinne, the Wiſe-man ſaith, in the tenth chapter of *Eccleſiaſtes Curſe not the King, no not in thy thought, neither curſe the rich in thy bed-chamber, for the fowls of heaven ſhall diſcloſe it: Yea a mans own ſpirit will make him to confeſſe his own ſinne*; and if all means fail, *yet the ſtones in the ſtreet will cry for vengeance.* And we ſee that there is *vox non ſolùm oris, ſed operis*, as the Prophet ſpeaketh of Gods works, that the very heavens have a voyce, wherewith they doe *enarrare gloriam Dei*, *Pſalm* the nineteenth: And therefore the Heathen ſay, *Res ipſa loquitur.* Which as it miniſtreth fear to *Cain* and to the wicked; ſo comfort to the Godly: For if as we ſee in *Cain*, ſinne have a voyce to plead before God againſt a man; then no doubt but the good works that a man doth, will ſpeak to God for him, and are remembrancers to put God in minde to be gracious unto him: As God heareth teares and putteth them in a bottle, as he heareth ſighes and inward deſires of the heart which ſpeak to him; the Almes that *Cornelius* gave, had a voyce to plead unto God for him; ſo that of a heathen he was made a Chriſtian, *Acts* the tenth chapter.

Good works crie to God.

ter. For as the concupiſcence of evill is ſinne; ſo the very deſire of good, is a virtue that pleaſeth God: And if the taking away of a mans life, doe pull down the vengeance of God; then the ſaving of a mans life, or of his ſoul, will be a forcible means to procure Gods favour.

To conclude: The laſt point to be obſerved from hence is, That if the blood of *Abel* had a voyce to ſpeak unto God; then the blood of Chriſt Jeſus muſt needs have a more powerfull voyce, becauſe *it ſpeaketh better things than the blood of Abel*, *Hebrews* the twelfth chapter and the twenty fourth verſe; for the blood of *Abel* cryed for Juſtice, but Chriſt's blood cryeth for Mercy: If when we doe evill it will plead to God for vengeance; then if wee doe any good work, much more ſhall it ſpeak to God for us. And God as he is inclined to mercy, rather than to vengeance, will rather hear the voyce of our good works, than of evill, becauſe our good works ſpeak better things than our wicked actions.

Gen. 4. 11. 12. *Nunc itaque tu maledictus eſto: exſul ab iſta terra, quæ aperuit os ſuum ad excipiendum ſanguinem fratris tui è manu tua. Quum humum ipſam colueris, ne pergito edere vim ſuam tibi: vagus & infeſtus agitationibus eſto in terra.*

Aug. 26. 1599. IN theſe two verſes is contained the ſentence pronounced by God againſt *Cain*; for God having performed that which the Holy Ghoſt telleth us in the thirty third chapter of *Job* and the twenty ninth verſe, *that God will deal twice or thrice with a man, that he may turn back his ſoul from the pit*: Firſt in his examination, *Where is thy Brother Abel?* Secondly, in his ſecond queſtion. *What haſt thou done?* Thirdly, in laying open before *Cain* his ſinne, *Behold, the voyce of thy Brothers blood cryeth to me.* Having ſpared him for three tranſgreſſions, *he will no longer bear with him, but proceedeth to ſentence againſt him*, for the fourth, in the firſt of *Amos*, and the third verſe; ſhewing that as he gave ſentence againſt *Adam* confeſſing, to aſſure us that we may proceed likewiſe upon confeſſion; ſo we may doe in caſe of conviction: And that it is a good ground to pronounce ſentence; not only when Parties are convicted upon witneſſes, which is the more uſuall way, but when by manifeſt arguments and proofs they are proved guilty: For ſo in *Cain*, The falling down of his countenance, His going into the fields with his Brother, And he being found ſlain, thereupon are manifeſt tokens that he ſlew *Abel*; for there was none elſe to doe it: Upon thoſe grounds God proceeds to give ſentence againſt *Cain*.

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In which ſentence we have an *Eccᵉ* of Gods Severity in his Juſtice, and of his Bounty in Mercy.

For firſt, This is a great mercy to *Cain*, that where God did not take this judiciall courſe with *Korah*, for reſiſting the Magiſtrate of Gods people, but cauſed the earth preſently to ſwallow him up, in the ſixteenth chapter of *Numbers*; and puniſhed *Ananias* with ſudden death, for that *he lyed not to men but to God*, *Acts* the fifth chapter, and never ſtayed either to ſee whether he would confeſſe, or to convince him; yet he will not proceed againſt *Cain*, till he have proved him guilty, and condemned him accordingly.

Of Gods proceeding in juſtice againſt *Cain*, there are three parts. Firſt, the ſpirituall part, againſt his ſoul. Secondly, the Oeconomicall part, againſt his labour beſtowed in tilling the earth. Thirdly, his Politicall puniſhment, which ſtandeth herein, That *he ſhall be an exile and Vagabond on earth*.

The firſt part of his puniſhment is in theſe words (*Curſed art thou from the earth*:) for Gods meaning herein (as *Cain* himſelf doth apprehend it, verſe the fourteenth) is, that *Cain* is caſt out from the earth, and from the preſence of God; that is, God doth inflict upon him an Eccleſiaſticall ſevering from Gods preſence; not from the preſence of his Providence, for of that, *Pſalme* the one hundred thirty ninth, *Whither ſhall I goe from thy preſence?* but from the preſence of Gods favour and grace, of which the Prophet prayeth, *Caſt me not from thy preſence*, *Pſalme* the fifty firſt, from the fellowſhip of the Saints, as in ſaying, *Curſed art thou from the earth*, he pronounceth upon him the ſentence of Baniſhment out of the ſociety of men. As God doth ſeparate *Cain* out of the family of *Adam*, which was an Image of the Church, wherein he heard Gods word; ſo alſo he doth baniſh him out of the company of men.

Preſence of Gods favour.

Touching the firſt point, we know that it is the higheſt puniſhment that can be inflicted, to be curſed of God; for in the third of *Geneſis*, and the fourteenth verſe, the ſentence pronounced upon the Serpent was, *Curſed art thou*; if there had been any puniſhment more grievous, doubtleſſe God would have laid it upon him. And in the end of the world, the laſt and moſt fearfull puniſhment, or ſentence upon the Devill and his Angels, is, *Ite maledicti*, *Matthew* the twenty fift chapter: Eſpecially, when the curſe is directed to the perſon, *maledictus tu*, as if it were ſhot out of purpoſe againſt him; ſo he directed the curſe to the Serpents perſon, *Geneſis* the third chapter and the fourteenth verſe, *Curſed art Thou above all cattel*: But when God came to *Adam*, he ſpared his perſon, and laid the curſe upon the earth, *Maledicta terra propter te*, *Geneſis* the third chapter and the ſeventeenth verſe: But here we ſee the ſentence is pronounced againſt *Cain*'s perſon, (as it was againſt the Serpent,) *Curſed art Thou from the earth*: Wherein we may ſee that *Cain*'s ſinne is another manner of ſin than *Adam*'s, and therefore is more grievouſly puniſhed, as it ſtandeth with juſtice, *Quia ad rationem peccati creſcit plagarum modus*, *Deuteronomie* the twenty fourth chapter.

But *Cain*'s ſinne is greater than *Adam*'s, five wayes.

Firſt, *Adam*'s ſinne proceeded out of concupiſcence, but *Cain*'s came of malice, which deſerveth no mercy, as the Prophet ſheweth, *Pſalm* the fifty ninth, *Be not mercifull to them that ſinne of malicious wickednesſe.*

Secondly, *Adam*'s ſinne was committed upon a ſudden, and did not take root as *Cain*'s did; for his ſinne was a long time hatching and breeding; for all Gods preaching to him, yet he went forward in ſinne, albeit he had long admonition from God to keep him from it.

Thirdly, *Adam* having committed his ſinne, was taken with fear, and fled to hide himſelf if he could; but *Cain* was not a whit afraid, but faced it out, and never ſhewed any ſorrow for it.

Fourthly, when *Adam* was examined he confeſſed his ſinne willingly; but *Cain* obſtinatly denyed it, and would not be brought to confeſſe it, though God had three times laboured to make him confeſſe: He denieth his fault, *non tam audaciter quam procaciter.* Wherefore *Adams* ſinne and *Cains* are not both of one regard or nature, and therefore muſt not be puniſhed alike, but the one more grievouſly than the other. So yet we ſee here is a great correſpondencie between the Serpents ſinne and *Cain*'s; for as the Serpent of envy murthered our firſt Parents; ſo *Cain* is here the inſtrument of the Serpent to kill *Abel*, for that he envyed him: And therefore the Wiſe-man ſaid, *Invidiâ Diaboli intravit mors.*

Fiftly, As the Devils ſinne is pride, *Ero ſimilis altiſſimo*, *Iſaiah* the fourteenth chapter & the fourteenth verſe; ſo *Cain* ſhewed his pride by his contempt of Gods word & command, who forewarned him, not to kill his Brother; as alſo by his ſaucy anſwer to God, *Am I my Brothers keeper?* Wherefore as *Cain*'s ſinne is equall to the Serpents ſinne; ſo he hath the ſame puniſhment that the Serpent had, *Maledictus tu.* In regard of which likeneſſe of their ſinne, the Apoſtle ſaith, *Cain* is *ex maligno illo*, in the firſt of *John* the third chapter and the twelfth verſe; that is, rather the Son of the Devill than of *Adam*: and therefore the Son is puniſhed with the like puniſhment that was laid upon the Father.

For the contents of the word *Maledictus*: The nature of a curſe is, That the party upon whom it is pronounced muſt be evill, as the Prophet ſaith, *Iſaiah* the third chapter, and the eleventh verſe, *Dicite juſto quia bene, væ autem malo quia male*; eſpecially that party is curſed that hath no good in him, for wee ſee, in the eighteenth chapter of *Geneſis*, if there had been any good in *Sodom, but five perſons, the Lord would have ſpared it*; but becauſe there was no good in it, it was plagued with *fire and brimſtone*, which doth moſt of all reſemble hell. But on the other ſide, becauſe *there was wine found in one cluſter, the Lord ſaid deſtroy it not*, *Iſaiah* the ſixty fifth chapter, and the eighth verſe. In the new Teſtament, God promiſeth mercy to the Church of *Philadelphia, quia modicam habes virtutem* in the third of the *Revelations*, and the eighth verſe. But *Cain* had no goodneſſe left in him;

The goodneſs of a ſinner.

him; for whereas the goodneſs of a ſinner is fear, ſhame, compaſſion and repentance; *Cain* had none of theſe. *Adam* was afraid when he had ſinned, but *Cain* was ſo little afraid that he faced out his ſin, and as for ſhame it was with him as the Prophet ſpeaks, *Jeremiah* the eighth chapter and the twelfth verſe, *Were they aſhamed when they had committed ſinne? Nay, they were not aſhamed*; and for confeſſion he would make none, of whom that is verified, *periit confeſſio, Jeremiah* the ſeventh chapter and the twenty eighth verſe. Whereas the patience & long ſuffering ſhould have lead them to repentance, *Cain* found nothing in himſelf, *but had an heart that could not repent*, *Romans* the ſecond chapter, in regard whereof the ſentence of God pronounced upon him is juſt. Secondly, it is juſt in that it is a ſevering of *Cain* from Gods favour; for as *Cyprian* ſaith, *amicitiam cum Serpente, inimicitia cum Deo ſequitur*, for it is juſt that he ſhould be delivered to the party with whom he was entred into league. Thus God dealt with his people, *Judges* the tenth chapter and the thirteenth verſe, *They have forſaken me and ſerved other Gods: Goe and crie to them, let them deliver you*; and as the inceſtuous Corinthian had made a league with Satan, ſo the Apoſtles will is, *ut tradatur Satanæ*, in the firſt epiſtle to the *Corinthians*, the fift chapter, and this ſeparation from Gods favour is from his preſence, which he ſheweth to his people that meet together to praiſe and pray to him, and to hear his Word, and be partaker of his Sacraments; of which preſence he giveth this command; *Seek ye my face*; to which the Prophet ſaith, *Thy face Lord will I ſeek*, *Pſalm* the twenty ſeventh and the eighth verſe, wherewith agree the Apoſtles words, in the ſecond to the *Corinthians*, the ſecond chapter and the tenth verſe, *To whomſoever I forgive any thing, I forgive it for your ſakes* ἐν προσώπῳ Χριστοῦ, *id eſt*, in the face, ſight, or preſence of Chriſt: and as he was curſed from the preſence of God, ſo we ſee *he went out preſently from the preſence of the Lord, and dwelt in the Land of Nod*, *Geneſis* the fourth chapter and the ſixteenth verſe. This is the effect and ſumme of that part of the Sentence which is eccleſiaſticall or ſpirituall, touching his ſoul; for all that remains, contains that part of the Sentence which is terreſtrial, where we ſee it was Gods will, that he which had ſhewed himſelf ſavage towards mankinde in killing his Brother, ſhould be baniſhed from the company of men. So that when it is ſaid, *Curſed art thou from the earth which hath received thy Brothers blood from thy hand*: The meaning is, he ſhall be caſt out of his own Country, whereby God doth plainly expreſſe thus much, That wilfull murther is to be puniſhed by caſting out both from Church and Common-wealth, both from the Communion of Saints and the Society of men: For envy is a ſinne of ſuch nature, that God thinking hell not to be a ſufficient puniſhment for it, cauſeth *Cain* to conſume himſelf on earth with vexation of minde; for as the Wiſe-man ſaith, *The effect of envy is the rotting of the bones*, *Proverbs* the fourteenth chapter and the thirtieth verſe.

Secondly, God ſets down a reaſon why the earth ſhould deteſt

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and abhor ſuch perſons as *Cain* was, and the reaſon is double. Firſt, For that there is a wrong done to the earth when a man is wilfully murthered; that is, ſhe is bereaved of one of thoſe that ſhould till and dreſſe it, and of one of her Inhabitants. It is the reaſon why the Crowners ſit upon thoſe that wilfully make away themſelves, for they are no leſſe injurious to the earth than they that kill others. Secondly, Becauſe the earth muſt needs abhorre that which is contrary to nature, and doth violate the courſe of nature; for nature doth will all men to ſeek the ſafety and preſervation of others, but *Cain* wickedly and unnaturall ſheddeth the blood of his Brother, which God doth rhetoricall and pathetically expreſſe thus; That blood which *Cain* doth unnaturally ſhed, the earth doth kindely and lovingly receive, that it ſhould not lie open in the ſight of the Sunne: which act is like to that of *Rizpah*, which *David* commended ſo highly, *that ſhe took ſackcloth and covered the dead bodies of them that were hanged, and ſuffered neither the birds of the air to light upon them by day, nor the beaſts of the field by night*, in the ſecond of *Samuel*, the twenty firſt chapter and the tenth verſe; wherein the earth it ſelf, void of ſenſe, appeared more kinde to *Abel* than *Cain*; for as the Wiſe-man ſaith, *God will arm his creatures to be revenged of his enemies*, in the fift chapter of the *Wiſedome of Solomon* and the tenth verſe; *omnis creatura ingemeſcit, Romans* the eighth chapter, they ſhall all grieve and abhorre that act which is unnaturall. As before the blood it ſelf cried to God for vengeance, ſo here the earth it ſelf receives the blood into her boſom, which was ſo unnaturally ſhed; and theſe are two witneſſes, by whoſe teſtimony *Cain* is ſufficiently convicted of his ſinne, and howſoever they be dumb in themſelves, yet they have a voice which God heareth; ſo that no man can keep his ſinne ſo ſecret but it will be revealed, as *Job* confeſſeth, *Job* the thirty firſt chapter and the thirty eighth verſe; *My land will crie againſt me, and the furrowes thereof will complain together, if I have eaten the fruits thereof without ſilver.*

Which deteſtation conceived by the earth againſt the fact of *Cain*, is further ſet forth in the next verſe, two waies, Firſt *negando cibum*, Secondly *negando ſedem*; for the firſt it is ſaid, when thou tilleſt the earth it ſhal not yeeld her ſtrength unto thee, to feed thee. Secondly, thou ſhalt be in continuall feare, and it ſhall deny it ſelf to thee, not affording thee any certain manſion, *for thou ſhalt be an Exile and Vagabond upon earth.* All that the earth affords us is, *pabulum & laſibulum*, that is, as the Apoſtle ſpeaks, *ἀρκέσθεντες διατροφὰς καὶ σκεπάσματα.* in the firſt to *Timothy* the ſixt chapter, it doth both *alere & ſuſtinere.* Two things we deſire on earth, ſufficiencie of living and maintenance, and peace and reſt againſt trouble. Againſt theſe two are ſet for *Cains* puniſhment, Firſt want, *in that the earth ſhall deny its ſtrength*; and unquietneſs or reſtleſneſs, *in that he ſhal be an Exile and Vagabond.*

For ſufficiencie of feeding, albeit God before had curſed the earth, yet not ſo, but that by labour it ſhould yeeld to man bread; but now God ſaith, if *Cain* labour and take never ſo great pains in

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tilling the earth, his labour ſhall be in vain; though he ſweat and labour never ſo much, yet it ſhall withdraw that humor and fatneſs, whereby it is wont to ſend forth corn for food; that is, her fruit ſhall not make bread, and maintain the life of him that is a ſhedder of blood: So whatſoever *Cain* enjoyeth upon earth, is not of right, for except the earth be willing both to feed him and to ſuſtain him, he hath no juſt poſſeſſion or intereſt in it, *& quod jure non poſidetur, furto & latrocinio uſurpatur*; every peece of bread that *Cain* and all thoſe that walk in his way doe eat, they eat it wrongfully, and ſhall make and an account for it, as if they had ſtolen it. So that though *Cain* ſpeak never ſo much *to the corn, and wine, and oyle, and they in his behalf call to the earth, and the earth to the heavens, and the heavens crie unto God*, yet there ſhall be no anſwer for his relief, *Huſea* the ſecond chapter and the twenty firſt verſe, but they ſhall all conſpire and plague *Cain* for his ſinne. *Job* ſaith, *If I have eaten the fruit of the earth without ſilver, or grieved the ſoules of the Maſters thereof*, *Job* the thirty firſt chapter and the thirty ninth verſe, to ſhew us there is a right, not only of labour, but of perſon; for *Adam* may eat of the fruits of the earth, by right of his labour beſtowed in dreſſing it; but *Cain* for that he is a perſon accurſed, cannot eat thereof. God gives *Adam* food upon condition of his labour, but food is denyed to *Cain* though he take never ſo much pains; for that *Cain* is a perſon accurſed by God, and hath no part in that bleſſed ſeed, *in whom all the promiſes of God, touching this life and the life to come, are yea and amen*, in the ſecond to the *Corinthians*, the firſt chapter and the twentieth verſe.

Secondly, As we deſire ſufficiencie of living againſt want, ſo we deſire reſt and quietneſs from trouble; and this we deſire rather than the other, *For a little with the fear of the Lord is better than great treaſure with trouble*, *Proverbs* the fifteenth chapter and the ſixteenth verſe; but as the earth denyed him ſufficiencie, ſo it will not afford him a dwelling place to reſt in.

Of theſe words there are two conſtructions, and both profitable.

Firſt, The Sep uagint tranſlate theſe words (*Vagabond* and *Runagate*) *gemens & tremens*, that is in griefe and feare ſhalt thou be all the daies of thy life, without any certain dwelling to reſt in. He that is in grief is heavie and burthenſom to himſelf, but he that is in fear is ſuſpicious of others, which is a great vexation; which kinde of puniſhment is laid upon them that keep not Gods Commandements, that they ſhall be ſmitten with fearefulneſs, they ſhall fly at the ſhaking of a leaf, *Leviticus* the twenty ſixt chapter and the ſeventeenth verſe, *They ſhall flye when no man purſueth*, *Proverbs* the twenty eighth chapter. And albeit they goe from place to place ſeeking for reſt and peace, yet *non eſt pax impiis*, *Iſaiah* the fifty ſeventh chapter. Of this Fear we have an example in *Cain*, who being guilty of the breach of Gods Command, confeſſed, that he was now in that caſe, *that whoſoever ſhall finde him might kill him*.

Secondly, The other ſenſe which they gather of theſe words, that where there are but two places for men to reſt in, either his own native Country, or ſome other where he can be: *Cain* ſhall tarry neither in his own Country, nor in any other, but ſhall ſhift and remove from place to place, and finde reſt no where; therefore he went out of his own Country, and went and built a City in the land of *Nod*; and yet was not quiet there neither. And this is the caſe of an evill conſcience, not to reſt any where; for to a good conſcience *Angulus ſufficit*, but for him that hath a bad conſcience, *ipſe mundus angulus eſt*: Therefore we are to think of theſe things when we begin to commit any ſins, namely, that thereby we deprive our ſelves both of living and dwelling; ſo that if we ſinne againſt God by tranſgreſſing his Precepts, we can neither look to have food ſufficient, nor place convenient to dwell and reſt in.

The qualification of this Sentence or mercy with God ſheweth herein, is, that albeit *Cain* be puniſhed with want of food and dwelling, yet it is but *ſuper terram*; therefore if he repent while he is on the earth, he may ſet himſelf in a better ſtate; for this reſtraint doth ſhew that God gave to *Cain* ſpace to repent, *Apocalyps* the ſecond chapter and the twenty firſt verſe; ſo that there is hope for ſinners ſo long as God ſuffers them to continue upon earth: for if God would not have *Cain* repent, he ſhould have been preſently ſwallowed up of the earth as *Korah* was, and have dyed ſuddenly as *Ananias* did: Therefore this *ſuper terram* is a mercy. It ſheweth alſo that all *Cains* care was ſet upon earth, and therefore God doth puniſh him with that which was his delight: as he had no care at all of heaven, as appeared by the manner of his Sacrifice which he offered to God, without any choice at all, but ſet his affection upon earth; ſo God puniſheth him with an earthly puniſhment, that he ſhould finde no comfort or reſt on earth: and this he doth both in juſtice and mercy, to draw him back to repentance, and to make him ſorry having a ſenſe of his miſeries, *Hoſea* the ſecond chapter and the ſeventh verſe, *I will goe and return to my firſt husband, that the want of food on earth and of reſt, might make him ſorry with the prodigall Son*, in the fifteenth chapter of *Luke*, *I will goe to my Father*. God ſuffers *Cain* to live in penury, that the ſenſe thereof might inforce him to this reſolution, *Redibo ad Patrem*: As *the dove ſent out of the Arke, finding no reſt*, had no place to goe to, but to the Ark, from whence ſhe came, *Geneſis* the eighth chapter; ſo God doth puniſh *Cain* with a reſtleſſe life on earth, that he might ſeek for reſt in heaven. And as the Angell called *Agar*, when ſhe wandred from her Miſtris, *to return to her, and humble her ſelf under her hands*, *Geneſis* the ſixteenth chapter, and the ninth verſe; ſo it was Gods will that *Cain* conſidering his reſtleſſe life on earth, ſhould return to God, from whom he had now ſtrayed as a loſt ſheep, by means of his greivous ſinnes, and ſubmit himſelf under his mighty hand, as it is in the firſt epiſtle of *Peter*, confeſſing his ſinne, and craving forgiveneſſe, *That ſo God might*

We are puniſhed with that which is our delight.

might have mercy on him, & recieve him into everlasting Tabernacles, Luke the sixteenth chapter, where is rest void of trouble, and sufficiency of all good things.

Tum Kajin dixit Jehovæ, Major est pœna mea quam ut sustinere possim. Gen. 4. 13.

THE word which signifieth sinne here, in other places of Scripture is used for the punishment of sinne, as in the thirty second chapter of *Numbers* and the twenty third verse, *Yee have sinned against the Lord, and be sure your sinne shall finde you out*: Which double signification maketh that there is a double reading of this verse: The one in the Text, *My punishment is greater than I can bear*. The other in the Margent, *My sin is greater than can be pardoned*: So in the Text the word is translated the punishment of sinne, in the Margent the sinne it self, which is the primarie signification of the word. And they that turn it punishment for sinne, doe thereby expresse *Cain's* murmuring against God: They that turn it for sinne doe shew *Cain's* desparation. I rather follow that in the Margent, (*viz.*) that the sense is thus; *My sinne is greater than can be pardoned*. First, because punishment of sinne. Secondly, because the Hebrews expound it so. Thirdly, for that all the old Fathers read it so. Fourthly, for that there is no mention of the third person. Lastly, because the full sense is comprehended in the next verse. So that we are to take it thus, That *Cain* being examined, and hearing the sentence pronounced by God upon him, breakes forth into this complaint, *My sinne is greater than can be forgiven*. Septemb. 2. 1599.

In which words generally, wee see a new *Cain*, for no man would imagine that *Cain*, who a little before answered God so presumptuously, would submit himself so gently; that he which said, *I know not where my brother is*, would now upon the sudden confess his fact; that he that before was so bold, should now become so dejected, in the sight of his sinne; he that had shewed himself a gyant, should so suddenly become a Peasant; but it is not *Cains* case only, but the case of all his progenie; For *Pharaoh* that so proudly and boldly said, in the fifth chapter of *Exodus*, and the second verse, *Who is the Lord that I should hear his voice? I know not the Lord*; after doth acknowledge the Lord, and submit himself to him, in the ninth chapter of *Exodus*, and the twenty seventh verse, *I have now sinned, the Lord is righteous, but I and my people are wicked: Pray thou to the Lord that there be no more thunders*.

Saul having committed a very grievous transgression against God, doth notwithstanding very boldly say to *Samuel*, in the first of *Samu-*

el, the fifteenth chapter and thirteenth verſe, *I have fulfilled the commandement of the Lord*; but a little after (verſe the thirtieth) he ſubmitteth himſelf, *I have ſinned, but honour mee.* And *Judas* the perfect example of *Cain*, albeit he had purpoſed to deliver his Maſter into the hands of the Scribes and Phariſees, is as bold to deny that he had any ſuch intent as any, as it is in the twenty ſixth chapter of *Matthew*, and the twenty fifth verſe; but after the deed done, we ſee he is touched with remorſe for it, and ſaid, in the twenty ſeventh chapter of *Matthew*, and the fourth verſe, *I have ſinned, betraying the innocent blood*: This is a ſtrange metamorphoſis, and it is expedient that we mark this new ſtile, That when a man ſees *Cain*'s offering, he may ſay with the Prophet, in the fift chapter of *Jeremiah*, and the thirty firſt verſe, *Quid fiet in noviſſimo?* For if our caſe were as *Cains* was, that no man ſhould ſtand in our way, but preſently we might be revenged of him without danger, it were a thing to be liked; but wee ſee *Cain* himſelf doth not eſcape unpuniſhed. Who would not deſire to be in their caſe, of whom *Job* ſpeakes, in the twenty firſt chapter of *Job*, and the ſeventh verſe? *If their flouriſhing eſtate would hold, which live and wax old and grow in wealth, their ſeed is eſtabliſhed in his ſight, and his generation before their eyes*: But that which maketh their condition miſerable, is that which followeth in the thirteenth verſe, *They ſpend their dayes in wealth, and ſuddenly they goe down to the grave.* The Prophet confeſſeth he was greatly diſquieted at the proſperity of the wicked, *till he went to the Sanctuarie of God; for there he underſtood their end, that they are ſet in ſlipperie places*, Pſalm the ſeventy third. So albeit *Cain* had the dominion over his brother and ſlew him, thinking none would call him to account for it; yet wee ſee at length he acknowledgeth his ſinne, and affirmeth it to be ſo great as that it can have no pardon.

Wherefore if we will judge rightly of *Cain*, whom we have heard before what he was; we muſt not ſtay there, but read on forward, and ſee what he is now: For we muſt judge of the wicked by their deed; & of them our Saviour Chriſt ſaith, in the 12. chapter of *Matthew*, *Their end is worſe than their beginning*: Before his ſin lay ſtill, and his condemnation ſlept: And thus it is with the wicked, that while they are aſleep in ſinne, they will believe nothing, nor give credit to any word of God. Wherefore we ſee a plain example in *Lot*'s ſons in law, in the nienteenth chapter of *Geneſis*, and the fourteenth verſe, when he told them the Lord would deſtroy the City, he ſeemed to them to be ſom jeſter: And when ſinne awaketh, and damnation ſleepeth no longer, then it is a matter of earneſt; it maketh *Cain* to cry out, *My ſinne is greater than can be pardoned.* And howſoever *Eſau* contemn his Birth-right, yet, when he ſeeks, it cannot be had again, *it maketh him weep bitterly*, *Geneſis* the twenty fifth chapter, and *Hebrews* the twelfth chapter: So that albeit at the firſt, they ſee not the inconvenience and danger of ſinne, yet *in noviſſimo*, *Jeremiah* the thirtieth chapter, and the twenty fourth verſe, at the laſt day they ſhall underſtand it plainly.

Touching,

Touching the words themſelves, here is a confeſſion, though it be faulty, for true confeſſion hath prayer joyned with it, as the Prophet, having made confeſſion of his ſinne, ſaith, *For this cauſe I prayed*, *Pſalme* the thirty ſecond; And *Peter* to *Simon Magus*, *Pray if the thought of thine heart may be forgiven thee*, in the eighth chapter of the *Acts of the Apoſtles*, and the twenty ſecond verſe; but this confeſſion hath no prayer, and therefore is faulty.

But to ſpeak ſo much of it as is good in his confeſſion.

Firſt, he confeſſeth his ſinne, not every ſinne, but his crooked and perverſe ſinne, ſuch as *Job* ſpeaketh of, in his thirty third chapter, and the twenty ſeventh verſe, *I have ſinned and perverted righteouſneſs.*

Again, in that he ſaith, *his ſinne is great*, he ſheweth that he felt the weight of it, and doth not extennate it, and make it leſſe than it is: This confeſſion is well, but only for two exceptions that are eaſily taken againſt it.

Firſt, that which *Chryſoſtome* maketh, That it was too late, for it ſhould have ſtood in the eighth verſe; for as the Wiſe-man ſaith, in the eighteenth chapter of the *Proverbs*, and the ſeventeenth verſe, *Juſtus in principio ſermonis accuſator ſui.* And as the fathers read, in the fourty third chapter of *Iſaiah*, and the twenty ſixth verſe, *Dic tu iniquitates prior, ut juſtificeris*; for we may not foreſlow the time, but *ſeek the Lord while he may be found*, *Iſaiah* the fifty fift chapter.

Secondly, becauſe albeit it be ſaid of repentance, *Si vera nunquam ſera*; yet *ſi ſera raro vera*, if it be late it is ſeldom true.

And this confeſſion of *Cain*, as it is no true confeſſion, for that it was long deferred; ſo chiefly for that it was a confeſſion without any petition or prayer for pardon; and he made no prayer, becauſe he had no hope; and no hope, for that he wanted faith. We muſt therefore beware that we deferre not our confeſſion and repentance, but ſpeedily return to God, for that is the cauſe that he beats with us; he might preſently conſume us after we have ſinned, but he ſpareth us for repentance, as the Prophet ſpeaketh, in the thirtieth chapter of *Iſaiah*, *Expectat Deus ut miſeriatur*, and his mercy is extended to all ſinners, upon condition of repentance. Albeit *Nebuchadnezzar* were a grievous ſinner, yet the Prophet telleth him, in the fourth chapter of *Daniel*, if *he break off his ſinnes by righteous dealing, and his iniquities by mercy to the poor*, *Erit ſanatio erroris.* And the Prophet to them that had given themſelves to Idolatrie, ſaith, *If you turn, your iniquitie ſhall not be to your deſtruction*, *Ezekiel* the eighteenth chapter, and the thirtieth verſe: Therefore the Godly man ſaith, *Wee have treſpaſſed againſt God, wee have taken ſtrange wayes, yet now there is hope in* Iſrael *for this*, *Exodus* the tenth chapter, and ſecond verſe; Which is a point very materiall, for if hope of mercy and forgiveneſſe be cut off, ſinners will fall into their caſe that ſaid deſperatly, in the eighteenth chapter of *Jeremiah*, and the twelfth verſe, *We will walk in the ſtubbornneſſe of our hearts*; or elſe as the Apoſtle ſpeaketh, *They will be ſwallowed up of too much heavineſſe*, in the firſt epiſtle to the *Corinthians*, the ſecond chapter; that is, without hope

of mercy, men fall into desperate hardnes of heart, or into desperate fear & sorrow, so as they cannot be comforted: And this is it which the Devill desires, to the end he may bring this to pass. As in the beginning he took exception against one tree, & charged God with niggardlines & envy, albeit he could not charge God for all the trees of the Garden, in the third chapter of *Genesis*, and the fift verse; so albeit it be impossible for the Devill to perswade *Cain* that God will not forgive sinnes, because in as much as if *God be extream to mark what is done amisse, and enter into judgement, no man can be justified in his sight*, *Psalm* the one hundered and thirtieth, and *Psalm* the one hundred fourty third, therefore he must needs forgive sinnes, unlesse he will shew *that he hath made all men for nought*, *Psalm* the eighty ninth; yet he tels him that howsoever sinnes may be forgiven, yet *Cain*'s sinne cannot be pardoned; He tels *Cain* that a murtherer of his Brother, and such a one as denyeth the deed with such presumptuous and proud answers, cannot have pardon. But the error of *Cain* stands herein, not that he is perswaded that his sin is great, for murther no doubt is a great sinne, but that he thinketh it so great, as *it could not be pardoned*; as if Gods mercy were not great enough for his sinne were it never so great; *Cain*'s error then as we see, is *Major iniquitas quàm propitiatio*.

Which error God doth most of all detest:

First, for that it doth prejudice his Power, as if he that is Almighty, were not able to pardon the sinnes of wicked men.

Secondly, It doth prejudice his truth, for God affirmeth of himself, *That he forgiveth iniquity, transgression and sinne*, *Exodus* the thirty fourth chapter, and the seventh verse, which is the sinne that *Cain* speaketh of here. The Prophet saith of God, in the one hundred and thirtieth *Psalme*, *He shall deliver Israel from all his sinnes*; *He hath shut up all under sinne, that he may have mercy over all*, *Romans*. the eleventh chapter: And as he came into the world to save sinners, so *primus peccatorum*, in the first epistle to *Timothie*, the first chapter, and the sixteenth verse: This *Cain* could not be ignorant of, having heard of the promise which God made, *That the seed of the woman should break the Serpents head*, that is, (as we have shewed,) the head and chief sinne that the Devill can infect the soul of man withall.

Thirdly, This error doth derogate from his goodnesse, which makes it more odious to God; for Gods mercy hath a preeminence above his justice; *Psalme* the one hundred fourty fifth, *his mercy is above all his workes*; And as the Apostle saith, in the second chapter of *James*, *Mercy triumpheth over Justice*: Therefore the sin against Gods Mercy is more grievous.

Again, It is the more odious in Gods eyes, because it takes from him the Glory of his Mercy, which is essentiall and naturall in God; for his Justice groweth out of man; and he is said to be just, not so much in regard of himself, as in respect of his dealing towards men, in that he rewardeth the good, and punisheth the bad; But as for Mercy, it is naturally in him, and a part of his Essence; But his Justice

ſtice commeth from without; for when men provoke him by their ſinnes, then he ſaith, *Iſaiah* the twenty eighth chapter and the ſeventeenth verſe, *Judgment will I lay to the rule, and righteouſneſs to the ballance.* Therefore if we conceive of God as a hard Lord, whereas we ſee he is ready to forgive ten thouſand talents to his Servants, *Matthew* the eighteenth chapter, or think him to be a hard Father, whereas he is moſt kinde to naughty and unthrifty Sons, *Luke* the fifteenth chapter: We doe derogate againſt his mercie and goodneſs, who in reſpect of his naturall inclination to mercy, is called mercy, *Pſalm* the fifty ninth and the ſeventeenth verſe; wherefore as the Apoſtle ſaid to the Jewes, *Acts* the thirteenth chapter and the fourty ſixt verſe; *Seeing you have put the word of God from you, and judged your ſelves unworthy of eternall life*; ſo if any man by taking an erronious opinion of Gods mercy, doe put it from him, and judge himſelf unworthy of mercy, there is no hope that he ſhall ever obtain forgiveneſs, but he muſt either fall into that deſparate hardneſs of heart, that is mentioned, *Jeremiah* the eighteenth chapter, or elſe be continually tormented with a *wounded ſpirit*, *Proverbs* the eighteenth chapter, *and be ſwallowed up of heavineſs*, in the ſecond to the *Corinthians*, the ſecond chapter.

Touching *Cains* conceit, it is certain if his ſinne cannot be pardoned, it is either in regard of the ſinne it ſelf, or of Gods juſtice; but neither of theſe are any ſuch hindrance, that they ought to draw us to that which *Cain* ſaith.

Touching ſinne, it is not a thing impoſſible to obtain pardon for it.

Firſt, Becauſe ſinne is the work of a Creature which is finite, and therefore can doe nothing but that which is finite; *But God is infinite, and of his greatneſs there is no end*, *Pſalm* the one hundred and fourty fift: And therefore look how much God is greater than man, ſo great is his power to ſhew mercy; and conſequently it is not poſſible that his mercy ſhould be overcome of our ſinne and miſerie.

Secondly, *peccatum hominis eſt infirmitas hominis*, that is, ſinne is a work of infirmitie, and conſequently it cannot overcome Gods power; *for the weakneſs of God is ſtronger than the ſtrength of man*, in the firſt to the *Corinthians*, the firſt chapter; but there is no reaſon to ſay or think that the weakneſs of man is ſtronger than the ſtrength of God; and therefore the Apoſtle ſaith, *Romans* the third chapter, *Can the unbelief of man, which is an infirmitie of man, make the faith of God of none effect?* It is not poſſible: *Though we be unfaithfull, yet he abideth faithfull, and cannot deny himſelf*, in the ſecond to *Timothy*, the ſecond chapter and the thirteenth verſe.

Thirdly, Whereas ſinnes are ſaid to be great, ſo the number of them how great or many ſoever they be, yet we are not to doubt but there is pardon for them; for there is mercy offered where there is multiplicitie of ſinne. Chriſts counſell is, *Be ye mercifull as your heavenly Father is mercifull*, *Luke* the ſixt chapter: and we ſee that

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mans mercie is ſo great, that it forgiveth thoſe that doe offend *ſeventy times ſeven times*, *Matthew* the eighteenth chapter and the twenty ſecond verſe; therefore Gods mercy muſt needs be greater: Therefore God, to ſhew the greatneſs of his mercy, ſaith, *Howſoever man will not receive his wife when ſhe goeth from him, and becommeth another mans; yet turn ye to me, and I will receive you to favour*, *Jeremiah* the third chapter and the firſt verſe: So we ſee that Gods mercy exceeds mans mercy. But the reaſon why we deſpair of pardon upon the ſight of our ſinnes is, for that as the Prophet ſpeaketh, *Mans thoughts are not as Gods thoughts*, *Iſaiah* the fifty fift chapter: man thinks that unpoſſible to be numbred, which God doth number. *David*, to ſhew that his ſinnes were innumerable, ſaith, *they are more than the hairs on his head*, *Pſalm* fourtieth and the twelfth verſe; and yet Chriſt ſaith *that our heavenly Father doth number all the hairs of our head*, *Matthew* the tenth chapter and the thirtieth verſe. *Manaſſeh* crieth out *that his ſinnes are more than the ſande of the Sea which cannot be told, and yet God doth comprehend and hold it in his hand*, *Iſaiah* the fourtieth chapter and the twelfth verſe: And albeit in mans judgment the Starres may ſeem innumerable, yet the Prophet ſaith, *That God counteth the number of the Starres and calleth them by their names*, *Pſalm* the one hundred and fourty ſeventh; ſo albeit our ſinnes ſeem innumerable to us, yet he can number them; and albeit we think it impoſſible they ſhould be forgiven, yet God doth not think ſo.

Fourthly, Againſt the grievouſneſs of ſinne there is hope of mercy; *For though they be as red as ſcarlet, he will make them as white as ſnow*, *Iſaiah* the firſt chapter and the eighteenth verſe: As our ſinne is great, ſo ſaith the Prophet, *Great is thy mercy towards men, for thou haſt delivered me from the nethermoſt-hell*, *Pſalm* the eighty ſixt and the thirteenth verſe; and ſo great that he ſaith, *Pſalm* the ſeventy firſt and the fifteenth verſe, *I know no end thereof*: Therefore albeit the greatneſs of ſinne be *grande barathrum*, yet *major eſt abyſſus miſericordiæ dei*. And as there is in us abundance of ſinne, *ſo in Chriſt we finde ſuperabundant grace for the remiſſion of ſinne*, *Romans* the fift chapter; but as for *peccatum meum*, that is, ſuch ſinnes as are of the ſame ſize that *Cains* was, againſt which the Devill chiefly takes exception, that we ſhould not doubt of Gods mercy, but that we may finde pardon: though our ſinne be the ſhedding of blood, yet it is pardonable; for *David* committed murther, and yet obtained forgivneſs, and was received to be a Saint in heaven

Though a man be guilty of lying and denying the truth, yet there is mercy in ſtore with God for that ſinne; for *Peter* after he had denyed his Maſter, and ſwore that he knew him not, againſt his own conſcience, was for all that forgiven: and that we ſhould deſpair of no ſinne to them that did ſhead the blood of the Sonne of God that holy and juſt one, and killed the Lord of life; even to thoſe the Apoſtle ſaith *Amend your lives and turn, that your ſins may be done away*, *Acts* the third chapter and the nineteenth verſe; and yet this

this ſinne is farre greater than *Cains* ſinne. *Ferome* ſaith that *Judas* did offend God more in repelling his grace, and deſpairing of his mercy after his ſinne, than he did in betraying the Sonne of God: Therefore when *Cain* ſaith *My ſinne is greater than can be pardoned*, the Fathers ſay *mentiris Cain*: and *Bernard* ſaith *abſit, major enim eſt dei pietas quam hominis iniquitas*; whereupon albeit *Manaſſeh* confeſſeth that he hath ſinned above the number of the ſand of the Sea, and that his tranſgreſſions are multiplied; yet knowing that Gods mercy is greater than the malice of men, he ceaſeth not to crave forgiveneſs, and for that obtained pardon, and was received into favour.

To conclude this point, he that will hold *Cains* opinion, doth not beleeve the promiſes of God, that the womans ſeed ſhall be of ſufficient power to break in peices the Serpents head, but in ſaying *his ſin is greater than can be forgiven*; it is all one as if he ſaid, the malice and p. ylon of the Serpent is greater than the virtue and power of Chriſt, and contrary to that which the Apoſtle ſaith, *Hebrews* the twelfth chapter (*that Chriſtes blood ſpeaketh better things than the blood of Abel*) he holds that *Abels* blood crieth lowder for vengeance, than Chriſts blood can doe which crieth for mercy and forgiveneſs: but it is abſurd and blaſphemous ſo to think, for it cannot be but Chriſts blood which is Gods blood, *Acts* the twentieth chapter, muſt have more force to intreat for remiſſion at Gods hand, than the blood of a man can have to obtain vengeance; *major enim eſt propitiatio quam iniquitas.*

For the Juſtice of God which is the ſecond hindrance, thus it ſtands: That which God hath pronounced cannot be recalled, but we are to ſee whether this hold true or no: the Sentence pronounced by God upon *Hezekiah* was, *diſpone domum tuam, moriêris enim*, in the ſecond of *Kings*, the twentieth chapter and the firſt verſe, and the Sentence of God to be pronounced by *Jonas* was, *That within fourty daies Nineveh ſhould be deſtroyed*, *Jonah* the third chapter; but yet neither did *Hezekiah* die at that time, neither was the *City* of *Nineveh* deſtroyed, as the Prophet had ſaid it ſhould. The reaſon is, becauſe albeit God ſpake ſuddenly againſt a Nation or Kingdome, to pluck it up and deſtroy it; yet he ſaith, *If this Nation againſt whom I have pronounced this Sentence, doe turn from their wickedneſs, I will repent of the plague that I thought to bring upon it*, *Jeremiah* the eighteenth chapter and the eighth verſe; ſo then Gods meaning was, that the King ſhould die except he did repent, and that *Nineveh* ſhould be deſtroyed if it did not repent; but they repented, therefore God revoked his Sentence; and therefore as *Chriſt* ſaith, *Luke* the thirteenth chapter, *Except ye repent ye ſhall all likewiſe periſh*; ſo all threatnings in the Scripture goe with this condition, *The ſoul that ſinneth it ſhall die except it repent*, *Ezekiel* the eighteenth chapter, *and he that calls his brother fool is in danger of hell fire, except he repent*, *Matthew* the fifth chapter and the twenty ſecond verſe: So that the juſtice of God is no hindrance, but that the moſt grievous ſinner that is, may obtain forgiveneſs if he repent; and becauſe *Cain* re-

pented not, therefore he is excluded from the remiſſion of ſinnes.

The point that remains is, That we conſider *νήματα*, in the ſecond to the *Corinthians*, the ſecond chapter, the devices and ſetches which the enemie of our Salvation uſeth to work our deſtruction; for when ſinne is to be committed, he brings them to preſumption; and albeit God hath threatned plagues for ſuch and ſuch ſinnes, yet he perſwades a man, as *Peter* did Chriſt, in the ſixteenth chapter of *Matthew*, *Non fiet hæc tibi*, that is before ſinne is committed; but when ſinne is finiſhed, and the Devill hath that he would have, then he laboureth to bring men into deſperation, ſaying, it muſt needs be, and they cannot avoid the wrath and judgements of God. In the reading of the old Teſtament, he layeth a vail over the hearts of men, as it was with the Jews, that by the Law they might not ſee the grievouſneſſe of ſinne, and ſo avoid the danger of it, in the ſecond epiſtle to the *Corinthians*, and the third chapter; but when he hath entiſed men to commit ſinne, then he blindeth their eyes, that the light of the Goſpell, whereby they are aſſured of the forgiveneſſe of ſinnes, and of the mercy of God in Chriſt, ſhould not ſhine into their hearts, in the ſecond to the *Corinthians*, the fourth chapter: he will neither let them ſee the grievouſneſſe of ſinne, before they commit it, nor behold the mercy of God, after it is committed: Which mercy of God is ſo generally offered to all ſorts, that even murtherers & lyars, albeit they be grievous ſinners, cannot deſpair of mercy, for we ſee both *David* and *Peter* obtained pardon, and none are debarred, but only they that ſay, *Quid nobis tecum Jeſu Nazarene?* in the firſt chapter of *Mark*, and the twenty fourth verſe: That which excluded the Devill himſelf from mercy, was this deſperate fear, for as *Auguſtine* ſaith, *Obſtinatione ſuâ, & non enormitate ſceleris, Dæmon eſt Dæmon*: Even ſo *Cain* the Child of the Devill, ſeemeth to ſay thus much in this his confeſſion, I deſire no pardon at thy hands O God, becauſe I ſee the greatneſs of my offence is greater than thy mercy: For *Cain*, we ſee what befell him, becauſe, as the Prophet ſpeaketh, *Noluit intelligere, ut bene ageret*, *Pſalm* the thirty ſixt; becauſe he had no care to doe as God would have him, therefore *God gave him up to the luſts of his own heart*; and as the Apoſtle ſpeaketh, in the ſecond to the *Theſſalonians*, the ſecond chapter, and the tenth verſe, becauſe *when God ſpake to him, he believed not the truth, that he might be ſaved, God ſent him ſtrange deluſions, that he ſhould believe the Devils lyes*, who preached to him and perſwaded him after he had ſinned, *that his ſinne was greater than Gods mercy*: for if *Pharaoh* firſt harden his own heart, *Exodus* the eighth chapter, and the thirty ſecond verſe, it is juſt *that God harden his heart, ſo as he ſhall not hearken to his miniſters*, *Exodus* the ninth chapter and the twelfth verſe. But becauſe the Prophet complaineth, that while he would have healed *Iſrael*, then the iniquitie of *Ephraim* was diſcovered, and the wickedneſſe of *Samaria*, *Hoſea* the ſeventh chapter: Therefore we muſt be heedfull, that while we ſeek to cure deſperation, we make not a way to preſumption, for that is the great ſinne againſt

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which the Prophet prayeth, in the ninteenth *Pſalme, Keep thy ſervant from preſumptuous ſinnes, ſo ſhall I be clear from the great ſinne*: This was the ſinne of *Cain*, and we muſt beware that we walk not in his way, as *Jude* counſelleth, *Quia è nimiâ ſpe preſumptio*, is the high way to deſperation; therefore when we know Gods will, as *Cain* did, we muſt ſeek no farther, nor follow our own wiſdom. It was *Sauls* ſinne, he would be wiſer than either *Samuel* or the Lord himſelf; for being commanded to deſtroy the Amalekites, with all they had, *Saul* as if God knew not what he did, takes upon him to *ſpare the beſt things*, in the firſt book of *Samuel*, the fifteenth chapter; this was his preſumption. We muſt beware, ſaith *Moſes*, in the twenty ninth chapter of *Deuteronomie*, and the nineteenth verſe, *That when we hear the words of the curſes and the puniſhments, which God threatneth againſt the tranſgreſſors of his Law, That wee doe not bleſſe our ſelves in our hearts, ſaying, I ſhall have peace, though I walk after the ſtubbornneſs of mine own heart*; thus adding drunkenneſſe to thirſt. If we will not deſpaire we muſt fear, for ſo did *Job*, and therefore he ſaith, *Timor meus ſpes mea*, in the fourth chapter of *Job* and the ſixth verſe: The fear he had and felt, when he was about to ſinne, wrought in him an aſſured hope and aſſurance of Gods favour; and that fear made him ſay, *Etiamſi occiderit, ſperabo in eum*, *Job* the thirteenth chapter. That fear is a means of hope, the Apoſtle S. *Peter* ſheweth; for having ſaid, that he would have all men to hope perfectly, in the firſt of *Peter*, the firſt chapter and the thirteenth verſe, he expreſſeth the means how they ſhall attain to this perfect hope, & that is, by paſſing their converſation in fear, verſe the ſeventeenth. This courſe did not *Cain* take, but contrariwiſe, when he heard God tell him, that *if he did evill, ſinne lay at the dore*; he for all that bleſſeth himſelf in his heart, and ſaid, *I ſhall doe well enough, though I walk after the ſtubbornneſſe of mine own heart, and kill Abel my Brother, contrary to Gods commandements.*

En expellis me hodie à ſuperficie iſtius terræ, ut à facie tua abſcondam me: cumque vagus ſim & infeſtus agitationibus in terra, ſi ullus fuerit qui me inveniat, interficiet me. Gen. 4. 14.

CAINS ſpeech to God (as we ſee) ſtands upon two parts; one touching his ſinne, in the thirteenth verſe; the other concerning his puniſhment, in this verſe; which alſo contains two parts. Firſt, a meer repetition of the ſentence given upon him in the eleventh verſe. Secondly, an addition which *Cain* himſelf makes, *That now whoſoever ſhould finde him ſhould kill him*, which is his chief complaint. Septemb. 9. 1599.

For the first part, When sentence is passed upon any person, God requireth two things.

First, *Agnitionem culpæ*, whereunto two things belong: That is, *Promissio pœnitentiæ*, as *Ezekiah* promiseth, *That he will walk all the dayes of his life, in the bitternesse of his soul*, in the thirty eighth chapter of *Isaiah*, and the fifteenth verse; And the Apostle saith, *That the true tokens of Godly sorrow, are to be angry, to be afraid of himself afterwards, and to be revenged of himself for the sinne committed*, in the second epistle to the *Corinthians*, the seventh chapter, and the eleventh verse. And *Deprecatio pœnæ*, that is, petition for forgivenesse, as, *The Lord be mercifull to my sinne, and forgive me my sinne.*

Secondly, God requires *justificationem justitiæ*, that is, declare that the sentence is past upon us justly, as *David* doth, *Psalm* the fifty first and the fourth verse, *Against thee only have I sinned, that thou mayest be just when thou speakest, and clear when thou judgest.* And this likewise hath two parts.

First, That we think well of God, saying with the Prophet, in the one hundred and nineteenth *Psalm*, and the seventy fifth verse, *I know, Lord, that thy judgements are right, and that thou of very faithfulnesse hast afflicted me.*

Secondly, To bear quietly and meekly the punishment that he layeth upon us, by *David*'s example, in the thirty ninth *Psalm*, *Tacui Domine, quia tu feciſti.* But as for *Cain*, we see on his part, neither promise of repentance, nor petition for forgivenesse: he confesseth his fault indeed, (*My sinne is greater*) but it was no true confession.

First, That it was too late, it should have stood in the ninth verse, for *A just man will be first in his own cause to accuse himself*, *Proverbs* the eighteenth chapter, and the seventeenth verse; but he denyed it proudly, and so was farre from making any promise of repentance.

Secondly, No true confession, because without any petition of forgivenesse; for he concieved this foolish opinion, That his sinne could not be forgiven; as if *the Womans seed had not Power to break the the Serpents head*, or the blood of Christ crying for mercy of God, did not crie louder than *Abels* did for justice, which the Apostle saith *speaketh better things than the blood of Abel*, *Hebrews* the twelfth chapter. But as for his opinion touching Gods justice, both *Cain* and all others ought with *David* to acknowledge in every punishment that he layeth upon them, *Psalm* the one hundred and nineteenth and the one hundred and thirty seventh verse, *Righteous art thou O Lord in all thy judgments: They ought to judge themselves worthy to be destroyed*, *Ezekiel* the thirty sixt chapter; for so did the better Theef, *Luke* the twenty third chapter and the fourty first verse, *We indeed suffer righteously, for we receive things worthy of that we have done, but this man hath done nothing amisse.* But as for *Cain* he maketh no such acknowledgment of Gods justice in punishing him; whereas he should have confessed he was worthily cast out of the earth, because he had bereaved the earth of one of her Children, killed a

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man, an innocent, and not only so, but a Saint, that he was worthily cast out of Gods presence being defiled with blood; even as *Joab* was pulled from the Altar, in the first of *Kings* the second chapter, as if he would pollute the Altar: For as the Apostle saith, in the first to the *Corinthians* the fift chapter, the reason why the Corinthian was excommunicated, was because *by a little leaven the whole lump should be leavened.* The other was justly punished with a life of sorrow and fear, because he had been a cause of sorrow and fear to many; yet *Cain* doth none of all these, but instead of acknowledging Gods justice in regard of his desert, he makes it strange and wonders at it (*Behold*) but we are taught to think otherwise, that how grievous soever God punisheth us, *yet he dealeth not with us after our deserts*, *Psalm* the one hundred and third; *We must not think strange concerning the fiery triall, as if some strange thing were come to us*, in the first epistle of *Peter*, the fourth chapter and the twelfth verse: We must not make an *ecce* of Gods Judgments as *Cain* doth, for God is wise; and albeit the party punished be innocent, yet we are to think that God will suffer no punishment to come to him without just cause, much more ought we to justifie him when he punisheth a notorious Offender. But from this word (*ecce*) it appeares that *Cain* did not so much as conceive a right of Gods justice.

The second point in justifying Gods Justice is, *to bear quietly the punishment that he layeth upon us*, *Levitieus* the twenty sixt chapter and the fourty first verse, which Christ calls the taking up of the Cross, *Matthew* the sixteenth chapter; for if we bear the punish- of our iniquitie unwillingly, *superimponitur non tollitur crux*; therefore first we must acknowledge in regard of our sinnes, that God dealeth more mercifully with us than we deserve. Secondly, We must bear quietly the punishment laid upon us, for out of affliction the godly gather matter of thanks. *Job* having all taken from him saith, *Job* the first chapter, *benedictum sit nomen domini*, and *David*, *Psalm* the one hundred & sixteenth, *accipiam calicem salutis*, he praiseth God for the cup of affliction as well as for the cup of salvation, & is as thankfull to God for the benefits which he by means of affliction bestoweth upon them against their will, as for those that come to them with their will and good liking; and this is the perfection that we are to strive unto; but if we doe not at all reckon them as benefits, yet we must say with *Eli*, in the first of *Samuel*, the third chapter and the eighteenth verse, *Dominus est, faciat quod bonum videtur in oculis suis*; therefore the Prophet saith of him that is accustomed to bear the yoke from his youth, *Lamentations* the third chapter and the twenty eighth verse, *sidebit & silebit*, so must we doe and say with *David*, in the second of Samuel, the fifteenth chapter and the twenty sixt verse, *Here am I, let him doe to me as seemeth good in his eyes*: But *Cain* seemeth not thus to be affected, because he is altogether in the enumeration of his punishment; it is no quiet bearing, but *odiosa repetitio*. If this sinne were so great as he said it was, he should have done better to enter into the consideration

ration thereof as *David* did, *Psalm* the fifty first, *My sinne is ever before me*, so he should ever have thought of the grievousnes of his sin. And touching the party killed; First it was a man; Secondly his brother; Thirdly an innocent. Again, in regard of himself, it was of envy that he killed him, not of a sudden, but by premeditation, after a trecherous manner, for he went with him into the fields, and there fell upon him; his sinne was the greater, for that it was an offence to God who had preached a long Sermon to him, that it was a grief to *Adam* and *Eve*, a scandall and offence to all ages, who from his example might take a pattern to commit this sinne; but *Cain* takes not this course, the consideration of his sinne is dispatched in a word (*My sinne is greater*) but he takes his punishment in peices, and thinks of it particularly; whereupon one saith of *Cain* and the wicked, that the repetition which they make is, *eorum quæ ferunt, non quæ fecerunt*, they are generall in their sinne, but particular in their punishment; *For as of the abundance of the heart the mouth speaketh, Matthew* the twelfth chapter; so we may gather by *Cains* words, that he thinks more of his punishment than of his fault; that which offends him, stood more in his sight, and grieved him more than that which offended God; but the godly are of another minde, for they will be content to have the punishment remain upon them, so that the guilt may be taken away. But there is a third point in this repetition, which is a perverting of the order which God set down in giving the Sentence: God began with the & curse ended with casting out of the earth; but *Cain* beginneth with his casting out of the earth, wherein he sheweth what is his greatest grief; for if a man suffer many pains, he will speak of that first which doth most pinch him, and complain first of the losse of that thing which he doth most of all affect; in that he first complaineth he is cast out from the face of the earth, he sheweth he took more care for the face of the earth, than the face and presence of God, and it grieved him more to be deprived of the good will of men, than of the favour of God. It is otherwise with the Saints of God, for they crie, *Psalm* the seventy third and the twenty fift verse, *Whom have I in heaven but thee, and there is none in earth whom I desire besides thee*, *Psalm* the sixty third, *Thy kindnes is better than life it self*; and when they come to make composition between heavenly things and earthly, we see what *David* saith, in the second of *Samuel*, the fifteenth chapter and the twenty fift verse, *If I finde favour in Gods sight, I will see the Ark again*, that is the presence of God, and makes choice of that as his greatest felicity, not to enjoy his Scepter, or to be restored to his Wives and Children, which earthly men would make most account of; so the Apostle, *Philippians* the third chapter and the eighth verse, *Esteeming all things as dung in respect of Christ*. Whereby we see that as *Cains* punishment grieved him more than his sinne, so the earthly part of his punishment offends him more than the heavenly.

One thing more is to be added, that is, *Cains* Commentary or interpretation

interpretation of *Maledictus*, for he ſaith that to be curſed is to be caſt out from Gods preſence. The preſence or face of God hath reference to the power of God, or to his favour; from the preſence of Gods power, knowledge, or ſpirit there is no eſcaping, *Pſalme* the one hundred and thirty ninth, *If I climb up to heaven, thou art there, if I goe down to hell, thou art there alſo*, of which the Prophet ſaith, *Jeremiah* the twenty third chapter and the twenty fourth verſe, *cœlum & terram ego impleo*; but that is not his meaning, but that he is caſt out from the preſence of Gods favour; ſo are *Pharaohs* words to be taken to *Moſes*, *Exodus* the tenth chapter and the twenty eighth verſe, *Get thee from me, and look thou ſee my face no more*; *Pſalme* the thirty firſt and the twenty ſecond verſe, *I ſaid in my haſt, I am caſt out from thy preſence*; and *Pſalme* the eightieth, *Turn again O Lord, cauſe thy face to ſhine and we ſhall be ſaved*; ſo that we muſt know, that albeit God be preſent every where with his power, yet he is not preſent with his favour, and not only that, but it ſignifieth the place where the favour and grace of God is intailed, that is, his Houſe and Church, of which the Prophet ſaith, *Pſalme* the ninty fift, *Let us come before his preſence* (or face) *with thankſgiving*, *When ſhall I come and appear in the preſence of God? Pſalme* the fourty ſecond, of which preſence Chriſt ſaith, *Matthew* the eighteenth chapter, *When two or three be gathered together, I am amongſt them*, and the Apoſtle, in the ſecond to the *Corinthians* the ſecond chapter, *In the preſence of Jeſus Chriſt forgive I them*, that is, in the Church where God ſpeaketh to us in his word, and we again ſpeak to him by prayer; ſo *Cains* puniſhment is both ſpirituall and eccleſiaſticall, for that he is not only ſhut out of Gods favour, but caſt out of the place where the preſence of his favour and grace is ſhewed; and the puniſhment was juſtly inflicted upon *Cain*, that durſt commit ſo great an offence in the preſence and ſight of God, and when it was committed, feared not Gods preſence, but denyed it as if God knew not of it.

The ſecond point is *Cains* admonition, wherein the firſt thing to be obſerved is, how in this repetition it comes to paſs, that *Cain* ſaith (*whoſoever ſhall finde him will kill him*) ſeeing in the ſentence there is no mention of death? the reaſon comes from the guiltineſs of his conſcience, *ſeverierum ſeipſo Judicem habet nemo*; whereupon it falleth out, that though the Judge abſolve, yet the party guilty addeth a ſentence of condemnation upon himſelf, ſo doth *Cain* condemn himſelf as worthy of death: God indeed afterward ſaith *He that ſheddeth mans blood, by man ſhall his blood be ſhed*, *Geneſis* the ninth chapter; but ſeeing *Cain* before God hath uttered his opinion of murther, that it is a ſinne mortall, it may be ſaid to him, *ex ore tuo te judico*, *Luke* the nineteenth chapter, that men may know *that wiſedome is juſtified of her children*, *Matthew* the eleventh chapter, ſo iniquity is condemned of her children.

Secondly, Where he ſaith he ſhall be killed with a violent and bloody death; this is *ſecundum dictamen rationis, ut homicida, quæ fecit expellet*, *Cain* is told by his own conſcience, that as he hath murthered

murthered *Abel*, ſo himſelf muſt look to be murthered. This is that *Lex talionis* written naturally in the hearts of all men, which made the bretheren of *Joſeph* to ſay, *Geneſis* the fourty ſecond chapter and the twenty firſt verſe, *We have ſinned againſt our brother, in that we ſaw the anguiſh of his ſoul when he beſought us, and we would not hear him; therefore is all this come upon us.* By that Law it was juſt, that as *Hammon* had made Gods people afraid, ſo he himſelf ſhould fear, and be dealt with as he had purpoſed to deal, *Eſther* the ſeventh chapter and the ſixt verſe; therefore the Prophet ſaith, *Iſaiah* the thirty fift chapter and the firſt verſe, *Woe be to them that ſpoile, for they ſhall be ſpoiled*, and our Saviour Chriſt ſaith agreeably, *Matthew* the ſeventh chapter, *With what meaſure ye meet, the ſame ſhall be meaſured to you again.*

Thirdly, He ſaith, *Omnis qui inveniret*, there could but one kill him, and yet his conſcience tells him, he deſerveth to die at the hands of every man, even of every beaſt, in as much as he hath firſt taught beaſts to kill men: by his own confeſſion it is juſt, that as the Prophet ſpeaks, *Micah* the ſeventh chapter and the fift verſe, *The Wife of his boſome and the Children of his loyns ſhall break the bonds of nature with him:* as he before hath ſhewed himſelf unnaturall to his brother. And this is a great part of *Cains* puniſhment, that albeit there be none to kill him, yet he ſhall be in continuall fear of death, that a man ſhall not only fear Gods threatning, but his own fancy; that he ſhall fear not one, but every one that meets him, as if every one knew his fault; that he ſhall fear not only where there is cauſe of fear, as wilde beaſts, but *inde timere*, and this is a part of Gods curſe, *that God will ſend faintneſs into their hearts, ſo as they ſhall be afraid at the ſhaking of a leaf*, *Leviticus* the twenty ſixt chapter and the thirty ſixt verſe *at every ſhadow* as the Midianites were of their dreams, *Judges* the ſeventh chapter, *and at every noiſe and rumor*, in the ſecond of the *Kings*, the ſeventh chapter and the ſixt verſe: Theſe feares are great puniſhments, and arguments of a guilty conſcience; and this ſheweth that albeit wickedneſs be ſecret, yet it will not ſuffer a man to be quiet: Wherein we are to obſerve how *Cain* deſcribeth the ſtate of them that are out of Gods favour, and caſt from his preſence, that they fear either no fear, as *Pſalm* the fifty third. If the Prince frown upon a man, there is no hope of favour any where elſe; ſo if God be once offended ſo that a man deſpair of his favour, he will fear every creature, *the ſtarres of heaven fought againſt Siſera*, *Judges* the fift chapter and the twentieth verſe, *The ſtones in the ſtreet will ceaſe to be in league and peace with him*, *Job* the fift chapter; therefore when God ſaith *quærite faciem meam*, *Pſalm* the twenty ſeventh, our ſoul muſt anſwer, *thy face Lord will I ſeek*; *For if we ſeek the Lord our God we ſhall finde him*, *Deuteronomie* the fourth chapter and the twenty ninth verſe; and that is ſo neceſſary that the People ſay, *If thy preſence goe not with us, carry us not hence*, *Exodus* the thirty third chapter; and the Prophet ſpeaketh, *Caſt me not from thy preſence*, *Pſalm* the fifty firſt; for without the aſſurance of

of Gods favour and protection, we ſhall fear every ſhadow every noiſe that we hear.

Secondly, *Cain* in theſe words ſheweth what was his chief fear, and what did moſt grieve him, that was, that he ſhould die not the death of the ſoul, but the bodily death by the hand of man; he feares the ſhadow of death but not the body of death, as the Apoſtle ſpeaks, *Romans* the ſeventh chapter, but eternall death is that which he ſhould have feared moſt of all, for it hath a body and ſhall be found, though the bodily death is often ſought and cannot be found, *Job* the third, wherein *Cain* ſhewes what he is, that is *animalis homo*, in the firſt to the *Corinthians* the ſecond chapter ἐνψυχος ψυχικὸς. *Philippians* the third chapter, not having the ſpirit; ſo was *Saul* afflicted in the firſt of *Samuel* the fifteenth chapter, *Honour me before the people*; he reſpected worldly honour more than Gods favour, whereupon ſaith *Auguſtine, quid tibi honoratio hac proderit miſer?* If eternall death fall upon *Cain* what ſhall it profit him to live on earth; but this ſheweth plainly that the life of the body was *Cains* chief felicity, and that the greateſt grief he had was for the death of the body; as if he ſhould ſay, let me live though it be but in fear and ſorrow: This is the affection of fleſh and blood, as the Devill ſaith of *Job*, *Skin for skin and all that a man hath will he give for his life*, *Job* the ſecond chapter; that is, ſo long as life is not taken away man is well: This being *Cains* complaint, it is an implied petition, and the requeſt is *Quaſi pro magno beneficio ut non occideretur*, which requeſt may be well uttered if it be rightly taken, for not only the wicked feare death, but the godly ſay themſelves, *we ſigh and would not be uncloathed, but cloathed upon*, in the ſecond to the *Corinthians* the fift chapter, they would paſſe to immortality without the diſſolution of the body and ſoul. That prayer for life is well if it be for a good end, as *Hezekiah* praieth he may live to the end he may bewaile his ſinnes in the bitterneſs of his ſoul, *Iſaiah* the thirty eighth chapter, repentance is the end that he ſets. *David* ſaith *I will not die but live and praiſe the Lord*, *Pſalm* the one hundred and eighteenth; & the Apoſtle *Paul* albeit in regard of himſelf he deſires to be diſſolved, yet becauſe it is profitable for the Church that he ſhould ſtill remain in the fleſh, he defires to live, *Philippians* the firſt chapter and the twenty ſecond verſe; ſo life may be ſought if it be for this end, to doe good, but if our end be the eſcaping of death for a time, the caſe is otherwiſe.

Touching the end of *Cain's* deſire; It may be he deſireth life, *that he might repent, and praiſe God, and doe good, for charity judgeth the beſt*, in the firſt epiſtle to the *Corinthians*, and the thirteenth chapter. But we ſee what doth continually vex *Cain* and all the wicked, that is, the doubt of the forgiveneſſe of ſinne, which is the worm of the ſpirit, and a continuall fear of death, which they know they have deſerved at the hands of all Gods creatures.

Gen. 4. 15. *Dixit verò Jehova illi, Propterea quisquis interfecerit Kajinum, septuplo vindicator: & imposuit Jehova Kajino signum, ne eum cæderet ullus qui foret inventurus eum.*

Septemb. 26. 1599.

CAINS chief complaint and petition therein implied, was handled verse the fourteenth. This verse contains Gods answer, which is a yeelding or granting to that petition of his, and that effectuall; for God provideth for the safety of *Cain's* life, not only by his word and command, but by a visible mark which he set upon *Cain*.

Wherein we are generally to observe; First, That as the Prophet tels us, in the one hundred and tenth *Psalme*, *God dealeth not with any sinner according to his sinnes and deserts*; for if *God did not in wrath remember mercy*, *Habakkuk* the third chapter, he should not in justice have suffered *Cain* to open his mouth; for it is just that he which turneth away his ear from hearing the law; when he prayeth, should not be heard, *Proverbs* the twenty eighth chapter and the ninth verse, *That he which will not hear Gods Prachers, shall not be heard of God when he prayeth*; And the Lord in the Prophet saith more plainly, in the second chapter of *Zechary*, and the thirteenth verse, that *as he by his Prophets cried unto the people, and they would not hear, so they cried, and he would not hear them*: Yet notwithstanding we see God is content to hear *Cain's* petition, and by his example, to set down a pattern unto others, that the sentence being pronounced, and the party condemned, yet he is to be allowed to speak.

Secondly, That God having heard *Cain* wonder at his punishment, as if it were not proportionable to his sinne, hearing him odiously recounting and remembring his punishment, where he should have thought upon his sinne, and transposing Gods order, in that he complaineth for that he is cast out of the earth, before he speaks of his casting out of Gods favour, hearing him shew plainly that he was more grieved at the penalty inflicted upon him, than the fault committed by him, and at the earthly part of his punishment more than the spirituall; whereas upon his own confession God might justly have said, *Luke* the fourteenth chapter, *ex ore tuo judico*; as thou confessest thy self unworthy to live, so whosoever shall finde thee shall kill thee, yet he is not only content to hear, but also to consider the voyce of his prayer, *Psalm* the sixty sixt and the seventeenth verse.

Thirdly, We see that God granteth his suit; for whereas *Cains* request is, that the sentence may not presently be executed, *so that whosoever meeteth him shall kill him*, God saith I will take order that thy life shall not presently be taken from thee, but I will reprieve thee to further repentance. Wherein we see as *Augustine* noteth

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quod nunquam deo ſine ſpe ſupplicatur, in as much as *Cain*, a man condemned, hath obtained to be heard of God. It is verified which *David* ſaith, *Pſalm* the ninth and the tenth verſe, *Thou Lord never faileſt them that ſeek thee*; and that which our Saviour Chriſt ſaith, *John* the ſixt chapter, *eum qui ad me venit non ejiciam foras*; not only here we ſee a reprobate hath his requeſt granted, but wicked *Ahab* that ſold himſelf to work wickedneſs, for that he humbled himſelf, eſcaped the evill which the Lord purpoſed to bring upon him, in the firſt of *Kings*, the twenty firſt chapter: and whereas *Cains* life is ſpared, it is an argument that if *Cain* had asked more, God would have granted it: It was but *Anguſtia mentis*, his minde and underſtanding could not conceive what to ask beſides the benefit of this preſent life: It was not the narrowneſs of Gods mercy, for had he asked more, more ſhould have been granted him, for God affirmeth of his liberality, *Pſalm* the eighty firſt, *Open thy mouth wide and I will fill it*. Therefore by that term of expecting, *Iſaiah* the third chapter, and hearkning, *Jeremiah* the eighth chapter: The meaning of the prophet is, that God is willing and ready to give more, if men will ſue to him. In the mean time we ſee in theſe words a mitigation of *Cains* fear, whereby we are taught that God mitigateth the puniſhment of thoſe that are dejected, though he taketh it not away; for that which the Prophet affirmeth, *Pſalm* the ſixty fift, *That God is the hope of all the ends of the world*: is no otherwiſe verified of thoſe that are out of the covenant, but in reſpect only of the mitigation of their puniſhment. For albeit thoſe that pertain not to the covenant; have not their puniſhment taken away, yet it may be mitigated: So Chriſt ſaith of *Tyre* and *Sidon*, *that their eſtate ſhall be eaſier, and their puniſhment more remiſſe in the day of Judgment*, *Matthew* the eleventh chapter; *and the Servant that of ignorance committeth things worthy of ſtripes, albeit he be not beaten with many ſtripes, as he that knew his Maſters will and ſinneth; yet he ſhall not eſcape unbeaten*, *Luke* the twelfth chapter and the fourty eighth verſe.

The grant conſiſts of two parts; The word or command of God touching him that ſhall kill *Cain*, and the mark which he ſets upon *Cain*, that he may be known from all other men: For by theſe two God ſets down an order for the preſervation of mans life.

For the firſt, Where God ſaith not, whoſoever killeth any man, but whoſoever killeth *Cain*; that hath the form of a pardon.

Secondly, That no man ſhould kill him wittingly, he ſaith, he *ſhall be puniſhed ſeven fold*.

Thirdly, For that no man ſhould ignorantly kill him, *God ſetteth a mark upon Cain*, whereby he may be known from all other men.

In the Command which God giveth, we have to conſider his Pardon, and the Penalty threatned to him that wittingly kills *Cain*.

In the pardon or mitigation of the ſentence, the Councell of God doth firſt reſpect *Cain* himſelf; for if God had preſently ſwept away *Cain*, upon the ſentence pronounced, he could not have repented; but in giving *Cain* a long life upon earth, that he ſhould not

presently be taken away, but live *gemens & tremens*; it might at length come into *Cains* minde, wrastling with sorrow and fear, to say with the Church, in the second chapter of *Hosea*, *I will return to my first husband*; for as it is usuall with the people of God, after many afflictions; to conclude upon repentance: It was the case of the lost childe, in the fifteenth chapter of *Luke*; for a time he bare out the miserie which he had brought upon himself, but at the last he is faint and saith *redibo ad patrem*; so Gods purpose in delaying the execution of his sentence upon *Cain*, was, that by a long and tedious life he might be brought to repentance: For that is it which *Ambrose* saith, that when long life is granted to a man, as it was to *Hezekiah*, *Isaiah* the thirty eighth chapter; the reason is *ut vita sit mors peccati*; but if instead of *funus peccati*, it be *fœnus peccati*; if instead of burying sinne we put it out to increase, then life is nothing else but *thesaurisatio iræ dei in diem iræ*, *Romans* the second chapter. This is the first part to be considered in Gods councell, that himself may be the better.

Secondly, in sparing *Cain* God hath a respect of others; for there is not *simplex contritio Serpentis*, but *aliquando conteritur Serpens ad pernitiem*, *aliquando ad theriacam*, that is to make treakle. Though the Serpents head be not so bruised that he dye of it, yet so as of it wholesome medicines may be made, for the healing of others though themselves be not healed; for the Apostle saith *there is in us a spirit that lusteth to envy*, *as well as in Cain*, *James* the fourth chapter and the fift verse; and therefore we have need to have his example before our eyes to keep us from his sinne, for his shedding of blood is to us instead of a bath to wash our footsteps in, *Psalm* the fifty eighth; that is, in this sparing there is not only a use to *Cain* himself to amend, but though he doe not, yet his example may cause others to amend, seeing how God doth punish *Cains* sinne with a miserable life, that contains nothing but fear and grief.

Thirdly, In this proceeding of Gods councell and wisedome, if neither of these take place, that neither *Cain* himself, nor others are the better for this mitigation; yet as the Woman said, in the second of *Samuel*, the fourteenth chapter, that albeit one of her Sons had slain the other, yet she would not be deprived of him that was alive; for that she was willing that her husbands name and posteritie should continue upon earth: so it stood with *Adam*, he had two Sonnes, whereof the one was the bane of the other; and albeit *Cain* deserved to die presently, yet God doth not so consider the greatnes of his sinne, that he will forget the nature of man which himself had created; and therefore as well to preserve mankinde, as to shew that godly posterity is not hereditarie, he suffers *Cain* yet to live. For as *Adam* had a *Cain*, so from *Cain who was that evill one*, in the first epistle of *John* the third chapter, Gods purpose was to derive such as should pertain to the Covenant. Of one and the same Parents, Gods will is, *one shall be born after the flesh another after the spirit*; *and he that is born after the flesh shall persecute him that is born after*

after the ſpirit, *Galatians* the fourth chapter and the twenty ninth verſe.

As we ſay of his wiſedome, ſo it ſtands not with Gods juſtice, that whoſoever findes a Malefactor ſhall kill him; for God doth plainly expreſſe his will, that a Murtherer being worthy of death in himſelf, for all that, ſhall not be murthered of every one. Therefore God ſaith, whoſoever ſhall preſume of himſelf to kill *Cain*, though it be with this pretence, that he is a murtherer, ſhall be puniſhed ſeven fold; for it is not in every mans power *aſſumere gladium: If any man have committed a crime, the Judge ſhall ſee whether he be worthy of death, and as the Judge ſhall judge him, ſo ſhall he be puniſhed, Deuteronomie* the twenty fift chapter, *Exodus* the twenty ſecond chapter. The Magiſtrate being Gods Ordinance, *Romans* the thirteenth chapter, hath power to put a murther to death, for he hath the Sword committed unto him for that end, *But he that taketh up the Sword ſhall periſh by the Sword, Matthew* the twenty ſixt chapter; For if every one that findeth a mans fault, might kill him, it would ſoon root out all mankinde: And that this inconvenience ſhould not fall out, God takes order that every man ſhall not doe that to *Cain* which *Cain* hath done to *Abel*: no man may kill a Murtherer unleſs he have authority committed unto him for that end. That is for his ſparing.

The ſecond point is for the puniſhment of him that tranſgreſſeth thus, that is, he ſhall be puniſhed ſeven fold: It is ſtrange that he which kills a murtherer, ſhall have a more grievous puniſhment than he. The number of ſeven is *numerus complens hebdomidem*, therefore by the ſevenfold puniſhment Gods meaning is, that he will lay a compleat and conſummate puniſhment upon ſuch a party; but, howſoever it ſeem ſtrange, yet it is juſtice, for that as God will not have him ſpared whom he condemns to death, as *Saul* ſpared *Agag* in the firſt of *Samuel* the fifteenth chapter, *nor let him goe whom he hath appointed to die*, in the firſt of *Kings*, the twentieth chapter and the fourty ſecond verſe; ſo it is a grievous ſinne to kill him whom God will have ſpared; and this is it which makes the ſin of ſuch a party grievous, beſides the conſideration of Gods wrath againſt them that doe *addere afflictiones afflicto*. *Zechariah* the firſt chapter and the fifteenth verſe, God ſaith *he will be wroth with thoſe that help forward the affliction of them with whom he was a little angry*, and therefore ſuch a one ſhall not eſcape, but be ſore plagued: and the Prophet ſaith *the Lord will not judge and condemn a man twice for one fault, Nahum* the firſt chapter and the ninth verſe. Such a man committeth a ſinne more grievous than *Cains* ſinne in two reſpects. Firſt, *Cain* tranſgreſſed only the Law of nature written in his heart, but the other tranſgreſſeth not only the naturall Law, but Gods expreſs Command, who gave order that no man ſhould of himſelf preſume to kill *Cain*. Secondly, It is more grievous in that he maketh *Cains* example a warrant to commit murther, but God ſaith he muſt not doe ſo; for if a man ſeeing *Cain* puniſhed for his ſinne,

make our ſelves partakers of the divine nature, then the promiſe of ſuch a life is to be deſired; but if life be uſed as *Cain* ſpent his, it is better to die without *Cains* mark, than to live with it.

Gen. 4. 16. *Egreſſus itaque eſt Kajin à facie Jehovæ; & conſedit in terra Nodi, ad Orientem Hedenem verſus:*

Septemb. 23. 1599.

WE now come to the laſt part of the Hiſtory of *Cain*, for in this verſe we have his departure from the preſence of God, and in the next his purpoſe, never to return again. The contents of this verſe are his departure. Gods purpoſe as we have heard both in *Cains* puniſhment, as alſo by granting him ſo much as he required, in the laſt verſe, was to give *Cain* ſpace to repent; and yet notwithſtanding we ſee plainly that is verified in *Cain*, which the Prophet affirmeth, *Iſaiah* the twenty firſt chapter and the tenth verſe, *Let mercy be ſhewed to the wicked, yet he will not learn righteouſneſs*; For *Cain* inſtead of uſing *the goodneſs, and patience, and long ſuffering of God* as a means to bring him to repentance, *Hardned his heart, and heaped up wrath for himſelf againſt the day of wrath*, *Romans* the ſecond chapter and the fift verſe.

This departing of *Cain* ſtands upon three parts: Firſt, his removing; *he went out*: Secondly, *terminus a quo*, that is, *from the preſence of God*: Thirdly, *terminus ad quem*, that is, *the land of Nod*.

Touching the firſt, there is a going out upon diſtruſt, when a man hath no hope of favour; and another upon contempt, when a man thinks he ſhall have no benefit of tarrying. Of which the better is, that going out which is upon diſtruſt: but ſo could not *Cain* goe out; for as well by Gods mercifull dealing towards *Cain* before the ſentence was pronounced, as alſo by the gracious grant which God made him, he might gather that God was well affected towards him. For as the wife of *Manoah* ſaith, *Judges* the thirteenth chapter and the twenty third verſe, *If the Lord would kill us, he would not receive a burnt offering at our hands*; ſo God would not have heard *Cains* requeſt, had he not wiſhed him well. And therefore *Auſtin* upon the words of *David*, *Pſalm* the ſixty ſixt and twentieth verſe, ſaith, *quamdiu dominus non amovet orationem a ſe, tamdiu non amovet miſericordiam a nobis*, for that yeelding to *Cains* requeſt touching his life, was an invitation to ſtir up *Cain* to deſire more. Therefore *Cain* ſhould not have gone out ſo ſoon as his ſuit was heard, but ſtill have continued praying to God for more and better things, as *Abraham*, *Geneſis* the eighteenth chapter, hearing that God at his requeſt was contented to ſpare *Sodom for fifties ſake*, prayeth ſtill in the behalf of the City, adding one petition after another: Which

Which course the Prophet keepeth in his prayer, *Psalm* the fifty first, *Cast me not from thy presence, neither take thy holy spirit from me.* Though he durst not pray himself, being a sinner, yet by others, as *Miriam* by *Moses*, *Numbers* the twelfth chapter, *Pharaoh* by *Moses* and *Aron*, *Exodus* the ninth chapter and the twenty eighth verse; so should *Cain* have done, but in as much as he doth not, his case is like the case of *Esau*, *Genesis* the twenty fift chapter, he cared not for his Birth-right; no more did *Cain* take any care for the presence of God, but thought it a matter not worthy to be reckoned of.

Secondly, We see that *Cain* goeth not out against his will, nor tarries till God send him out of his presence, as he sent *Adam* and *Eve* out of Paradise, setting a Cherubim to keep the way, *Genesis* the third chapter; there was no such execution or warrant from God for *Cain*, but he first casts out himself; whereby we see it was an hypocriticall complaint that he made, *that he was cast out from the presence of God*, verse the fourteenth, in that he goeth out of himself without any violence offered to him: A Child will not at the first bidding go out of his Fathers presence, though in his anger he threaten him; no more should *Cain*, he should have been of *Jacobs* minde, *Genesis* the thirty second chapter, *I will not let thee go till I have a blessing:* But we see *Cain* doth of himself voluntarily leave Gods presence, which sheweth plainly that the cause of *Cains* grief, was not Gods displeasure, but his punishment laid by God upon him, and not the spirituall part of his punishment, but the earthly.

Thirdly, the casting out of Gods presence was threatned as a punishment, and therefore ought to be born patiently, but to make *pœnam excommunicationis crimen apostasiæ*, is a great aggravation of his sinne; that is to take occasion by the censure of the Church: to bring in Schisme is a grievous aggravation of the offence. But as we have seen that *Cain* was the first Author of heresie; for that he thought any thing would serve Gods turn; the vilest and meanest things were good enough to offer to him; whereas *Abel* offereth the best he could finde; so he is the first that brings up Schism and Apostacy; for the Sentence is not executed upon him, but through an evil heart of unbelief, as the Apostle speaks, *Hebrews* the third chapter, *He doth depart of himself from the living God.* Soe we have these three things in his departure. First, It is not upon any just cause. Secondly, It is voluntary. Thirdly, He departs so as he makes the penalty of his sinne the matter of a greater sinne. Secondly, Touching his removing; to remove of it self is not evill, but in regard of the place from whence, if with *Abraham* we depart from a country of Idolatry as from *Ur*; or as *Lot* from *Sodom*, a City full of all sinne; or with the Hebrewes out of a place of vexation and cruelty; such a departure is good, but to depart from a good place, that makes the motion evill; but for *Cain* to depart out of the presence of God, is all one as if the sick person should leave the Physitian. S. *Peter* indeed in great astonishment said to Christ, *exi a me, peccator enim sum*, but after being better adviled when Christ said, *Will*

ye alſo goe away? his anſwer is, *Iohn* the ſixth chapter and the ſixty eighth verſe, *Domine ad quem ibimus? tu habes verba æternæ vitæ*; whereupon *Auguſtine* ſaith, Lord if thou wilt have me depart from thee, ſhew me ſuch another as thou art, otherwiſe I will not leave thee till thou receive me into thy favour.

This preſence of God was ſome certain place of Gods appearance, as the place whither he went, was a country by Paradiſe, called the Land of *Nod*. Therefore the place whither he went, being a locall motion; the place from which he departed, muſt needs be likewiſe locall. From this place of Gods preſence *Cain* went out, to dwell in the land of *Nod*. The effect of which words, is after ſet down in one word; for the place wherein God appeared to *Jacob* when he ſlept, was called *Bethel*, *Geneſis* the twenty eighth chapter; the ſame place alſo is called *Penuel*, *Geneſis* the thirty ſecond chapter, and the thirtieth verſe: ſo that the place of Gods appearance, was ſome one piece of the earth, where the Altar was, upon which *Cain* and *Abel* offered their ſacrifices, where God did uſually appear, *Even as we alſo have an Altar*, *Hebrews* the thirteenth chapter, where we have Chriſts preſence, as he affirmeth, that *where two or three be gathered together in his name, he is preſent among them*, *Matthew* the eighteenth chapter; like as they that come together to hear the word, are ſaid to be preſent before God, that is, *in the preſence of God*, *Acts* the tenth chapter.

The point that wee are to gather hence for our inſtruction, is, That we conceive of the Church, and place of Gods preſence, as we doe of the place of the Princes preſence; for we reverence ſuch places though the Prince be abſent; ſo ought we to reverence the places of Gods preſence, though we have no viſible apparition of his preſence; for *ſuch places are his reſt for ever, where he promiſeth to dwell*, *Pſalme* the one hundred thirty ſecond; *They are alſo his footſtoole*, and therefore are to be reverenced, As, *Pſalme* the ninty ninth, *Fall down before his footſtool, for he is holy*: Therefore to depart from the Church is to depart from Gods preſence, no leſſe than *Cain* did: But Gods will is, we ſhould not depart out of the place of his preſence, no more than we would out of the preſence of his favour: and we muſt make a conſcience, how we goe out of ſuch places, becauſe God is not mocked. When men have no religion, it is ſaid of them, *Pſalme* the fourteenth, *They call not upon God*; as for the preaching of the word, they count it *onus Domini*, *Jeremie* the twenty third chapter; It is as tedious to them to hear ſermons, as to carry burthens upon their backs: And for the ſpirituall food offered in the Sacraments, it is to them as Manna was to the Iſraelites, *A light meat, which their ſoul loatheth*, *Numbers* the eleventh chapter. And as for the Church and Congregation of the faithfull, the opinion that the world hath of them, is very mean, as the Prophet ſaith, in the thirtieth chapter of *Jeremiah*, *This is Sion, whom no man ſeeketh after*. But they that are ſo affected towards the ſervice of God, and the places of his preſence, are *animales ſpiritum non habentes*, as *Jude* calleth them; they have

have no favour in ſuch things, and therefore they care not for them, but like *Cain*, doe goe out of them, and make no reckoning: Of whom the Apoſtle ſaith truly, in the firſt epiſtle of *John*, the ſecond chapter, and the nineteenth verſe, *They went out from us*, yet *non erant de nobis*; that is, they were not the members of the Church, for then they ſhould have felt them when they went. For thoſe things that are not members of the body, may eaſily be taken away, as the hairs of the head and the nayles; but take away any member of the boby, and it will be painfull: Therefore they that depart willingly from the Church, and place of Gods preſence, are not members but excrements of the myſticall body.

The place whither he departed was *The land of Nod*. As it is ſaid of *Cain*, that *he went out*; ſo ſo alſo of St. *Peter*, but for a diverſe end; *Peter went out and wept bitterly*, *Matthew* the twenty ſixt chapter, and the laſt verſe; but *Cain* went not out to bewail his ſinne, as *Peter* did, but to ſettle himſelf in ſome other place. *Cain's terminus ad quem*, is the land of *Nod*, which is ſituate towards the eaſt ſide of Eden.

Wherein two things: Firſt, The place it ſelf. Secondly, The ſituation.

For the place it ſelf: There are of the Interpreters that take it to be no certain land, from the word *Nod*, which ſignifieth to wander; as if the meaning were, that *Cain* according to the ſentence, that he ſhould be a runagate and exile, went out to wander from one place to another: But that cannot be, in as much as *Nod* is ſaid to be a land on the eaſt ſide of Paradiſe. It is further ſaid, that being there he built him a City, not that he ſtayed there, for he was alwayes removing and fleeting from one place to another. It was before the deluge, ſo called of *Cain*, whoſe ſtate of life was to wander up and down; but after was called *Babel*.

And it is ſaid to be eaſtward toward *Eden*: Wherefore by the framing of his journy to that place, which carrieth the name of pleaſure, it appeares, that *Cain* did not ſettle himſelf to repentance, for then *he ſhould have gone into the Valley of Achor*, *Hoſea* the ſecond chapter; or *into the valley of tears*, *Pſalme* the eighty fourth; that is as far from *Eden* as he could; becauſe a place of pleaſure is unfit to repent in: He that will repent, muſt get him into the wilderneſſe alone, and there bewail his ſins. He could not goe to *Eden*, for there was an Angel ſet with a ſhaking ſword, to keep the way of the tree of life, *Geneſis* the third chapter; but toward the eaſt ſide of *Eden*: So we ſee *Cains* purpoſe was not Gods purpoſe: The purpoſe of God in allowing unto *Cain* life was, that he might have time to repent: But *Cains* purpoſe is, that he may plant himſelf on earth, and enjoy pleaſures. Theſe are the wayes to the which there belongeth a woe, as the Apoſtle ſheweth, *Jude* the eleventh verſe; *The ſinne of pleaſure*, which is *Cains* ſinne; *The ſinne of gain*, which was *Babylon's* ſinne; and *the ſinne of ambition*, which was the ſinne of *Korah*: Theſe are the three wayes of the world, *The luſt of the fleſh*, *the luſt of the eyes*

and pride of life, in the first of Saint *John*, the second chapter, *Which are not of the Father, but of the world.* Where it is said, he went to the side of *Paradise*, the Holy Ghost giveth us to understand, that *Cain* may peradventure set himself in some kinde of earthly delight but not in Paradise it self, that is, in no true and sound delight.

Again, Whereas *Cain* being now fallen from hope of eternall and spirituall things, takes his journey to the east, we see he is the first of those that are content, even for to enjoy the warmnesse of the sunne, to leave the presence of God, and for to get a little pleasure for a time, will forgoe that which is incorruptible, and indures for ever. Such men are like those whom the Prophet beheld, in the eighth chapter of *Ezekiel*, and the sixteenth verse, *having their backs toward the temple, and their faces to the sun-rising, to worship the sunne:* Even so *Cain* by leaving Gods presence, doth give over eternall things, and seeks for temporall. And so we see what is *Cains* error, both in departing from Gods presence, and in removing to this place. *Adam* and *Eve* and *Seth*, which then represented the Church, were upon the west side of *Eden*; *Cain* and his crue keeps in the east side, that is, the wicked have the better part in the things of this life, for *their portion is in this life, Psalme* the seventeenth; but the portion of the godly is not in the pleasure of this life, but in the land of the living; where they have laid up for them, things *which eye hath not seen, the ear hath not heard, nor mans heart conceived*, in the first epistle to the *Corinthians*, the second chapter: The wicked in their life time receive pleasure, but after indure everlasting pain; but the godly that suffer affliction in this world, shall in the world to come be comforted, as it is in the sixteenth chapter of *Luke*.

From hence we learn, That we must not depart from Gods presence, as *Cain* did, without just cause: If we doe, it must be to bewail our sinnes with bitter tears, as St. *Peter*. If we goe from Gods presence, we shall finde the land of *Nod*, that is, a place that shall afford us no contentation or rest: It shall be with us, as it was with *Agar*, to whom the Angell said, in the sixteenth chapter of *Genesis*, and the eighteenth verse, *Whence comest thou? and whither goest thou?* So we shall be in continuall motion, and never have rest.

First, Because we can never, in this wicked world, attain to any perfection of pleasure, our desires are never satisfied; for it is true of all men as one saith, *quando habent quod voluerunt, non habent quod volunt.*

Secondly, Because *they are all their life in fear of death, Hebrews* the second chapter. We see our state represented in *Jonah* when he fled from the presence of the Lord; he thought he should have come to *Tarshish*, but he found himself in the land of *Nod*, that is of thraldome and misery, *being tossed on the Sea, Jonah* the first chapter and the third verse; for Gods presence is *Seth's* land, that is, a land of foundation; it is the Country of *Noah*, for it giveth rest; it is the City of *Salem*, that is, of peace: But if we leave Gods presence, we shall not finde any land of foundation, rest or peace. If, as *Jeremy* willeth,

willeth, *We ſtand upon the old wayes, and ask for the good wayes and walk therein, Jeremiah* the ſixt chapter and the ſixteenth verſe; if as Chriſt bids us, *We take up the yoke and learn of him, we ſhall finde reſt to our ſouls, Matthew* the eleventh chapter; but if we goe to *Cains* Country, we ſhall have no reſt day nor night, *Jeremiah* the ſixteenth chapter and the thirteenth verſe: As for peace the prophet ſaith; *non eſt pax impiis, dicit dominus, Iſaiah* the fifty ſeventh chapter, that is, ſeeing they will depart from Gods preſence, they ſhall dwell in *Cains* Land; for they are as the raging Sea which is ever working, and as the Fiſhes in the water never reſt, but ſhoot by ſtill; ſo in the wicked of the world we ſee this working, they deſire more and more, *For he that loveth ſilver ſhall not be ſatisfied with ſilver, Eccleſiaſtes* the fifth chapter and the ninth; they never finde any reſt, becauſe their deſire can never be ſatisfied. Wherefore as *Cains* Land was *Nod*, ſo *Nimrod, Cains* Succeſſor, had *Babel* for his Country, that is, confuſion and diſorder; but *Melchiſedek* who ſtayed in the preſence of God, had *Salem* for his land.

The reaſon of this is, as *Auguſtine* ſaith, becauſe God made the ſoul of man for himſelf, *& inquietum eſt cor noſtrum donec requieſcit in Deo*; we may finde the skirts of *Eden*, and obtain ſome delight for a time in this life, but we cannot attain to any perfect pleaſure; for as the Wiſe-man ſaith, *riſus dolore miſcetur & extrema gaudii luctus occupat, Proverbs* the fourteenth chapter; therefore the Prophet ſaith, *Micah* 2. 10. *ſurgite, non eſt hic requies veſtra*, and the Apoſtle agreeth with him, *Hebrewes* the thirteenth chapter, *non habemus hic manentem civitatem*; therefore let us goe out with Chriſt.

Thus the imperfection of our happineſs in this life, and the continuall fear of death, doth take from us all reſt; and this proceedeth from the want of Gods preſence: It remaineth then that he which will finde reſt, *doe ſeek Gods face and preſence, Pſalm* the twenty ſeventh and the eighth verſe; *for ſeek God and then your ſoul ſhall live, Pſalm* the ſixty ninth. If our departure from the preſence of God be not as *Cains* was, that is of contempt, yet it is like *Judas*, which went out of diſtruſt. The iſſue of *Cains* departure was a tedious life full of trouble and fear, and the going out of *Judas* was miſerie or death. Such ſhall be the iſſue of thoſe, that either of contempt or diſtruſt fall away from God; the pleaſure that they ſhall have in this life is but momentary and imperfect, it is *inſtabilis & inquieta voluptas, Eccleſiaſtes* the ſecond chapter, the deſire of that which they want, and the fear of death which is alwayes at hand, doth not ſuffer them to take reſt; therefore if we will have reſt we muſt goe to *Peniel* and *Salem*, there we ſhall have both reſt and peace: and this is done by prayer, when we ſay with *David, Pſalm* the fifty firſt, *Caſt me not from thy preſence*. If of our ſelves we goe out of his preſence, we muſt goe to ſome valley to repent, and weep as *Peter* did, ſo we ſhall be received of God; for God being infinite in glory and majeſty, is able both to give us our hearts deſire, and to deliver our ſouls from death.

Gen. 4. 17. *Et cognovit Kajin uxorem ſuam, quæ concepit & peperit Chanocum : quamobrem ſtudebat edificare civitatem, & vocavit nomen civitatis illius de nomine filii ſui Chanoc.*

Septemb. 30. 1599.

ALbeit *Cain* departed from the preſence of God, and ſeated himſelf in a Land as neer *Eden* as he could, yet his departure is not altogether deſperate, becauſe he may return again; for ſo both the Prophet in the old Teſtament, ſheweth that the Church of the Jewes having departed from her firſt husband, and ſeeing the inconvenience of it, *reſolved to return again*, *Hoſea* the ſecond chapter; and our Saviour in the New tells us, that the Sonne which forſook his Father, after when he felt ſome affliction, was glad to come to him again, *Luke* the fifteenth chapter; and ſo may *Cain* come again; for as *Eden* that is pleaſure, is the thing that perſwades men to depart from their allegiance in the ſervice of God, ſo the place whither they goe, that is the Land of *Nod*, being a Land of trouble and unquietneſs, may perſwade them to return to God again. A fair proffer indeed is made to draw men from Gods preſence, and to commit ſinne, in as much as it offereth pleaſure; but when they have ſeated themſelves a little, even as neer *Eden* as they can, they ſhall finde themſelves in the Land of *Nod*, that is, they ſhall feel nothing within but unquietneſs of conſcience, and without, fear and trouble, ſo as they ſhall have inducements ſufficient to make them return. *Salomon*, the pearleſs example of all thoſe that might have enjoyed pleaſure, if it had been to be found; who was greater than any King that ever was before him, ſet himſelf to plant himſelf as neer *Eden* as he could, *he denyed his Soul nothing that it deſired*, and yet he confeſſeth, that when he had built him Houſes, and planted Orchards, *he found nothing but vanity and vexation of ſpirit*, *Eccleſiaſtes* the ſecond chapter and the eleventh verſe, that is, his deſire was never ſatisfied, and for the attaining of that which he had, he endured vexation and trouble. As *Cain* had his arguments perſwading him to make triall of the Land of *Nod*, ſo when he was there, his trouble and unquietneſs were ſufficient reaſons to make him return to God, but we ſee he had no minde to return; for having disjoyned himſelf from Gods preſence, he built a City, which is a plain argument of not returning, as the people in captivity, to let them know they ſhall not return of a long time, are commanded to build Houſes, *Jeremiah* the twenty ninth chapter, and the Children of God were content to dwell in Tents; they built not Cities on earth, *but ſought for a City whoſe builder is God*, *Hebrews* the eleventh chapter and the ninth verſe, which was a plain token that they did not minde to dwell on earth as Freeholders, but to continue for a time, looking for

for a City that hath a foundation: but *Cain* not minding to return to God, built a City in the land of *Nod*: and this is the complement of his ſinne; firſt in departing from Gods preſence, then in planting himſelf ſo as he purpoſed not to return. The parts are three; the propagation of Children; the building of a City, and the denomination of both: wherein we ſee *Cain* conveyeth to his Sonne the great Joynture of the world (to be *Henoch* of *Henoch*.) To have Children is a matter of the fleſh; to build Cities is a matter of the world; for the fleſh departing from the ſpirit ends in the world. The naming of the City after his Sons name, is a fruit and effect of the pride of his heart: like to thoſe that ſaid *paremus nobis nomen*, *Geneſis* the eleventh chapter.

Touching the firſt, we are to inſiſt upon four things: Firſt *Cains* wife: Secondly his knowledge: Thirdly her conception: Fourthly the giving of the name.

Concerning the Wife of *Cain*, it cannot be otherwiſe but ſhe was one of the daughters of *Adam*, whoſe Sonne *Cain* himſelf was: and for him to take his Sifter to be his Wife, is a thing unlawfull, ſaving that as Chriſt ſheweth, that which of it ſelf is unlawfull on the Sabbath, by neceſſity is made lawfull, *non quod in lege licitum non eſt, neceſſitas facit licitum*; as Chriſt ſheweth by the example of *David* and his men, that his Diſciples offended not in pulling the eares of corn on the Sabbath, in regard of their neceſſity, *Matthew* the twelfth chapter, no more than *David* offended, when being hungrie, he went into the houſe of God, and did eat the ſhew-bread which none may eat but the Prieſts, in the firſt of *Samuel* the twenty firſt chapter. That which was *Davids* caſe at *Nob*, is *Cains* caſe in the land of *Nod*. A man may not take the ſword and revenge his own quarrel; but in caſe of neceſſity when there is none to defend, it is lawfull to uſe the Sword for his defence: It is not lawfull originally for *Cain* to make his Sifter his Wife, as the Fathers prove, *Geneſis* the 2. chapter and the 4. verſe; ſo where God ſaith, *therefore ſhall a man leave his Father and Mother and cleave to his Wife*; his meaning is, he will not have friendſhip kept within one Familie, but will have men ſo to marry, that divers Families may be linked together in love. Again, where, both in *Geneſis* the ſecond chapter and *Matthew* the nineteenth chapter, it is ſaid *they two ſhall be one fleſh*, that is not true where Brother and Sifter are joyned together, for they are one fleſh already, in as much as they are born of the ſame loyns: Therefore where there is unity of blood, between ſuch there is no lawfull marrying; but neceſſity is without law, and therefore *Cain* is diſpenſed withall, becauſe neceſſity cauſed him.

Touching the mixture of Brother and Siſter, it is abhomination to the Lord *and his ſoul abhorrs it*, *Leviticus* the twentieth chapter and the twenty third verſe: but if this kinde of copulation were originally lawfull, it would not be ſo abhominable, that he would puniſh it in ſuch ſort. Beſides, we ſee this is a thing ſo unlawfull, that *John* Baptiſt chooſeth rather to hazard his life, than he will ſuffer

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this ſinne unreproved; which he would not have done, but that it was originally unlawfull for *Herod* to have his Brothers Wife, *Matthew* the fourteenth chapter.

For the knowledge *Cain* had with his wife, we ſee that as *Adam* when he was caſt out of Paradiſe knew his Wife; ſo *Cain* being departed from Gods preſence to a Land of trouble and diſquietneſs, having loſt ſpirituall comforts, ſeeks for reſt in carnall delights. For the procreation of Children, as *Sarah* ſpeaks, *Geneſis* the eighteenth chapter, is an act of pleaſure, which albeit it be lawfull for *Adam*, a repentant ſinner, yet not for *Cain*, being in that ſtate that he was; for in the time of repentance *the Bridegroom muſt come forth of his Camber, and the Bride out of her Bedchamber, Joel* the ſecond chapter and the ſixteenth verſe, and they that are married may not ſo give themſelves over to the fleſh, *but that upon ſpeciall cauſe ſometime they give themſelves to prayer and faſting*, in the firſt to the *Corinthians*, the ſeventh chapter and the fifth verſe; but *Cain* ſtanding as he did at this time, tranſgreſſeth the Command of God.

And yet touching the third point, Gods goodneſs appeareth herein, that for all that he ſo bleſſeth the copulation which was unlawfull, that ſhe conceiveth. It was in Gods hand, and his ſinne deſerved it, that ſhe ſhould have been barren; for *Jeremiah* the twenty ſecond chapter, in the ſecond of *Samuel* the ſixteenth chapter, the ſinne of *Jeconiah* and *Michal* is the cauſe of their barrenneſs: Therefore in Gods juſtice it is a due puniſhment to all ſorts not to have Children; but yet as he brings light out of darkneſs; ſo to ſhew he can of evill Parents bring forth good Children, he gives *Cain* iſſue, as he brought good *Ezekiah* out of *Achan*, and *Joſia* out of *Ammon*. For this cauſe he gives the wicked Children, as alſo in this regard, to ſhew that he is able to break the Serpents head, not one way only, by killing ſinne in men, but by making them examples of his juſtice, as in *Pharaoh*: *Romans* the ninth chapter, *For this cauſe have I ſtirred them up*, even as we ſee the bodies of Malefactors are given to Chyrurgeons for Anatomies, that in them men may ſee the ſtate of our bodies: and ſo it may be for the good of others. For as it were inconvenient that evill Parents ſhould only have evill Children, becauſe by this means evill would be infinite; ſo it is as inconvenient that good Parents ſhould have none but good Children; for ſo that which is of grace would be aſcribed to nature: And ſo we ſee, that albeit the act be unlawfull, and the ſeed ſtolne, yet being caſt into the ground, we ſee God ſo bleſſeth it that it is fruitfull.

The fourth point is, that *Cain* called his Sons name *Enoch*; the meaning whereof is a dedication or conſecration; and this gives hope, as if there were ſome goodneſs remaining in *Cain*; for thoſe things that are built to be dedicated, are Altars and Churches, things for Gods uſe, as *Noah* built an Altar, and offered burnt offerings, *Geneſis* the eighth chapter, but that which *Cain* built is no Altar, but a City; and we know Cities and Towns are dedicated

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to the world, and the consecration that he makes is to no God, except he make the world his God *Philippians* the third chapter; his position is *that gain is godliness*, in the first to *Timothy* the fourth chapter, and therein he bestowes his service. But after we have another *Enoch*, so truly called, *Genesis* the fift chapter, the Son of *Seth*, who did not depart from Gods presence as this *Enoch* did, but consecrated himself to God, and became a Preacher of righteousness; who as well by his preaching, as by uttering the censure of excommunication, (*behold the Lord cometh with a thousand of Angels*) as *Jude* speaks, dedicated himself to the Church; but the first work that *Cains Enoch* sets himself about, is the world. This is the difference between *Cains Henoch* and *Seths Henoch*: the one builds a City on earth, the other *seeks for a City from above whose builder is God*. So that there is no hope of *Cains* return, he consecrates his Sonne and City, but it is to the wrong God, if to any.

Secondly, Touching the building of the City, which is a matter respecting the world; before wee come to that, we must know there was now a great distance of yeeres betweene the time that *Cain* knew his wife, and the time that hee built the City; for hee built not the City only for himselfe, his wife and childe, but was now grown to bee so great a number that hee must have a City to place his posterity in; for God, respecting mankinde rather then the sinne of man, made the seede sowne, plentifull; They that came of *Abraham*, *Isaac* and *Jacob*, came but to twelve, and in few yeeres, of those twelve, came seventy five, and for the increase of mankinde, *Hee makes the barren families like a flock of sheepe*, as it is in the hundred and seventh *Psalme*. Therefore when *Cain* was grown to so great a multitude, he built him a City. It is true of *Cain* which the Apostle affirmeth, *Hebrews* the third chapter, *No man departs from God, but by an evil heart of unbelief*: So *Cain* thinks, that albeit God hath cursed that part of the earth where *Adam* was, yet it may be the Land toward the Sun rising may be better; and therefore he makes triall; like the Israelites, which being forbidden to keep any of the Manna till morning, for all that would trie whether it would be full of worms; and being forbidden to goe forth on the Sabbath, notwithstanding they went forth to make triall, though they found none, *Exodus* the sixteenth chapter the twentieth and the twenty seventh verses; so *Cain* would trie whether there were not a plot of ground free from the curse; but not finding any such piece of ground, he turned himself to handycrafts, when husbandry failed: He and his Children fall to occupations, some work in brass, some to make Tents, and others to make Organs. That is the civill reason of the building of the City.

The spirituall reason is, that fear is the first beginner of *Cains* City; for this place though it were a place of pleasure, yet it gives him no rest, or security: therefore he deviseth to himself a new means to safeguard him from fear, that is, by building a City and walling it; that if the Sonnes of *Seth*, or any that were privie to his

fast, came against him, he might be safe from them. As *Adam* hid himself from Gods presence in his bushes, so doth *Cain* goe about to defend himself with walls: Howbeit so it is that a guilty conscience cannot finde any rest or security by any such means, but it findes the truth of that which the Apostle saith, in the second to the *Corinthians*, the seventh chapter and the fifth verse, *pugnæ foris, intus terrores.* And yet by the taking order for the continuance of his name, it appears he had not only fear, but a secular desire of fame in the world; he contenteth not himself with *Adams* dwelling, but builds a City. *Adam* and his Children dwelt under Trees, or some Tents; but the Posterity of *Cain* builds themselves Cities to dwell in.

For the generall, as the beginning of good Lawes is the evill fashions and naughty manners of men, so the remedy against fear is Cities, that by them people may be safe from wilde beasts, and wicked and cruel men more wilde than beasts. But as first necessity invented Garments, & since pride, so it is of Cities: A City was founded first in regard of fear, but since they are become the only places of pride; for in the Country where men are imployed in husbandry we see no such pride, they content themselves with plain dwelling; but in the City all things are for pride. That is for the building of the City.

Touching the Builder, we see the beginning of buildings is *homicidium occidere, & urbem condere*: Therefore the Prophets crie out, that the faces of the poor are ground for the maintenance of *Cities*, *Jeremiah* the twenty second chapter and the thirteenth verse, *Habakkuk* the second chapter and the thirteenth verse, *Micha* the third chapter: Even as we see *Cain* that killed his brother is the Builder of this City; so there are many like *Cain*, that kill and undoe a great company of young Occupiers, to build themselves a City: For they content not themselves with their Fathers Houses, *but build themselves Houses of Cedar*, *Jeremiah* the thirty second chapter.

Secondly, Out of the Builder *Augustine* hath this note; that as the building of this City of *Enoch* by the blood of *Abel*, was a foretelling what kinde of City this should be, namely full of cruelty; so in as much as *Rome* was founded by *Romulus* in the blood of *Remus*, that was a signe that it would be a cruel and bloody City, as we see it came to pass, that it hath been the chief persecuting City, and shed most blood

Thirdly, We are to speak of the name, wherein the itch of *Cains* vanity breaks forth; for in giving this name he saith as much as they doe, *Genesis* the eleventh chapter, *paremus nobis nomen*, he seeks to make his posterity famous, for it is the course of the world, *And men think their houses shall continue for ever, and therefore call their lands by their names*, *Psalm* the fourty ninth and the eleventh verse: when they cannot be written in the book of life, they seek to be in remembrance of men. We see it is in *Saul* when God took his honor from him, he would be honoured of the people, in the first of

Samuel

Samuel the fifteenth chapter; ſo that upon theſe three things in ſatisfying the fleſh, in building Cities for the glory of this world, and in leaving a name behinde, ſtands all *Cains* deſire. But the giving of this name is in one of theſe two reſpects.

Firſt, If a man will ſee what is true dedication, let him look upon the worldly minded man, for none doe ſo truly dedicate themſelves to the true God, as they doe conſecrate themſelves to the World: It is indeed *ſacra fames*; for as Chriſt ſaith, *The Children of this world are wiſer in their generation, than the Children of light, Luke* the ſixteenth chapter. Therefore in them we may ſee the lively example of true dedication.

Secondly, If not that, yet for as much as every dedication is the firſt act; for the firſt thing to be done when a new Houſe is to be built, is to dedicate it by great feaſtings. This ſheweth that as all the things of this life are but beginnings; for as Chriſt kept the beſt wine laſt, *John* the ſecond chapter, ſo the conſummation of all things is in *Salem*, which is Gods City: But *Cains Enoch* is nothing but fair ſhewes of joy and feaſtings, which ſhall end in mournings. Where it is ſaid *Cain* was building a City, and not that he built it, it is to teach us that he did but begin it: we ſee the like in the worlds courſe, men are ever building and pulling down, they are never at reſt, but continually in the Land of *Nod*: *Nunquam adificaverunt*, as the Preacher ſaith, *The ſoul ſtill deſireth, but is never ſatisfied, Eccleſiaſtes* the fifth chapter; even ſo *Cain* is alwayes occupied in building the City, but never makes an end; but even before he hath done he drops into the grave; like the rich man, *Luke* the twelfth chapter, that ſuddenly while he was conſulting how to build Barns, was taken away. Theſe are *Cains* three waies; *ſuſceptio Prolis, extruxio Urbis, & propagatio Nominis*; the one *is the luſt of the fleſh*, the other *the luſt of the eyes*, the third *the pride of life*, *John* the ſecond chapter: And theſe are the waies of the world. All the deſires of worldly men ſtand in theſe three; to have many Children, to build fair houſes, and to get an honorable name among men. Thus far goeth worldly men, and no farther, as we ſee not only in *Cain*, but in *Nimrod*, and *Pharaoh*, all whoſe ſtuddy was in getting Children, in building Cities, and ſeeking to make their name famous. Theſe are the men of this world, from whom the Prophet prayeth to be delivered, *That have their portion in this life, their bellies are filled with hid treaſure, their Children have enough, and leave the reſt to their Children*, and this is all they ſeek for; but the Godly ſay with the Prophet, *Pſalm* the ſeventeenth and the fourteenth verſe; *But I will ſeek in thy preſence in righteouſneſs*; that is *Seths Enoch*, and not *Cains*. *We have not here* (ſaith the Apoſtle) *any abiding City*, *Hebrews* the thirteenth chapter and the fourteenth verſe; that is true, for albeit we have Cities, yet they continue not, *therefore we ſeek for a City of Gods building*, *Hebrews* the eleventh chapter and the ninth verſe, and not a City built by *Cain*. This is a point of examination, for it is to be conſidered, whether a man in the courſe of his life reach any further

than theſe three. If he goe no farther in the practiſe of his life, but to get Children, to build Cities and fair Houſes, and to get a name, he is in the way of *Cain*: But if with the other *Enoch* we continue ſtill in Gods preſence, then we doe well: *Cain* having life granted for repentance, miſpends it in building of a City, and ſuch like vanities; And as there is a woe to him, ſo woe to them that like him miſpend their time which God giveth them for repentance, *Jude* the eleventh verſe. *Cain* is in a place of torment, where he cryeth, woe that he miſpent his time ſo vainly, and therefore we muſt beware by his example; for this is the uſe we are to make of *Cain* and the Reprobate, that when we ſee what is their end, we beware that we walk not in their waies, that we miſpend not our time in fulfilling the luſts of the fleſh, and vanity of buildings, and ſeeking the glory and honor of this world, becauſe to all ſuch there belongs a woe no leſs than to *Cain*, as it is in the epiſtle of *Jude*.

Gen. 4. 18. 19. *Deinde Chanacho natus eſt Hirad, & Hirad genuit Mechujaëlem: Machujaël verò genuit Methuſchaëlem, & Methuſchaël genuit Lemecum. Aſſumpſit autem ſibi Lemec uxores duas:*

December 9. 1599.

IN theſe two verſes we have two points to conſider, the one is a journey which the Holy Ghoſt undertaketh, the other is the end of that journey. In the journey *Moſes* begins to ſet down the Pedigrees of *Cain*, and the end of that journey is the ſtory of *Lamech*, wherein it may juſtly be inquired, Firſt, why any mention is made in Scripture of the Reprobate? Secondly, why it makes mention of the generation of *Cain* before the generation of *Seth*?

For the firſt; It is a matter of abſolute neceſſity, that the Scripture ſhould make mention of the ungodly and reprobate; for whereas God proclaimed enmitie between the Serpents ſeed and the ſeed of the Woman, *Geneſis* the third chapter and the eleventh verſe, it was his will that it ſhould appear in the world, how the one was an enemie to the other; therefore it is called *liber bellorum domini*, *Joſhua* the tenth chapter: The life of man is called *militia ſuper terram*, *Job* the ſeventh chapter, and the Church is called the Church militant, *& hoc eſt patientia Sanctorum*, *Revelations* the fourteenth chapter and the twelfth verſe, to ſhew that the godly have enemies in this world, whereby their patience is tried.

Secondly, why mention is made firſt of the pedigree of *Cain*, there is ſufficient reaſon to be given; that is, In as much as the wicked are called *the men of this world*, *Pſalm* the ſeventeenth, *ad*

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the Children of this generation, Luke the ſixteenth chapter and the eighteenth verſe, it is reaſon they ſhould be firſt remembred in this world, for that they ſhall not be mentioned any where elſe, they only have their intereſt in this life; *but in the morning the righteous have the dominion, Pſalm* the fourty ninth and the fourteenth verſe, that is, in the life to come mention ſhall be firſt made of the godly; and therefore Chriſt, before he ſpeaks of condemning the wicked, ſaith firſt, *Matthew* the twenty fifth chapter, *Venite benediĉti patris mei*; that is in regard of the perſons, and for ſinne it ſelf, as the Philoſopher ſaith, *ad neminem ante venit mens bona quàm animus malus*, every man is firſt poſſeſſed with an evill minde before he can have a good minde: as the Apoſtle ſaith, in the firſt to the *Corinthians*, the the fifteenth chapter and the fourty fift verſe, *That is not firſt which is ſpirituall, but that which is naturall: We are all by nature prſt the Children of wrath, Epheſians* the ſecond chapter, and belong to the poſterity of *Cain*, before we can be partakers of grace; and therefore it is good reaſon that in Scripture our ſtate by nature be firſt ſpoken of, before our ſtate by grace; that the Law ſhould goe before the Goſpel; the ſeed of the Serpent before the bleſſed ſeed of the Woman.

Thirdly, It may be demanded why this paſſage is made to the ſtory of *Lamech*, next after the ſtory of *Cain*? the reaſon is, for that it is Gods will to bring ſinne to a head: For as in *Adam* we ſaw the poyſon of the Serpent, and the infection of it in *Cain*, ſo here is a new infection: *For as there is a ſpirit that luſteth after envy, James* the fourth chapter, which made *Cain* kill his brother; ſo in *Lamech* we ſee that ſpirit which *Jude* ſpeaks of, verſe the ſeventh, *that is a ſpirit that longeth after ſtrange fleſh*, which he ſhewed in taking two Wives: That is, there is an unclean ſpirit as well as an envious ſpirit; whereas there are two parts of the will τὸ θυμικὸν and ἐπιθυμικὸν in *Cain*; the angry part was infected with the Serpents poyſon, his heart was inflamed with a deſire of revenge. Now in *Lamech* we ſee this infection goeth lower, even to his reins, and ſtirs him up to luſt. There are but two temptations, *Deuteronomie* the thirty third chapter and the eighth verſe, which the Hebrews call *meribah* and *Maſſah*, which the Apoſtle termeth πειρασμὸς and παραπικρασμὸς, *Hebrews* the third chapter; the one is the temptation unto contention and revenge, wherewith *Cain* was infected; of which the Apoſtle ſaith, *James* the fourth chapter and the firſt verſe, *From whence are warres and contentions among you; are they not from your luſts*: The other is the temptation of concupiſcence, which poiſoned *Lamech*: In the Goſpel we have them both, that is *ſpiritus maligni & immundi*, *Luke* the eighth chapter and the ſecond verſe, Chriſt healeth certain women poſſeſſed with malignant and envious ſpirits; and *Luke* the eleventh chapter, *The unclean ſpirit departing out of a man, walketh in dry places.* The malicious ſpirit ſhewed his poyſon in *Cain* by the temptation of *meribah*; and now *Lamech* is infected with the unclean ſpirit, and yeelding to the temptation of *maſſah*:

And in theſe two Reprobates, infected with theſe two kindes of temptations, the Holy Ghoſt ſheweth the perfection of ſinne: For ſanctification hath two parts: Firſt, That we poſſeſſe our veſſels in holineſs, which is an expoſition to the uncleaneſs of *Lamech*, and in the firſt to the *Theſſalonians*, the fourth chapter and the ſixt verſe, *that no man oppreſſe or tread down his brother*, which oppoſeth it ſelf againſt the ſpirit of *Cain*, who trod down his brother and violently ſlew him. Charity and chaſtity are a full comprehenſion of the duty of ſanctification, which God willeth us to perform: And as *Cains* ſinne ſtands firſt in the ſtory, ſo it is firſt in nature; for a Child before he be able to ſpeak one word, will by his ſower face ſhew that he hath a revenging ſpirit. But in this ſtory of *Lamech* we muſt obſerve a farther thing, for it ſtandeth upon two parts: Firſt in the nineteenth verſe is ſhewed not only that he was infected with a ſpirit of uncleanneſs, but alſo verſe the twenty third, a contemptuous and inſolent ſpirit, which is a degree beyond *Cain*; for there he braggeth of his ſinne, and contemneth God and his Judgments, as if he ſhould not be revenged of him for it. For when a ſinner is not only poſſeſſed and infected with malice and envy in his heart, and with luſt in his reins, but braggs of his ſin in contempt of God and his Judgments, then he is at the height of ſinne: *Peccator cum in profundum venerit contemnit.* Thus where there are but three faculties of the ſoul, all are corrupted by the infection of the Serpent: as for reaſon it was corrupted in *Adam*, when the Serpent perſwaded him that he ſhould be like God: and the angry part was corrupted in *Cain*, when he was ſtirred up to kill his Brother without all cauſe. Thirdly, the will and the coveting part was corrupted in *Lamech*, ſo as neither the bond of nature, nor the will of God, which is a ſpirituall bond, could keep in order; but he will ſhew his uncleanneſs. When not only *Adam* looſeth faith, and *Cain* charity, but *Lamech* chaſtity, then is ſinne at the height. In the firſt verſe there is a genealogie of four diſcents, wherein there is no matter of great edification: Howbeit as when mens Fields and Cloſes are laid out, all muſt not be taken up for paſture, but a little way muſt be left, whereby every man may paſs to his own ground; ſo in the Scripture there muſt be a paſſage from one ſtorie to another: And as in the body, for that there are a great many lymbs and parts, they muſt of neceſſity be compacted one with another by the help of the ſinews; ſo both in prophane Writers and in the Scripture, many things are ſet down to ſhew the dependance that one ſtory hath with another, which otherwiſe would not ſeem ſo neceſſary. Even ſo the ſhewing how *Cain* is joyned with *Lamech*, which is done in this verſe, is very neceſſary. Secondly, There is a farther matter in this heaping of names, beſides the continuance of the ſtory: for it would have ſeemed ſtrange that the Scripture doth make mention of *Lamech* and his wicked courſe, unleſs it were withall ſhewed from whence he came: But in ſetting down, that *Lamech* is of the poſterity of wicked *Cain*, no man will marvell that

he

he doe expreſſe the manners of *Cains*. Beſides that, we may not think that this heaping of words is vain; for as the Fathers note, there is no name in Scripture without profitable conſideration; for howſoever men that deal in woods and baſe metalls, vſe not to let chips and parings fall from them, yet as they that work in gold and Silver, will not loſe the leaſt parings: The like is to be done in reading the word, *For it is pure as ſilver that hath been purified ſeven times*, *Pſalm* the twelfth, *more to be deſired than gold*, *Pſalm* the nineteenth; therefore we muſt have this conceit of it, that whatſoever ſeemeth to be ſuperfluous in the word of God, hath great value both for faith and life: For *Iſidor* ſaith, *eſt in nominibus ſacræ ſua theologia*, and as *Jerome* ſaith, *in nominibus ſacræ Scripturæ inſculpuntur myſteria*: Therefore the Apoſtle ſaith, *Thus the Sonne of God is more excellent than the Angels, in as much as he hath a more excellent name than they*, *Hebrews* the firſt chapter and the fourth verſe; ſo when the blinde man is ſent to waſh him ſelf in *Shilo*, *John* the ninth chapter and the ſeventh verſe: The word ſignifying ſent, importeth that he could not be purified by that water, unleſs he was ſent; ſo in the names of holy Scripture, we ſee as *Jerome* ſaith, there are ingraven myſteries. Now we give names to our Children *ad placitum*, but in the old Teſtament the Fathers gave names of ſet purpoſe, with great adviſe; ſo we ſee *Eve* giveth a reaſon why ſhe called her Sonne *Cain*, *Geneſis* the fourth chapter and the firſt verſe, ſo is there a reaſon of *Seths* name, *Geneſis* the fourth chapter and the twenty fift verſe, of *Noah* the Sonne of *Lameth*, *Geneſis* the fift chapter and the twenty ninth verſe, of *Iſaak* and *Jacob* and all the Patriarches.

The reaſon why they had this regard in giving of names, are reduced to two. Firſt, in thoſe that are the Children of the godly, their names are a kinde of Propheſie, concerning the diſpoſition of the Childe: which choice of names their Fathers made; for that being endued with the ſpirit of God, they foreſaw the diſpoſition of their Children. On the other ſide, the wicked and the reprobate cannot propheſie, yet their names are *ſpecula paterna affectionis*, as the names of godly Children are propheſies *puerilis indolis*. That it is thus in theſe names, we ſhall obſerve an encounter made between the ſeed of *Cain* and the ſeed of *Seth*, which as they were of a contrary diſpoſition, ſo gave their Children contrary names? *Cain* called his Sonne *Enoch*, that is, dedicated to the pleaſure of the world, but *Seths* Sonne is called *Enoſh*, that is, ſorrowfull, *Geneſis* the fift chapter: On the one ſide there was *Cain*, on the other *Seth*: *Enoch* on the one ſide, *Jerad* on the other: *Methuſhael* and *Methuſhelah*, by which names the ſeed and poſterity of godly *Seth* ſhew a contrary affection, and ſuch as differeth from the wicked and the ſeed of *Cain*, as appeareth by the ſignification of their names.

Touching the oppoſition that appeares to be between the generation of *Seth*, and the poſteritie of *Cain*: *Enochs* name who was

Cains

Cains Sonne ſignifieth dedication, and there is one of the Children of God called by the ſame name, *Geneſis* the fifth chapter and the nineteenth verſe; but *Seths Enoch*, as *Jude* ſaith, was the ſeventh from *Adam*, verſe the fourteenth, that is, one dedicated to the ſeventh or Sabbath day, one that gave himſelf wholly to the ſervice and worſhip of God; but *Cains Enoch* was the firſt, and next to *Cain*, that is, one dedicated to the firſt day, which is a working day, to ſhew that he was one that gave himſelf to the affaires of this life, that ſought to be mighty on earth: And this difference of affection holds to this day; for all men are followers either of the firſt or ſecond *Enoch*.

The next of *Cain* is called *Irad*, that is, Lord of a City, the ſame that *Herod* ſignifieth, wherein we ſee his ambitious ſpirit, that he was ſuch a one as ſought to be great in the world. And as *Jeroboam* when he was not able to maintain the Kingdome which he had uſurped, began to meddle in Religion, and to ſet up two Calves, ſaying, *Behold your Gods*, in the firſt of *Kings* the twelfth chapter; ſo *Irad* calls his Sonne *Mehujael*, Firſt what thing is God, ſuch a one as ſaith with *Pharaoh*, *Who is the Lord?* *Exodus* the fift chapter, that is, that cared not for God: And as *Abraham* when he came to *Gerar*, ſaid, *Surely foraſmuch as the feare of God is not in this place, they will kill me*, *Geneſis* the twentieth chapter; ſo *Mehujael* that cared not for God begets *Methuſhael*, that is, a deſparate fellow, that cares not for death; and his Sonne is *Lamech*, that is, a violent fellow, a perſecutor and an oppreſſor, one that ſpoileth and treadeth down every man. On the other ſide, as *Cain* hath *Irad*, one that would exalt himſelf to be Lord; ſo *Seth* hath *Jerad*, one that is content to goe down; for *Mehujael* a contemner of God, among the Children of God there was *Mahalaleel*, *id eſt*, *annuncians*, or *laudans deum*, a religious perſon that would praiſe God: For *Methuſhael*, among the godly there was *Methuſhelah*, whoſe name tells us death is triumphing, becauſe it is the reward of ſinne, and hath a worm that dieth not, and a fire that is never quenched: For *Lamech* the wicked, he is the ſeventh from *Adam*, as *Enoch* the Sonne of *Seth*; but this *Enoch* being the ſeventh, reſpects things that pertain to the ſeventh day, wherein *Lamech* is given to oppreſſion. This *Enoch* propheſied an excommunication againſt ſinners that did wickedly & ſpake proudly, ſaying, *The Lord commeth with thouſands of his Saints to give judgement againſt them*, as it is in the fourteenth verſe of the epiſtle of *Jude*, and we ſhall not ſee any in the Scripture that ſpake ſo proudly as this *Lamech*, for he not only brags of his ſinne, but contemns Gods threatnings, and ſaith he will kill any that come to him; therefore this excommunication concerns him; for as *Seths Enoch* walked with God, ſo *Lamech* that comes of *Cain* walked after the ſpirit of the world.

In the ſtory of *Lamech* there are two things to be obſerved, Firſt, his overflowing luſt: Secondly, his contempt of God, and the puniſhment which God threatned. The exceſſe of his luſt ſtands in this,

this, that he took two Wives. Where we are to note that he is the first that durst vaunt of poligamie, he is *primus ſacrilegus nuptiarum*, for in ſo doing, firſt he did violate the inſtitution of God, which is, *A man ſhall forſake Father and Mother and cleave to his Wife*, *Geneſis* the ſecond chapter and the twenty fourth verſe, not to his Wives, and they two ſhall be one fleſh, not three in one fleſh. Secondly, His taking of two Wives is a violating of humane cuſtome, for he is in the ſeventh generation from *Adam*; *Adam* had but one Wife, no more had *Cain*, nor the reſt; but *Lamech* treading all cuſtome under foot, takes two, wherein it is plain that a breach is made of the primitive cuſtome; for as Chriſt ſaith, *Matthew* the nineteenth chapter, *non ſic fuit abinitio*. Thirdly, *Marriage is a myſterie*, *Epheſians* the fift chapter and thirty ſecond verſe, for God commends unto us a ſacred thing in[us of] riage, that is the ſpirituall and holy conjunction of Chriſt with the Church. In which regard perſons in that ſtate ſhould not exceed in luſt, *but poſſeſſe their Veſſels in holineſs*, in the firſt to the *Theſſalonians* the fourth chapter, and the fourth and fift verſes, *and not in the luſt of concupiſcence*. As *Lamech* ſinneth againſt the inſtitution of marriage in theſe three reſpects; ſo in regard of the ends of the ſame, which are three, Firſt, *To be a remedy againſt fornication*, in the firſt to the *Corinthians*, the ſeventh chapter and the ſecond verſe, but *Lamechs* two Wives were an allurement to it rather, and no remedy againſt it, for every man muſt have τὴν ἰδίαν γυναῖκα, in the firſt to the *Corinthians*, the ſeventh chapter and the third verſe; therefore if he have Wives, it is an allurement to luſt. Secondly, The end of marriage is propagation of Children, that there may be not only a ſeed, but *ſemen ſanctum*, *Malachie* the ſecond chapter: For that cauſe he made *Adam* but one Wife, whereas he had ſpirit enough, and might have made him more, but he ſought a holy ſeed, therefore if any ſeek ſeed by more Wives, it is not a holy ſeed, but *ſemen nequam*, *& ſemen corruptum*, *Iſaiah* the firſt chapter. Thirdly, The end is for mutuall help, but to have more Wives at once, the one is a hindrance and no help; ſo were *Rachel* and *Leah* to *Jacob*, *Geneſis* the twenty ninth, ſo were *Anna* and *Peniah* to *Elkanah*, in the firſt of *Samuel* the firſt chapter.

Gen. 4. 19, 20, 21, 22. *Assumpsit autem sibi Lemec uxòres duas : prioris nomen fuit Hada, & nomen secundæ Tzilla. Peperitque Hada Jabalum : hic fuit autor habitantium in tentoriis, & pecuariæ. Nomenque fratris ejus fuit Jubal : hic fuit autor omnium tractantium citharam & organon. Tzilla verò ipsa quoque peperit Thubal-Kajinum, qui erudivit omnem fabrum ærarium & ferrarium : sororemque Thubal-Kajini, Nahamam.*

Decemb. 16. 1599.

IN which verses is set down, first the Marriage, and after the Race & the ifpring of *Lamech* : The former point [illegible] the ninteenth, the latter in the three verses following.

Concerning the Marriage of *Lamech*, we have already made an entrance into it, besides that which hath been already said. If we will know what to reckon of this second Wife which *Lamech* took, the Holy Ghost doth set it out unto us in her name : For even in the names of holy Scripture, as we have heard, is engraven most excellent divinitie. His second Wifes name was *Zillah*, which hath relation to his first, for it signifies her shadow, but truth and shadowes are opposite ; and therefore the Holy Ghost by this name tells us a second Wife is no true Wife, but a false, and that in such a marriage there is not the body and substance of Gods Ordinance, but only a shadow of it, as our Saviour Christ said to the Woman that had five Husbands, *John* the fourth chapter and the eighteenth verse, *He whom thou now hast is not thy Husband*. And the sentence and judgment of the Hebrew Writers is, that where *Lamechs* former Wifes name is *Adah*, taken from a word that signifies an open assembly ; and the second *Zillah*, that is, a shadow or secret place ; it is to teach us that *Lamech* had his former Wife only for a shew, but he kept *Zillah* in secret places, to satisfie his unclean lust privily.

Now because we see this evill act of *Lamech* hath not so much as a good pretence, it is so much the worse ; and that he wanted a good pretence, we shall finde if we inquire what moved him to break out so farre contrary to the Ordinance of God, in the Creation, who therefore created *Adam* but one Wife, to teach him he might not have more at once. The only pretence for taking a second Wife is the example of *Abraham*, *Genesis* the sixteenth chapter, who for that he was without offspring, was permitted by *Sarah* his Wife to goe in to *Agar*, that of her he might raise up Children : but the case stood not so with *Lamech*, for he had by his first Wife two Sonnes, *Jabal* and *Jubal*, and therefore it was not for the raising up of seed that he took *Zillah*.

Secondly,

Secondly, But if he ſay theſe were not enough, we ſhall ſee that the ſeed which he had by his falſe Wife, did not tend to the increaſe of mankinde, but to the deſtroying of it. For if we conſider the ſeed that God gave him by *Zillah*, the ſhadow of a true Wife; it was *Tubal-Cain*, who was the firſt that gave an edge to iron and braſs, that is, the firſt Warrier, and he that brought war into the world: So we ſee *Lamechs* purpoſe in taking a ſecond Wife, howſoever he deſired to increaſe the world, yet by Gods juſt judgment turned to the deſtroying of mankinde, for he brought forth *Tubal-Cain*, one that was a deſtroyer.

To this we add his Daughter whom he had by *Zillah* his unlawfull Wife, whoſe name was *Naamah*, that is, fair, which being compared with the ſixt chapter, we ſhall ſee that ſhe was the overthrow of the world; *For the ſons of Seth ſaw the daughters of men that they were fair and beautifull*, and that kindled in them a luſt after them, ſo as it confounded that diſtinction of the holy Familie of the godly, which cauſed the Lord to drown the world with a flood; ſo that as well the Daughters as the Sons that *Lamech* had by his unlawfull Wife, proved the overthrow of mankinde; and therefore it was no good pretence to marry a Second Wife to increaſe it.

Thirdly, To proceed one ſtep further in the choice of a ſecond Wife, the example of *David* may be a good pretence, who ſeeing a virtuous woman *Abigal*, thought good to his firſt Wife to add a ſecond, in the firſt of *Samuel* the twenty ninth chapter; ſo that the good quality of the ſecond Wife may ſomewhat abate the ſinne. But *Lamech* took not *Zillah* for any ſuch reſpect of virtue: *Zillah* which is a ſhadow, betokens lightneſs and wantonneſs; *Adah* is an open place, and withall ſignifieth a tireing and decking of her ſelf, and *Naamah* ſignifieth made beautifull: So theſe three things were the cauſe that made *Lamech* take his ſecond Wife: And as in theſe we ſee a plain deſcription of the woman of the old world, ſo we ſee alſo what manner of women they were that brought deſtruction upon the whole world. *Naamah*, that is, beauty made, is the mark of *Jezebel*, in the ſecond of *Kings*, the ninth chapter and the third verſe, *Who for that ſhe was not beautifull of her ſelf naturally, painted her face.* *Adah*, that is tireing and gorgeous apparell, is a mark of the Daughters of *Canaan*, when *Deborah* deſcribes by their apparrell of divers colours, *Judges* the fift chapter and the thirtieth verſe. *Zillah*, that is, lightneſs and wantonneſs, ſets out unto us the ſtrange woman, that is, an Harlots behaviour, *Proverbs* the ſeventh chapter and the tenth verſe, and of a wanton pace, ſuch as the Prophet deſcribes, *Iſaiah* the third chapter. On the other ſide *Eſther*, when ſweet odours were offered her to purifie her ſelf, ſhe refuſed, *and deſired nothing but that which was naturall*; ſhe did not make her ſelf beautifull to delight the Kings eyes, *Eſther* the ſecond chapter and the fifteenth verſe: As for *Adah* that is glorious apparrell: *The holy women of old, as Sarah that truſted in God, did not deck themſelves outwardly with broyded haire, and putting on of gold or apparrell, but with modeſty,*

in the first epistle of *Peter*, the third chapter and the fift verse, contrary to the wicked generation of *Cain*. As for *Zillah* the wanton and light woman; *Rebecca* covered her self with a Vail, *Genesis* the twenty fourth chapter and the sixty fift verse.

These examples of good and evill women are set down, first to correct and reprove such as tyre themselves like the women of the wicked generation, and to exhort and instruct others to follow the modesty of godly and holy women; for that is the use of the holy Scripture, in the second of *Timothy* the third chapter, that no man should take two Wives at once, but as the Apostle tels us, *That every man have his proper wife, and every woman her proper husband*, in the first to the *Corinthians*, the seventh chapter and the second verse, that we should not ensue the steps of the cursed generation of *Lamech*, or follow *Cains* seed, in making choice of Wives, for glorious apparrell, for beauty and wantonness; but to choose such as are vertuous, as *Boaz* chose *Ruth*. All this is testified of *Lamech* by way of reproof and correction to himself, and those that follow his example: And as there is woe threatned to them that walk in *Cains* wayes, so *Balaam* hath a way that brought woe to him: and his way was, that he taught the Daughters of *Moab* to intice the Children of *Israel*, by painting their faces, and so made them commit whoredome with them, *Numbers* the 25. chapter and the 1. verse: therefore whosoever shall cause his Daughters by their wanton attire to allure the minde of the Sonnes of men, they walk in *Balaams* way, and shall be partakers of his woe. Thus much for *Lamechs* marriage: That which is set down touching his Children followeth in the next verses.

In which part we are to observe Gods power; First in blessing him with Children; Secondly Gods providence in directing the matter.

First, There is set down three of *Lamechs* children; First *Jubal* that signifieth *apprehendens*; Secondly *Jubal oblectamen*; Thirdly *Tubal-Cain*, that is one that terrifieth & maketh afraid: Of which the bringing in is referred to store of wealth, delight is referred to pleasure, & terrifying, or making afraid, hath his end in revenge. In those things stands the facility of the first *Enoch*, and of all those that dedicate themselves to this world. For as we heard *Cains Enoch* sets his minde on things present, *nihil sperans quod sequitur*; but *Seths Enoch* which came on the seventh day hath a course by himself, that is, looked to things to come. Thus by their names we see their affections, and the same we shall see by their actions and professions. *Jubal* is said to be a Grasier, and not only so, but the first that back'd horses, and made other beasts fit for their uses, for which they were appointed by God; that is the first bringer in of all riches and wealth. Secondly, to *Jubal* belongs the invention of Instruments, whether they be such as are to be played on with fingers or with the winde. Thirdly, *Tubal-Cain* was the first of those that gave an edge and point to brasse and iron, and applied it to warlike use, to

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the end he might have weapons to fight with, and to make all the world subject to him, and his Fathers Familie. Add to this his fair Daughter *Naamah*, and we shall see that no man which dedicates himself to this present World, can have more delight than *Lamech*.

Secondly, For Gods hand and providence in disposing thus of *Lamechs* Children, this ground is to be laid, that these inventions are from God; for *Jubals* invention it comes from God, who gives butter of Kine and milk of Sheep, with fat of Lambs and Rams fed in *Basham*; *He gives the grain of wheat, and the red liquor of grapes*, *Deuteronomie* the thirty second chapter and the fourteenth verse; and for making of Instruments of musick, *It is God that giveth songs in the night*, *Job* the thirty fift chapter and the eleventh verse. For *Tubal-Cains* invention of Instruments of warr, *It is the Lord that teacheth your hands to warr and our fingers to battail*, *Psalm* the fourteenth and the fourth verse. These inventions are all from God, whereby we see it is not with God, as *Esau* said to *Isaac* his Father, *Genesis* the twenty seventh chapter, *Hast thou but one blessing?* God hath for the Sonnes of men not only heavenly blessings that concern the life to come, but even such as pertain to the life present: *In his left hand he hath riches and worldly honour, but in his right hand immortality and eternall life*, *Proverbs* the third chapter and the sixteenth verse; he hath not only *donum perfectum*, but *datum bonum*, *James* the first chapter and the seventeenth verse, that is temporall things as well as spirituall, to bestow upon men: Therefore we see God saith, *Exodus* the thirty first chapter, *He had put his spirit into Bezaleel and Aholiab, so as they were able to work in the Tabernacle*; so all mechanicall arts are to be ascribed to God, as that was for the Tabernacle; *So Hiram was endued with the spirit to work in timber for the Temple*, in the second book of *Chronicles*, the second chapter and the fourteenth verse. These arts came from the spirit of counsell and understanding.

The second thing to be observed is Gods mercie shewed herein, that he vouchsafed to the wicked good things pertaining to this life, as Christ saith, *He suffers the Sun to shine upon the godly and ungodly*, *Matthew* the fift chapter; so he bestowes temporall blessings upon the posterity of *Cain*, as well as upon the Children of *Adam*, and this they obtain of God, *gratia gratis data*, but not *gratia qua gratos facit*. Secondly, His mercy appeares herein, that he still gives them a supply of those blessings which their sinnes deprive them of. Thirdly, His wisedome in taking order, that the world should be furnished with things necessary for this present life, *By men of this world*, *Psalm* the seventeenth: And that they which have dedicated themselves to the things of this world, should have an excellency in things pertaining to the same, above the Godly; as the *consummatum est* of worldly men in this world, so their excellencie stands in earthly things, and the godly are most childish in respect of them; *For the Children of this world are wiser in their generation than*

the Children of light, *Luke* the tenth chapter: but come to things that pertain to the other life, there they that ſeem to be moſt childiſh in things of this life, goe far beyond the Philoſophers of whom the Apoſtle ſaith, in the firſt to the *Corinthians* the ſecond chapter, *The naturall man perceiveth not the things of the ſpirit of God; But he hath hid them from the wiſe and prudent of this world, and revealed them to babes*, *Matthew* the eleventh chapter and the twenty fift verſe. Fourthly, We are to conſider the equity of Gods dealing, in recording theſe things in his own book, which is the Library of the Holy Ghoſt. Theſe things are enrolled by an honourable name, that is, the name of a Father, ſhewing plainly that they which bring forth actions that are profitable no leſs are to be counted Fathers, than they that bring forth Children, and that they ought accordingly to be honoured and reverenced as Fathers.

The ancient Fathers make a queſtion, Whether theſe men were the inventors of theſe things firſt? It is certain that *Cain* being an husbandman, had uſe of iron workes, as the Coulter and Share; and albeit he did invent iron tools fit for his purpoſe, yet that which is aſcribed to *Tubal-Cain*, was *excultio & expolitio*, that is, the perfecting of that work which *Cain* had begun. *Abel* was a ſhepheard, and could not but have uſe of tents, but yet the perfecting of that cunning in that kinde, is attributed to *Jubal*. *Mahalaleel* was one that uſed to praiſe God, as his name ſignifieth, which he could not doe without ſome kinde of muſick; and therefore, in as much as he was farre ancienter than *Lamech*, it follows there was muſick before *Jubal* invented Inſtruments and Organs. This diſtinction therefore muſt be held in this point, which the School-men make, that the one is *quoad modum ſimplicis*, the other *quoad modum ſingularis*. And therefore, in as much as *Jabal-Jubal*, and *Tubal-Cain* are called Fathers of theſe arts, which were in uſe long before them, it is plaine, that not only the firſt inventors of any art are to be honoured, but even they alſo, that add any excellencie or perfection to any thing which they profeſſe.

To draw to an end: *Lamech* being thus bleſſed of God, in things naturall and pertaining to this life, ought to be thankfull to God. *Jacob* when God gave him a ſonne, called his name *Judah*, ſaying, *I will praiſe the Lord*, *Geneſis* the twenty ninth chapter; but he is ſo farre from praiſing God, that he ſpeakes hard things againſt God; (*If Cain be avenged ſeven times, then Lamech ſeventy times ſeven fold.*) And for men, he was ſo cruel againſt them, that he ſaid no man ſhould ſtirre againſt him, (*He would kill a man in his rage.*) Therefore he called his third ſonne *Tubal-Cain*, that is, another *Cain*; as if he would have the name of *Cain* remembred, which God would have buryed. All theſe mercies moved not *Lamech* to any amendment, but as it is in the twenty ſixth chapter of *Iſaiah*, *Let mercy be ſhewed to the wicked, yet will he doe wickedly*; ſo did *Lamech*. And albeit theſe things which they invented, tended to the benefit of men, yet they were to their own deſtruction. *Hypocrites can diſcern the face of the ſky,*

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but cannot discern the signe or the times, *Matthew* the sixteenth chapter. The Heathen, by the works of God, attained to a knowledge of God, but were not the better for it, *because they did not worship him as God*, *Romans* the first chapter; so m as much as they imploy not that excellencie of wit which God gave them, to his glory, it will be to their destruction. As we are to have a right estimation of those things, wherewith God blessed them outwardly; so we must beware, that having the like blessings, we be not as they: *They desired to be mighty men on earth, and men of renoune*, *Genesis* the sixth chapter: that was the end of their desire, and they were so; but as Christ saith, *acceperunt mercedem suam*. *Lamech*, as he desired, proved a mighty man, and so did his posterity; but when all is done, when the men of this world, as *Lamech*, have Children at their desire, *Psalm* the seventeenth, yet they lye in hell like sheep, *Psalm* the fourty ninth; so we see their earthly felicity turne to extreme miserie: Therefore we must not dedicate our selves wholy to the world as *Lamech*; we may not desire to be of that absolute power and force that no man shall be able to resist; *We may not only seek to delight our selves with musick, to drink wine in bolls*, *Amos* the sixt chapter and the sixt verse: That was it that *Cains Enoch* desired; we must have respect to the second *Enoch*, and so desire to be well in this world, that we may also be well in the next world; that as he is in heaven in glory, so we may be in glory with him.

The beginning of worldly mens desire is *Cain*, that is the getting in of wealth; the end is *Naomi*, that is pleasure, and enjoying of it: that was the course of the covetous rich man, *Luke* the twelfth chapter, *I will pull down Barns and set up bigger, and gather my corn thither; and then say to my soul, thou hast enough, take thy pleasure*; but as *Naomi* was turned into *Mara*, so this pleasure is turned into bitternesse, *Ruth* the first chapter: The pleasure which worldly men enjoy here, is turned into the dreadfull torments of the world to come.

On the other side, the generation of the godly begins with *Enosh*, *Genesis* the fift chapter and the sixt verse, and ends in *Noah*, *Genesis* the fift chapter and the twenty ninth verse, that is, their beginning is sorrow, but end in rest, as the Prophet saith, *Psalm* the one hundred twenty sixt, *They that sow in teares shall reap in joy*; the end of wicked mens pleasure is bitternesse, but the godly after sorrow are made partakers of rest in the evill day. Therefore as the Scripture hath a use for correction and instruction, so here not only they are corrected that follow the generation of the wicked posterity of *Cain*, but we are instructed to follow the generation of the godly.

Gen. 4. 23.24. *Tum dixit Lemec ſuis uxoribus, O Hada & Tzilla audite vocem meam, uxores Lemeci auribus percipite Sermonem meum: nam virum interfecero ad vulnus meum, etiam adoleſcentem ad tumicem meum. Cum ſeptuplo ſit vindicandus Kajin, utique Lemec ſeptuagies ſepties tanto.*

January. 20. 1599.

IN *Lamech* who was the ſeventh from *Adam* by the line of *Cain*, the Holy Ghoſt propounds the example of a perfect wicked man; as in *Enoch* the ſeventh from *Adam* by the line of *Seth*, he ſets out the pattern of a man perfectly righteous. Concerning *Lamech*, we heard his name is an oppreſſor; Firſt of chaſtity, by violating Gods inſtitution, making three in one fleſh, where God ſaith *two ſhall be one fleſh*; and then of charity, by proclaiming to the world that no man ſhould hurt him, but he ſhould die for it: So that where there are two wayes that overthrow that excellent virtue of love and charity that joyns man to God, we ſee that *Lamech* by turning love into fleſhly luſt, and charity into hatred and revenge, gives the world an example of both. In both he juſtifieth *Cain*, as the Prophet ſaith of *Juda, That ſhe juſtifieth Samaria and Sodom, becauſe ſhe exceedeth them in their abominations, Ezekiel* the ſixteenth chapter and the fifty firſt verſe; for *Cain* was content with one Wife, but *Lamech* gave the reins to luſt, ſo as he took two; and though *Cain* murthered *Abel* his brother, yet he adds not murther to murther as *Lamech* did, who ſaith. (*That firſt he ſlew a man in his wound, and then a young man in his hurt,*) but to theſe two he adds that which the Wiſe-man calls *profundum malitiæ*, that is, contempt, *Proverbs* the eighteenth chapter and the third verſe: For then is a man come to the depth of wickedneſs, when he contemnes God and his word; and this is it which the Sonne of God calls *the depth of Satan, Revelations* the ſecond chapter & the twenty fourth verſe, for he ſcoffs at Gods words which he ſpake concerning *Cain*, verſe the fifteenth, ſaying, (*If Cain ſhall be avenged ſeven fold, truly Lamech ſeventy times ſeven fold*, verſe the twenty fourth.

Secondly, We doe not conſider this by it ſelf which *Lamech* did, but we conſider him as by this ſinne he became the corrupter of mankinde; ſo as it may be ſaid of him, that he made the whole world to ſinne, as *Jeroboam* made Iſrael to ſinne; for he was the firſt that brought in the ſinne of uncleanneſs and cruelty, which are as the Prophet ſpeaks, *Pſalm* the eighteenth and the fift verſe, *Torrentes Belial*, that is, the floods of wickedneſs which brought deſtruction upon the old world, *Geneſis* the ſixt chapter: For as one ſaith, there was *priùs eluvio vitiorum* before there was any deluge of waters; for ſo the Holy Ghoſt witneſſeth, that the wickedneſſe of man

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was great upon earth, and the earth was filled with cruelty, and all flesh had corrupted his way; and all this proceeded from his example; for he gave the world a pattern to give the reins to lusts, and make no conscience of bloodshed, which brought destruction upon them.

Thirdly, When as he had contrary to Gods Ordinance taken two Wives, *Adah* and *Zillah*, the one that set her felicity on painting of her face, like *Jezabel*, in the second of the *Kings* the tenth chapter, the other to be to him as *Herodias* was to *Herod*, *Matthew* the fourteenth chapter. When God for all this spared *Lamech*, and did not punish him as he deserved, but rather blessed him with Children and earthly prosperity; yet he is not any thing the better for Gods mercy, but growes from one sinne to another, till his sin became as the Apostle speaketh, *Romans* the seventh chapter, *Out of measure sinfull*, and till the chief sinne appear in him, which is even the head of the Serpent: In whom we finde that verified which the Preacher saith, *Ecclesiastes* the eighth chapter and the eleventh verse, that if God presently punish any sinne, he is counted cruel, *But when sentence against an evill work is not executed speedily, then the hearts of the children of men are fully set to doe evil*: as the Apostle also sheweth, *That whereas Gods patience and long-suffering should lead us to repentance, the wicked abuse his goodness, and take occasion thereby to add sinne to sinne, and so to heap up wrath for themselves against the day of wrath*, *Romans* the second chapter and the fourth and fift verses. The discovering of these sinnes is plainly opened in this oration which *Lamech* makes to his Wives; for sinne discloseth it self two wayes, either by *Cains* way, that is, by the eye or countenance; as *Cain* when his heart grew malicious, shewed it presently in his countenance, verse the fifteenth, or else *Lamechs* way, that is, by the fome or froth of the mouth; for we see here according to Christs rule, *Matthew* the twelfth chapter, *That Lamechs mouth speaketh from the abundance of his heart, for the tongue is the Trumpet of the minde; and as a Galilean may be known by his speech, Matthew* the twenty sixt chapter, so by a mans talk it will appear how his heart is affected. His speech consists first of a preface (*Heare my voice ye wives of Lamech, hearken to my words.*) Secondly, the body of his oration, (*I have killed* [or will kill] *a man in my wound, and a young man in my hurt.*) Thirdly, *If Cain shall be avenged seven times, then Lamech seventy times seven times.* In which words he saith in effect, that he will neither doe right nor suffer wrong.

His Preface we see is a solemn and grave Speech, as if *Solomon* himself were delivering some great piece of wisedome, or as if some Prophet were to declare some weighty matter in the name of the Lord. That we may see, that the wicked are as carefull in stirring up the hearers to hear their blasphemies, as the Prophets and Saints of God are to crave attention to their heavenly doctrine.

They are like the words of *Jacob* to his Children, *Genesis* the

fourty ninth chapter and the ſecond verſe, *Hear ye Sonnes of Jacob, hearken to Iſrael your Father* : where, to hearken is more than to hear, and the ſpeech is more than the voice; whereby *Lamech* willeth his Wives with all attention to bow their eares to that which he ſaith; which ſheweth that he imagined that which he ſpoke was ſome great matter, whereas indeed it is nothing but a vain boaſting of his power, that he can doe miſchief, *Pſalm* the fifty ſecond, for the Prophet ſaith, *That the great men ſpeak out the corruption of their hearts, and they wrap it up, Micah* the ſeventh chapter and the third verſe; and ſo doth this great Gyant *Lamech* : we ſee by his words he hath this opinion, that he ought to be heard being a man of this power. For as the Wiſe-man ſaith of the practiſe of the world, If the rich man ſpeaks, all muſt hearken to his word, but the poor when he ſpeaks cannot be heard : but ſee what is the effect of his ſpeech for all his good preface; therefore we muſt not preſently impute wiſedome to every one that beginneth in this ſolemn manner.

Of the body of his Oration be two parts, Firſt a proclaiming to the world *What he will doe if he be touched*, Secondly, *If Cain be avenged ſeven times, then Lamech ſeventy times ſeven fold.* Of the former there are two readings; the one is, *I have ſlain a man being but wounded, and killed a young man in my hurt.* The latter is, *I would kill a man.* If it be the former, it is a Commemoration; If the latter a Commination, wherein he breatheth forth threatnings, as *Saul* did *Acts* the eighth chapter, againſt any that ſhould doe him wrong: The one is a bragging of his ſtrength, that he feels himſelf ſo ſtrong, as if he were wounded, yet he is able to be avenged of him that ſhall touch him : The other ſhewes his vindicative ſpirit, that is ſo far from ſuffering, that if he be but touched, he will kill : he threatens *pro vulnere mortem.*

In the firſt, by that which the Apoſtle ſaith, in the ſecond to the *Corinthians* the tenth chapter, *That if God give ſtrength and power to any man, it is not to deſtroy, but to edifie* : We ſee it is no true boaſting which *Lamech* makes, he doth not boaſt aright that ſaith, he is of ſtrength to doe hurt: the commendation of ſtrength is not in killing and wounding, but in ſaving and defence.

For the ſecond interpretation we are to know it is no juſt dealing, to kill him that hath but inflicted a wound; for juſtice is, there ſhould be *talio*, wound for wound, and not death for a wound. If it be read as the Fathers read it (*I have killed a man in my wound*) then it is a confeſſion. Now we know confeſſions proceed of repentance, but that was not the cauſe of *Lamechs* confeſſion, for then he would not have choſen theſe confeſſions, but it is in the ſpirit of arrogancie that he confeſſeth to his wives what he hath done : He ſaith that when he had killed one man in his wound, then he proceeded to kill a young man, that is, he added blood to blood. It is enough for a man to ſinne, though he doe not brag of it, but when they doe as the Sodomites did, that is, *prædicare peccata ſua*, *Iſaiah*

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the third chapter and the ninth verſe; then they are come to the pitch of wickedneſs, if they brag of their ſinne, and are ſo far from ſorrowing for their ſinne, that they ſeek applauſe for it, as if they had done well. This preaching of ſinne, and that rejoycing in wickedneſs, which the Wiſe-man ſpeaks of, *Proverbs* the ſecond chapter and the fourteenth verſe, *exultat in rebus peßimis*, falls upon none but ſuch as are *in profundo peccatorum*, that is, grievous ſins, and at the pitch of all naughtineſs. Naturally men are aſhamed of ſinne, and it is a ſigne of grace ſo to be affected; therefore the Lord ſaith, *Jeremiah* the eighth chapter and the twelfth verſe, *Were they aſhamed when they had committed abomination?* but where inſtead of covering their faces with ſhame for ſinne, *Men have Harlots foreheads, and will not be aſhamed*, *Jeremiah* the third chapter and the third verſe, that is a ſinne out of meaſure ſinfull; for ſhame is a ſigne of that *fingultus cordis*, that is, of that inward grief of heart, in the firſt of *Samuel* the twenty fift chapter, which they conceive that they have offended God; but when inſtead of ſorrow and ſhame, there is an exaltation, or rejoycing, of the evill they have done, and a hardneſs of heart, ſo as they cannot be touched with any grief of their ſinnes: Theſe are the tokens of one that is paſt grace, and theſe appeared in *Lamech*, of whom the Apoſtles words are verified, *That his ſhame is his glory*, *Philippians* the third chapter: In both theſe he juſtifieth *Cain*, for he was aſhamed to confeſſe that he had killed *Abel*, and therefore anſwered the Lord, *I know not, am I my brothers keeper?* and after he is very ſorry and greatly caſt down, and therefore ſaith *My ſinne is greater than can be pardoned.* This is it we learn in the firſt part.

The ſecond is worſe, for where there is no ſhame there may be fear; *He that hath loſt ſhame for ſinne is like the beaſt*, *Pſalme* the fourty ninth, for the beaſt is not aſhamed of any thing: but though bruit beaſts be without ſhame, yet they have fear, for they will not willingly run into the fire, it is ſo terrible to them; therefore he that feareth not when he ſeeth the danger of ſin, he is worſe than a beaſt, yea, than the Devils themſelves, *Who believe and tremble*, *James* the ſecond chapter: Therefore where as *Lamech* is not afraid to kill and murther him that ſhould but wound him, having not only heard *That if a man doe evill ſinne lyeth at the dore*; but ſeeing an example of Gods wrath upon *Cain* for murther, that is a ſign that his heart is greatly hardened. A man would think the very name of *Cain* ſhould be odious conſidering his horrible ſinne, and the grievous puniſhment which God laid upon him for it; but here we ſee *Lamech* names *Cain* himſelf, as before he called his Sonne *Tubal-Cain*, ſhewing that he is not deſirous that the name of *Cain* ſhould be buried, ſo that he is without all fear of the example of *Cains* puniſhment, for he treads it under foot; and this is a ſigne of great wickedneſſe, when exemplary puniſhments will not make a man afraid. But yet we ſee not the height of his ſinne, for having both caſt off ſhame, and buried all fear, both of God and man, he ſcoffs at Gods words,

and contemns them, (*If Cain be avenged ſeven fold, then Lamech ſeventy times ſeven fold*) which being the very words of God as we ſee verſe the fifteenth, as God himſelf ſpake to the wicked, *Pſalm* the fiftieth, *Why doſt thou preach my law, and take my covenant in thy mouth?* ſo it may be ſaid, what ſhould *Lamech* doe with Gods words in his mouth? if he did call them to minde to the end they might convert him, it were well, but he perverts the words of God, and ſcoffs at them. (*If Cain be avenged ſeven times, then Lamech ſeventy times ſeven times*) Wherein firſt he ſaith he will be revenged; Secondly he argues, if *Cain*, then much more he; Thirdly, he goeth further, and becauſe ſome might ſay to him, why? you may be killed your ſelf, you are but a man; therefore he anſwers, let him kill me that will, he that kills me ſhall be avenged ſeventy times. *If Cain ſhall be avenged ſeven times, then Lamech ſeventy times ſeven times*, as if he ſhould ſay, now is the ſeventh generation ended. Though *Cains* poſterity be moſt prophane, yet it doth as well as *Seths*, for we are Great Graſiers of Cattel, we have Inſtruments of muſick; therefore that which God ſaid of *Cains* puniſhment (*If thou doe evill ſinne lyeth at the dore*) is nothing ſo; *Lamech* doth, like an Infidel, ſay, all that God ſaith is nothing.

But if we yet look more narrowly into this ſpeech of *Lamech*, there is a further thing in it; for if he argues thus, (*if Cain be avenged ſeven times, then Lamech much more*) What is his ground to make this concluſion? Surely this wicked perſwaſion, That the more a man ſinneth, the more he ſhall be reſpected of God: for *Lamech* was the greater ſinner; *Cain* contented himſelf with one wife, but *Lamech* took a ſecond; *Cain* killed but one, but *Lamech* firſt killed one, after he killed another, and therein juſtifieth *Cain* as an Innocent, in reſpect of himſelf: *Cains* offence was *ſub lege occultâ*, he heard no more, *But that if thou doe evill ſinne lyeth at the dore*, but *Lamechs* ſinne is *ſub lege manifeſtâ*, for he ſeeth an example of Gods puniſhment upon *Cain* for his murther; therefore ſeeing *Lamech* is the greater Offender, and ſeeing *pro menſura peccati erit & plagarum modus*, *Deuteronomie* the twenty fift chapter; it ſtands not in reaſon, that if *Cain* being a leſſer ſinner, be avenged ſeven times, that *Lamech* being a greater offender, ſhall be avenged ſeventy times ſeven times; therefore this is open blaſphemie againſt the juſtice of God, who, as the ſin is greater, ſo inflicts a greater puniſhment. He reaſons thus, ſeeing God will avenge a murtherer it is a ſigne he loves them, therefore he will love me; for *Cain* was but a young murtherer, he killed but one; but I am an ancient practiſer of this ſinne, I have killed two; therefore he will ſee that I ſhall be much more avenged; as if he ſhould ſay, the more ſinner a man is, the more he ſhall be favoured of God. That is his reaſoning.

One ſtep further we are yet to ariſe in the conſideration of his argument; for thus he ſaith, God hath propheſied concerning *Cain*, that he that killeth ſhall be avenged ſeven times; and I will propheſie concerning my ſelf, if any kill me, he leaves not vengeance to God,

God, but chooſeth vengeance for himſelf: *Cains* ſeven times will not ſerve him, but he muſt be avenged ſeventy times more.

If we lay theſe things together, that is, his vain boaſting and his threatning, with the irreligious and moſt wicked conſequence that he gathereth, that if God reſpect *Cain* a ſinner, he will much more reſpect him, becauſe he is a greater ſinner: This will ſhew that *Lamech* is not only paſt ſhame, but without all fear: he is ſo farr from ſhame and grieving for his ſinne, that he brags of it. If this be not the Serpents head, and the chief ſinne that can be; that is the breathing out of blaſphemies againſt God, and threatnings againſt man, I know not what is. If we compare *Lamech*, the Serpents ſeed, with Chriſt the ſeed of the woman, we ſhall ſee that he being asked of *Peter, how oft he ſhould forgive his brother, Matthew* the eighteenth chapter, uſeth the ſame ſtiles concerning mercy and forgiveneſs, which *Lamech* uſeth touching revenge, that is, *to forgive till ſeventy times ſeven times*: whereby he teacheth *Peter* to multiply forgiveneſs, becauſe he himſelf ſhall need to have many ſinnes forgiven him, to teach us that in ſhewing mercy, we muſt follow the rule which the wicked keep in revenge. We ſee Chriſts teſtament for the ſhedding of blood, that he will have mercy ſhewed, but *Lamech* will have revenge extended to ſeventy times ſeven times; whereas Chriſt will have mercy extended: The one is the corrupter of charity, the other the reſtorer; therefore we muſt hearken to him; we ſee what became of *Lamech* and his poſterity. *Job* ſaith of them, that as the floods of wickedneſſe went over their ſoul, ſo it brought upon them a flood of water, whereby the whole world was drowned, and then thoſe mighty Gyants *gemebant ſub aquis*.

Theſe things being before us, ſerve ὠφέλιμον πρὸς ἔλεγχον καὶ ἐπανόρθωσιν, to prove us, & correct us, that we grow not paſt ſhame, paſt grief and feeling, that we fall not into that ἀπαλγησία, *Epheſians* the fourth chapter, that is, without all feeling and fear to ſinne with greedineſſe; for then are we worſe than bruit beaſts. We muſt therefore take heed of *Lamechs* example, in uſing Gods word, to jeſt and ſcoffe at it. Though wee cannot but ſin, yet we muſt keep ſhame in our cheeks, and bluſh at the conſideration of our ſinnes, and *not ſear our conſciences, as with a hot iron*, in the firſt epiſtle to *Timothie*, the fourth chapter; but be ſorry that we have offended, and fear the judgments of God, which we ſee fall upon others: But if theſe paſſions of *Lamech* doe overtake us, we are in a deſperate caſe, and in the depth of ſinne: We muſt ſhew our ſelves as mighty in doing good, as he boaſted he was mighty in doing evill.

Gen. 4. 25. *Cognovit autem denuo Adam uxorem ſuam, quæ peperit filium, & vocavit nomen ejus Schethum : nam repoſuit mihi Deus, inquit, ſemen alterum pro Hebelo, quum ipſum interfecit Kajin.*

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THIS verſe containeth the birth of *Seth*; and it is as the Sunne comming out of a thick cloud, or as a fair day after a ſtorm: For in the eight former verſes, there hath not been any mention made of God or godlineſs, but marriage upon marriage, murther upon murther, vaunting of ſinne paſt and to come, deriding of God, and his holy word, as if he were a perſon that favoured wicked men; and not contenting himſelf with the puniſhment which God inflicted, but a deviſing a new kinde of revenge, as we ſee in *Lamech*, who not contented with the puniſhment which God appointed for murtherers, that is, *ſeven times*, would challenge to himſelf *ſeventy times ſeven times*.

Now at laſt we come to a verſe that hath the mention and name of God, and of a good man, of whom a ſucceſſion of good men ſhould be raiſed. And it was fit that the Man of God, *Moſes*, ſhould keep this order, becauſe the faith of *Adam* and *Eve* might quail, and they might think God not true of his promiſe, in regard of that which they ſaw: For as for the threatning which God denounced againſt *Cain*, wee ſee it is not performed; but *Cain* and his poſteritie, inſtead of being plagued for his wickedneſſe, grow to be great men, rich Graſyers, ſuch as have all things that tend either to delight or defeaſe: As for *Adams* promiſe, which was, *That the ſeed of the woman ſhould bruiſe the Serpents head*, it fell out clean contrary: for we ſee to what a great number the ſpawne of the Serpent was grown; when as there was none of the Womans ſeed: And whereas God promiſed *the Womans ſeed ſhould bruiſe the head of the Serpent*, wee ſee the ſpawne of the Serpent bruiſeth the head of the Womans ſeed: For *Abel* who was the Womans ſeed, is ſlain by *Cain*, who was of the Serpents ſeed; which falls out many times in the world. The promiſe made to *Noah* was, *That Cham ſhould be a ſervant*, *Geneſis* the ninth chapter; and yet we ſee it fell out clean contrary; for, *Geneſis* the tenth chapter, *Nimrod*, who was of *Chams* race, *was the firſt Emperour upon earth*. And in the new Teſtament, the people of God when Chriſt was born, were in that ſtate, that *Herod* an Edomite was become their King, *Matthew* the ſeoond chapter. That wee may ſee, that as the Prophet ſpeakes, in the one hundred and nintenth *Pſalm*, and the hundred twenty ſixt verſe, *Then it is time for God to lay to his hand*, when mankinde looking into his word, and ſeeing that it is not fulfilled which God hath ſpoken, doe decay in faith,

faith, that he may ſhew himſelf a true God, and able to accompliſh that which he doth either promiſe or threaten; that ſo the faith that was yet left upon earth, might revive and take breath again.

The verſe it ſelf conſiſteth of two parts: Firſt, *Adams knowledge of his Wife.* Secondly, *The nativity of Seth.*

For the firſt: Not to ſay any thing of the term which *Moſes* uſeth which is *Adams* knowledge; for that we have handled it heretofore, we will conſider the word *iterum*, which gives us plainly to know that for a great while *Adam* gave over that Act, being ſtricken and amazed with this conſideration, that one brother ſhould kill another; that is, in bewailing *Abel* that was ſlain, and *Cain* that was cut off from the Church: *Adam* and *Eve* were in this ſtate of minde, that they were as it were dead, ſeeing their firſt Offspring ſped ſo unhappily, that the one was ſlain bodily, the other was under the ſentence of death both of body and ſoul: when I ſay they conſidered that they ſhould either beget children to be murthered, which was *Abels* caſe, or elſe to be caſt into hell in reſpect of *Cain*, it made them ſay with *Rebecca*, *Geneſis* the twenty fift chapter and the twenty ſecond verſe, *ſi mihi ſic futurum eſt quia neceſſe eſt parere*; for theſe conſiderations they had clean given over. Out of which example of *Adam* and *Eve*, we learn to conform our ſelves to croſſes and heavy accidents as God layeth upon us, that is, to forbear and give over matters of pleaſure when God calls us to mourning; for it is a thing agreeable to Gods will: *If when the Lord God of hoſts ſhall call to weeping and mourning, there be nothing but joy and gladneſs, ſlaying of Oxen, &c. the Lord himſelf ſayeth, that is a ſinne which ſhall not be pardoned, or purged with any ſacrifice, till they die*, *Iſaiah* the twenty ſecond chapter and the twelfth verſe: It is that which Chriſt teacheth, *Matthew* the ninth chapter and the fifteenth verſe, *When the Bridegrome ſhall be taken away, then ſhall they mourn and faſt*; that is, when either he ſhall be taken from us, or when men ſhall drive him from them by their ſinnes, then there is cauſe of mourning and ſorrow: Therefore we ſee albeit it was Gods will, that *Aaron* and his Children ſhould eat the offerings of the Children of *Iſrael*, yet he refuſed to eat them in regard of the Judgments of God upon *Nadab* and *Abihu* his Sonnes, ſaying, *Thou knoweſt ſuch and ſuch things have come to me this day; and if I had eaten the ſin-offering, ſhould it have been accepted in the ſight of the Lord? Leviticus* the tenth chapter and the nineteenth verſe: Therefore *David* mourned ſo for the death of *Abner*, that he ſaid, *God doe ſo to me, and more, if I eat bread, or ought elſe, till the Sun be down*, in the ſecond of *Samuel*, the third chapter, and the thirty fift verſe.

But hence there appears another thing unto us, which is, that naturall and earthly ſorrow in a naturall man, is a thing ſtronger than any worldly pleaſure, that in regard of the naturall man, there is more ſtrength in grief than in pleaſure or joy; for if a man have lived in never ſo much pleaſure all his life, yet if he come to a little ſickneſs, it takes away all remembrance of his former pleaſure. And

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this is a means to make a man think of ſuch an eſtate, *Wherein he may have that pleaſure and joy, which ſhall not be taken from him,* as Chriſt ſpeaketh, *John* the ſixteenth chapter and the twenty ſecond verſe. Now when *Adam* had relieved himſelf with this cogitation, that as the Prophet ſpeaks, *Pſalm* the eighty ninth, *God hath not made all men for nought,* it made him to return; whereupon there followed by Gods bleſſing, not only a ſeed, but a choſen and holy ſeed, that is *Seth.*

Concerning whom, firſt we will ſpeak of his birth, wherein we have this to obſerve, that thoſe Children whom God gives to Parents upon a plentifull contrition and repentance, doe uſually prove men excellent in all ſpirituall graces. The firſt example hereof is *Seth,* who is not only the foundation of the Church, but of mankinde; for ſince the flood all the Sons of men are called the Children of *Seth.* It is alſo ſhewed in *Joſeph,* whom God gave to *Rachel,* having opened her wombe which before was ſhut up, ſo as ſhe was barren, *Geneſis* the thirtieth chapter, and the twenty ſecond verſe: It alſo appeared in *Hannah,* who having bewailed her own caſe in the bitterneſs of her ſoul, received from the Lord a bleſſed ſeed, that was *Samuel,* who reſtored religion, and ſetled the ſtate of the Kingdome, in the firſt of *Samuel,* the firſt chapter, and the ſixteenth verſe; but it is moſt plain in the birth of *Solomon*; for after *Davids* great fall, and the grievous puniſhment that God laid upon him, upon his great repentance, which followed, whereof, the fifty firſt *Pſalm,* is a perpetuall monument, God gave him a Sonne, that was *Solomon,* the like whereof was never before, nor hath been ſince, in the ſecond of *Samuel,* the twelfth chapter. As on the other ſide, they that are born according to the fleſh, and begotten in the ſtrength of nature, prove wilde and rebellious, as Iſrael and *Abſolom,* and of a contrary diſpoſition to them that are born to them that are in the ſtate of grace.

Secondly, For his name, and that little Sermon which *Eve* makes touching his name, that is, ſhe called him *Seth,* and renders a reaſon, *quia poſuit eum Deus ſemen aliud pro Abele, quem occidit Cain.*

In which Sermon there is no one word, which hath not its ſeverall ſenſe. It is ſaid, Firſt, He is *poſitus.* Secondly, By God. Thirdly, As a ſeed. Fourthly, Another ſeed. Fiftly, inſtead of *Abel.* Sixthly, Of *Abel* whom *Cain* ſlew.

For the term of putting or ſetting, we have it in the third chapter of *Geneſis,* and the fifteenth verſe; where God ſaith, *I will put enmity*; *Pſalm* the hundred fourty eighth, *He ſets them a law*; *Proverbs* the twenty ſecond chapter and the twenty eighth verſe, *Remove not the ancient bounds which thy Fathers have ſet*; in the firſt epiſtle of *John* the fifth chapter, *The whole world is ſet on miſcheif:* By which ſetting or putting is added ſtedineſſe and permanency: But we ſhall ſee the nature of the word moſt plainly, in the twenty eigth chapter of *Iſaiah, Pono in Zion lapidem*; where it is uſed for laying a foundation, or for the ſetting of a rift, or graffe, or root, which, as we know, is ſet

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to growe, and not to be pulled up by and by; there is the ſenſe of the word ſet or put: In which ſenſe it is not only referred aptly to *Abel*, who, as we know, was a tranſitory, and no permanent ſeed; for he was no ſooner ſhewed to the world, but preſently he was taken away, *as one of whom the world was unworthy, Hebrews* the eleventh chapter; But alſo to *Cain*, whoſe land was the land of *Nod*: To teach us, That in the felicity of Gods Saints, there is ſtedineſſe and continuance; but as for the pleaſures of the wicked, they continue not one hour, but are uncertain. So that it is in effect as if God ſhould ſay, before indeed I gave *Abel*, but it was not my minde to have him continue; but this ſeed, whom I will give *Adam*, ſhall ſtay, ſo as neither *Cain*, nor *Lamech*, *nor the gates of hell ſhall prevail againſt him*, *Matthew* the ſixteenth chapter: That is the meaning of the word (*ſet* or *put*) which was the firſt obſervation.

And this ſeting or putting receives great ſtrength from the ſetter, that is God; whoſe weakneſſe is ſtronger than the ſtrength of man? And therefore look what he ſets ſhall continue; to teach us, that albeit the firſt Saint was taken away, yet now he will have Saints to continue: They ſhall not only be ſhewed to the world, but ſhall have a foundation, and take roote, being ſet by God.

Touching the wicked, *Eliphaz* ſaith, *Their foundation is as an overflowing of water*, for they ſhall be carried away, as *Cains* poſterity was, *with a flood*, *Job* the twenty ſecond chapter, and the ſixteenth verſe: But the righteous ſhall have an everlaſting foundation, *Proverbs* the tenth chapter: For as when God will have a thing crooked, no man can it make ſtreight, *Eccleſiaſtes* the ſeventh chapter and the fifteenth verſe; ſo what God will ſet, and have to take root, it cannot be pulled up or removed; *Poſiti ſunt ad hoc*, ſaith the Apoſtle, in the firſt epiſtle of *Peter*, the fourth chapter and the ſecond verſe; and in the eighth verſe, *They were ordained to ſtumble at the word*. Therefore being appointed by God to that end, it is impoſſible they ſhould be otherwiſe: That is for the wicked.

On the other ſide; Whom Chriſt taketh to his cuſtody, he ſaith of them, in the tenth chapter of St. *John*, *No man ſhall take them out of mine hand*; and as the Apoſtle ſaith, in the ſecond to *Timothie*, the ſecond chapter and the nineteenth verſe, *The foundation of God abideth ſure and ſtedfaſt*, *Novit Dominus qui ſunt ſui*; neer unto this is that which the Apoſtle calls depoſition, that is, *a thing committed to truſt*, in the ſecond to *Timothy*, the firſt chapter, and the fourteenth verſe, for even ſo God will have Saints, and the ſeed of the godly, to continue in the world, till he come to call them out of it.

Thirdly, it is ſaid of *Seth* he is *poſitus in ſemen*; for there is a perſon that is no ſeed, that was *Abel*; before God gave a man to *Adam*, but he gave no ſeed to him; for that is called ſeed of which there growes ſomething: But of *Abel* there came no poſterity or ſeed carnally; but as it is ſaid of Chriſt, that when he ſhall lay down his life, *videbit ſemen longævum*, *Iſaiah* the fifty third chapter; that is a ſeed, though not iſſuing out of his loyns, yet iſſuing from his ſpirit:

So we are to understand that spiritually there came a seed of *Abel*, for there is a spirituall generation as well as a carnall; so spiritually *Elisha* was the Childe of *Elias*, because the spirit of *Elias* was doubled upon him, in the second of *Kings*, the second chapter; and *John* Baptist is called *Elias*, *Matthew* the seventeenth chapter, because in these graces of the spirit that was in *Elias*, he resembled him, as the Child doth the Father. It is the saying of the Prophet, *Isaiah* the sixt chapter, *semen sanctum est substantia mundi*, and therefore *Seth* is appointed and set by God to be the spirituall seed of the Church; as the seed of mankinde by carnall generation.

Fourthly, But why should God need to give *Adam* and *Eve* seed, he had seed enough already, that was *Cain* and his posterity, which were come to seventy seven persons, yea, but they are not content with that seed, but would have another. *Cains* seed pleaseth them not, therefore they are earnest Suters to God, for a holy seed. As God promised *Abraham* first a seed that should be *sicut pulvis terræ*, *Genesis* the thirteenth chapter and the fixteenth verse, that is such as should grow in the earth, and set their affections therein; and after another that should be *sicut stellæ cæli*, *Genesis* the eighteenth chapter, that is such a seed as should set their mindes in heaven, and seek for a heavenly country, *Hebrews* the eleventh chapter; So *Adams* two seeds, first *Cain* and his posterity, which were like the dust of the earth, such as were earthly affected; and therefore they would have another seed like the starres of heaven, such as should have their conversation in heaven; it is that which the Prophet tells us, there is *semen nequam*, *Isaiah* the first chapter, that is, a naughty and corrupt seed, such was the seed of *Cain*: and there is *semen sanctum*, *Isaiah* the sixt chapter, such a seed was it that *Adam* desired: *Cain* was a naughty seed, but they would have a holy seed; for there is not only good seed, but tares as Christ sheweth, *Matthew* the thirteenth chapter. Such is the difference that is in seeds: A holy seed is such as shall sinne, but yet shall not doe sinne, in the first epistle of *John* the third chapter, that is not *operarius iniquitatis*, *Matthew* the seventh chapter, because the seed of God is in them; but they that sell themselves to all manner of sinne, are the corrupt seed, such as power out themselves to all wickednes, because they have not the seed of God in them, but the Serpents seed, of whom it may be said, *verè ex patre Diabilo estis*, *John* the eighth chapter.

Fifthly, This other seed might be another seed, yet not like *Abel*, that is a seed more civill and temperate in the course of this life than *Cain* was, and his posterity, but they desire a seed for *Abel*, that is, such another seed as *Abel* was: They desire a Child not simply, but *pro Abele*, that is, such a Child in whom they may finde the spirit of *Abel*, that they might say here is another *Abel*, that though *Abel* be taken off, yet there might another like *Abel* be ingrafted.

The last point is in these words, For *Abel* (whom *Cain* slew.) There were many things that *Cain* could endure well enough in *Abel*,

Abel, but the cauſe why he ſlew him, was, for that he had a deſire to pleaſe God, and to ſacrifice to him in the beſt manner he could; his deſire was to offer *plurimam hoſtiam*, *Hebrews* the eleventh chapter and the fourth verſe, that is a Sacrifice that ſhould be in quantity more, and in quality *de primitiis*, of the beſt of his ſheep; ſo they would not only have one religious as *Abel*, but one that ſhould be oppoſite to *Cain*, and as it were the Heir of *Abels* enmity, one that might accompliſh that which was lacking on *Abels* part, in the firſt to the *Theſſalonians*, the third chapter, and the tenth verſe *That as then, he that was born after the fleſh perſecuted him that was born after the ſpirit*, *Galatians* the fourth chapter; ſo they might have one to maintain his quarrel, and might uphold that holy ſeed.

Concerning which, as God hath a purpoſe, that the patience of his Saints ſhould appear, *Romans* the nineteenth chapter, *hæc eſt patientia Sanctorum*, for which cauſe he ſuffers *Abel* to be ſlain; ſo he will have his providence appear too, and therefore he ſets up *Seth*, ſo as *Tubal-Cain* with all his armor ſhall not remove him: So we ſee in every of theſe words there is a power. They would have this other ſeed like *Abel* in all things, ſaving in this, that *Abel* was but ſhewed only to the world, but they would have *Seth* a permanent ſeed. So doth God make the diſtinction between his Saints; to ſome he ſaith, as to *Peter*, *John* the twenty firſt chapter, *Follow me, that by thy death thou maiſt glorifie me*: Of others he ſaith, as of *John* the Evangeliſt, *I will have thee tarry ſtill*, that is, he will have ſome Saints to be Martyrs, as *Peter*, and others he would have to live out all the dayes of their life, as *John* the Evangeliſt; and *John* that dieth *in Domino*, is no leſs bleſſed than *Peter*, that dieth *pro Domino*: So albeit he would have *Abel* quickly taken a way, and *Seth* to live out the courſe of nature, yet the one is no leſſe acceptable to him than the other.

Laſtly, Theſe words contain a plain recantation of *Eve*, not only in regard of her ſtile; for of *Cain* ſhe ſaid, *I have obtained a man of the Lord*, but of *Seth*, *Deus poſuit*: The one is *poſſeſſio Evæ*, the other *poſitio Dei*. But in regard of that account which now ſhe makes of *Cain*, Why ſhould not *Cain* be ſtill her Jewell as before, for he lives ſtill, and hath a great and mighty ſeed? She ſaith, ſhe cares not for him, for that he is cut off from Gods Church, a ſtranger from the promiſes of God. And as for *Abel* whom before ſhe deſired not, now ſhe deſires one like him, though he ſhould be killed as *Abel* was: So ſhe condemnes her ſelf for having ſo great a conceit of *Cain*; ſo *Wiſedome at laſt is juſtified of her Children*: For a time *Cain* may be accounted of, but at laſt *Abel* ſhall be found to be in moſt happy caſe.

Out of which we ſee that which the Prophet teacheth, That men muſt not make too much haſte in their belief, *Iſay* the twenty eighth chapter; if the Lord tarryeth, and come not ſo ſoon as we wiſh, we muſt wait, and *he that tarrieth will come*, *Hebrews* the ſecond chapter: Give not over if *Abel* be loſt, God will provide another ſeed.

Secondly,

Secondly, We ſee here the propriety of the Church; it is a thing ſet, as the Prophet ſpeakes, in the twenty eighth chapter of *Iſaiah*, *I will lay a Stone in Sion, a chief corner Stone, upon which Stone the Church is built, ſo as the gates of hell ſhall not prevail againſt it*, *Matthew* the ſixteenth chapter: Therefore the Apoſtle ſaith, *Coloſſians* the firſt chapter, the faithfull are *radicati & fundati in fide*; whereupon it followeth, that as *God himſelf is from everlaſting, and world without end*, *Pſalm* the nintieth, ſo he will be with his Church to the end of the world, *Matthew* the eighteenth chapter; ſo we ſee there is a reward for the righteous: though he were killed touching the body, yet he lives ſtill in heaven. And now in as much as there is one like *Abel*, he revives in earth, and ſo he hath his reward in heaven and earth: Howſoever, before *Cain* was preferred before *Abel*, yet now by the teſtimony of *Adam* and *Eve*, is counted one not worthy the ground that he treads upon, but *Abel* is acknowledged to be a great bleſſing, and therefore hath his deſire, one like him.

Gen. 4. 26. *Sed & ipſi Schetho genitus eſt filius, cujus nomen vocavit Enoſchum: tunc cœptum eſt invocari nomen Jehovæ.*

Februar. 17. 1599.

YOU ſee here, that albeit *Moſes* might have deferred theſe two verſes to the next chapter, wherein he drawes down the genealogie of the godly ſeed, yet he could not contain himſelf, but before he concludes this chapter, he will make ſome mention of ſome that regard the worſhip of God; as well to ſhew that God did not clean forget his promiſe, and his people; as alſo that he might counterpoiſe the evill of the wicked that went before; as laſt of all, that he might make a good concluſion, that as he had a good beginning in *Abels* oblation, ſo he might end it well in the invocation of *Enoſh*; and he doth end with *Enoſhes* invocation with reſpect partly to *Seth* his Father, and partly to *Enoch Cains* Sonne: As *Cain* and *Seth* matches, ſo doe *Enoch* and *Enoſh*. On the behalf of *Seth*, we ſay that *Moſes* having laid a foundation which was *poſuit deus*, in this verſe he adds roof: for invocation is not made till the Temple be finiſhed: and ſo in theſe two verſes he comprehends the ſtate of the Church. In the firſt, is the promiſe of God; in the ſecond, the name of God. In which two is contained the duty of the whole worſhip of God. On the other ſide, that there might be a counterpoiſe and oppoſition between the contrary parties; as *Seth* is oppoſed to *Cain*, ſo *Enoſh* ſtands againſt *Enoch*. For as we ſee there was a City built on the one ſide, ſo on the other ſide there muſt be ſomething built for the defence of the ſeed of the Godly: There muſt be ſome fence for *Seth* and his ſeed, as *Cain* and *Enoch* had theirs:

Therefore

Therefore here is that which is called *turris fortissima*, *Proverbs* the eighteenth chapter, that is *nomen domini*, and it stands in opposition not only against him, but against all the rest, to counterpoise *Jabal*, *Jubal*, and *Tubal-Cain*. First, against the wealth that *Jabal* brought in here, is the fear of the Lord, as *Abraham*, *Genesis* the twentieth chapter, whereof the Prophet saith, *Isaiah* the thirty third chapter and the sixt verse, *Timor Domini thesaurus*. Secondly, Against the pleasures and delights of *Jubals* invention of musick, we have another pleasure in the Psalmes, *Psalm* the sixty third, *My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyfull lips*. Thirdly, Against the strength and power of *Tubal Cain* that deviseth weapons for warr, we have another kinde of armor, *Psalm* the twentieth, *Illi in curribus & in equis, nos autem in nomine domini dei nostri invocabimus*: So we see that which is ascribed to *Enosh*, doth answer not only *Enoch*, but all the rest. As on the one side in respect of *Seth*, when we read that God gave him a seed, we shewed that it was a holy seed, that he was the first that called on the name of the Lord: so on the other side in respect of *Enosh* and *Enoch*; as we see a City, so a Church; as in *Enoch* a state civill, so in *Enosh* a state ecclesiasticall; as there we had a company of men that placed their vocation in things of this life, so here we have another company, whose vocation is an invocation, that is, to adore and call upon the name of the Lord. As if *Moses* should say by way of apologie, that they were not a seed alone; but there is another seed; and as *Cains* posterity boasted themselves in earthly matters, so *Seths* seed was imployed in the service of God, which *Moses* opposeth against *Enoch* and the rest: For when, as the Prophet speaks, there is more spent in the making of Mattocks and Swords, that is a state civill; but when more time and pains is bestowed in the safegard and protection of the Church, than upon Lawyers: and that shewes a state ecclesiasticall. This shall suffice for the dependance of this verse.

I come to the verse it self consisting of two parts: First, the birth and name of *Enosh*, Secondly, the invocation of the name of the Lord. First, the name *Enosh* signifies, a man, according to the four words in the holy tongue, and it gives us to understand thus much, that the conceipt of the Holy Ghost is, that that party that hath sense of God and his worship, and of spirituall things, as the invocation of the name of God, is to be called a man, otherwise he is like a beast, *Psalm* the fourty ninth, and no man; for that the God of heaven should receive no more honour and service from men than from bruit beasts, it is too unreasonable, seeing God hath endued man with reason; and therefore that which offereth it self here is, that *Enosh* from his invocation of the name of the Lord, took his manhood, that thereby it appeared that he was a man, and not a bruit beast: But as he signifies a man, so not every man; but as *Adam* is a person taken out of the molde of the earth, so *Enosh* is a

name pertaining to humility, and signifies a person that is lowly: The one was *manipulus terræ*, the other *cumulus miseriæ*, so that there is a name from the molde, whereof man is made, and into which he is cast, the consideration whereof is able to take down our pride; or if not that of *Adam*: The other name *Enosh*, whereby we see that this man, that is made of the molde of the earth, is subject to so many miseries, sicknesses, sorrowes, and calamities.

For the occasion of this name giving, there was a kinde of emulation between the one side and the other; as on the one side, the one called his Sonne *Enoch*, so the other *Enosh*; the one *Irad*, the other *Ferad*; the one *Mehujael*, the other *Methushael*, which was done in this respect, to shew that another manner of contemplation occupies the heads of the Children of God, then the terrestriall dedication of the seed of the wicked: But especially this was done in respect of the Propheſie, to shew how *Seth* did see that the Serpent slept not, but was hewing out a crosse and calamities for the Godly, and that *Enoch* had built a City and walls against the Church, and *Tubal-Cain* had invented weapons of warr, and prepared armor against *Seth*. Therefore as *Genesis* the tenth chapter and the twenty fift verse, *Eber* calls his Sonnes name *Peleg*, because the division of the earth was in his dayes; so here *Seths* Son is called *Enosh*, in respect of the crosses and tribulations that the Sonnes of men are subject unto; and that is one mysterie that the Fathers make of this place, that none should imagine *Seth* to be without his *Enosh*, that upon the godly the surges of the Sea shall arise, but not overwhelm them; *and that the gates of hell shall not prevail against them*, *Matthew* the sixteenth chapter, but that he that grounds himself upon the worship of God by true invocation, shall be immoveable, and yet not without persecutions. And that is the first point, that to *Seth* is born *Enosh*.

The reason why God sends crosses and afflictions to men, is to try them, whether they be *rooted and grounded in faith*, *Colossians* the second chapter and the twenty seventh verse; and as in the first to the *Corinthians*, the eleventh chapter and the nineteenth verse, *He suffers heresies, that they which are approved may be known*; as also, because if men were not sometime perplexed, and prest down with afflictions, so as neither reason can releive them, nor the hand of flesh able to deliver them, when they cannot help themselves, but as past hope of remedy, they may ascribe their deliverance to God, and not to their own counsels or force.

Secondly, That it hangs well together, that this exercise of invocation and prayer should arise from *Enosh*, for, *James* the fift chapter and the thirteenth verse, *If any be afflicted let him pray*; and therefore such prayer is called *oratio afflicti*, *Psalm* the hundred and second and the seventeenth verse. As *Abel's* oblation belongs to the dayes of peace and prosperity; so *Enosh's* invocation belongs to the dayes of affliction and misery. when a man is strong to resist, and full of vitall

vitall heat and ſpirit, then he cannot skill of invocation; but let God make him *Enoſh*, and then he will *begin to call upon the name of the Lord.*

Thirdly, In reſpect that it ſhewes what manner of Preacher it ſhould be, that is, he muſt be one of the ſons of *Seth*, that is, one of the Church; for *the prayer of a faithfull man availeth much.*

Alſo it muſt be *Enoſh*'s prayer, that is, of one that is humble, as the Publicans prayer, *Luke* the eighteenth chapter; ſo that the name of *Enoſh*, in reſpect of *Seth*, ſhewes, that Chriſt ſhall not be without his Croſſe, nor Chriſts Church without theirs.

And in reſpect of himſelf it ſhewes, what ſhall be the afflictions of thoſe that ſhall be thus called.

Touching his Invocation, It is the title that it pleaſeth the Holy Ghoſt to ſet out *Enoſh* by, and it is an excellent title, ſaith *Chryſoſtome*, that *Enoſh* ſhould be the firſt that called upon the Name of the Lord: It was more honorable to him, than to wear any gorgeous apparell, or Jewels whatſoever.

In this part are two things: The nature of Invocation, and the beginning of it, ſet down in theſe words *Tunc cœptum eſt.*

Firſt for the nature of Invocation; *Invocare* is *vocare Deum, in ſe*, or *ex ſe*; and it is a ſpeciall point: Many would have God about them, or near them, but not in them; for then they muſt look to govern their actions well.

When men lay ſeige to a Town, they doe not think it ſufficient to have them without, but they deſire to get them within: Such an affection is required of them, ſay the ancient Writers, that will truly call upon God. For the manner, we muſt ſay with the Apoſtle, in the firſt epiſtle of *John*, the fourth chapter and the fourth verſe, *Major eſt qui intus quàm qui extrà.* Now for the Name of God; It is no unreaſonable thing that we ſhould call upon the name of thoſe which we never ſaw; for as we know, thoſe that dwell in the weſt & northward parts, they believe & obey the word and cõmandement that comes in the Princeſſes name, and by that commandement they arme and diſarme themſelves, and are ready to ſuffer death; howbeit they never ſaw her, nor look to ſee her, but only becauſe it comes in her name: It is therefore currant they beleeve ſuch a Princeſſe there is, therefore they receive the word as comming out of the mouth of the Princeſſe her ſelf, and obey it. So we ſee what Invocation is, and that the name of God is to be invocated.

Now to put a difference between theſe three, Firſt, to call upon God; Secondly, upon the name of God; Thirdly, in the name of God. We ſay to call upon God is an expreſſing or extending of the deſire that we have of his preſence, as all the creatures have; *For the young Ravens call upon him*, in the one hundred fourty ſeventh *Pſalme* and the ninth verſe, and in the eighth chapter of the *Romans* and the twentieth verſe, *Omnis creatura ingemiſcit*, and that may be done when a man ſaith nothing, but only in his ſoul deſireth, as

Hannah;

Hannah, in the first of *Samuel*, the first chapter, and the thirteenth verse, and *Moses*, in the fourteenth chapter of *Exodus* and the fifteenth verse, *Why prayest thou to me?* when no words were uttered; that is, an internall & spirituall praying between God and us, which all the creatures have, but the invocation upon the name of God is a thing externall, as the Psalmist speaks, *Psalm* 77. and the 1. verse, *I will crie to God with my voyce*, and in the one hundred and sixteenth *Psalm*, and the fourth verse, *I will call upon the name of the Lord, saying, Lord I beseech thee deliver my soul*: So that *Moses* meaning is to shew, that not only an internall calling upon the name of God by desires, but that then there began an externall and vocall serving of God, with a profession of religion. Now to invocate in the name, is one thing, and to invocate upon the name of God, is another; the one is the party that is called upon, the other sets out the party in whose name he is called upon, which shewes the persons distinct in the deitie, as our Saviour expounds it, in the sixteenth chapter of *John*, and the twenty third verse, *Whatsoever ye shall ask the Father in my name, he will give it you*: There is both God the Father that is called upon, and Christ the Sonne, in whose name we pray. That is the difference between the two names, that is, they put not their trust in their own names, or in the armes of flesh, or in any other humane name, but in God; and not only invocate God, but they invocate him *in nomine*, that is in the name of another, *And there is no other name given by which we shall be saved, but the name of Jesus*, *Acts* the fourth chapter and the twelfth verse; and as in the first to the *Corinthians*, the third chapter and the eleventh verse, *Other foundation then that can no man lay*. Now whereas we have in this verse, *in nomine Dei*, and *semen aliud*, in the former he shewes plainly what he means by *posuit deus semen aliud, viz.* that there is a person that shall be our seed, in whose name we are to trust, and invocate God: so that in these verses the mysterie of Christs incarnation is plainly expressed to those that shall well look into it.

Now it is plain when he speaks of invocation, he means not prayer only, but by a part he expresseth the whole, which is by a Synechdoche, as in the second chapter of *Joel* and the twenty third verse, *Every one that calls upon the name of the Lord, shall be saved*, which is repeated by the Apostle, *Romans* the tenth chapter and the fourteenth verse; but you must mark what he saith after, *How shall they call upon him, in whom they have not believed?* there is faith required: Then he goes a step farther, *How shall they believe in him of whom they have not heard?* as if he should say it is impossible; therefore hearing is necessary: *And how shall they hear without a Preacher?* there is the office of preaching: *And how shall they preach unless they be sent?* there is the authority of ecclesiasticall power. We see what duties the Apostle raiseth from invocation, and consequently we must know, that when they began to call upon Gods name, then also they

they began to beleeve in him: For albeit prayer is the more generall part of invocation, as a crying unto God, as the Fathers observe from the signification of the word; the exercise of prayse and thanksgiving is more effectuall to that purpose. But we add also as a speciall part of invocation, the blessing of the people, which, in the sixt chapter of *Numbers* and the twenty seventh verse, is called *A putting of the name of God upon the people*; so say we also of Christian vowes and oathes, that the due regard had to the testifying of a truth, when a man doth call on the name of God, and deliver that which is true; that is also a service of invocation, whereby we confesse God able to punish us as a Judge if we swear not truly: Therefore invocation is of a farre larger compasse than an ordinary man would imagine, but especially when we consider it not only in generall, but in particular, when it is in the prime: For if invocation be commanded at the time of publique prayer; much more is prayer and invocation commanded at the sacrifice, whereof we have an example in *Abraham*, *who built an Altar and called upon the name of the Lord*, *Genesis* the twelfth chapter and the eighth verse, and *Psalm* the one hundred and sixteenth, and the thirteenth verse, *Calicem salutaris accipiam, & invocabo nomen Domini*, as if he should say, then is invocation at the highest, when a man hath the cup of salvation in his hand: So that there is no part of religion in respect of prayer and the service of God, which may not be reduced to invocation. That is for the nature of invocation.

Touching the beginning of it, that is not without a scruple; for we may ask this question, if invocation were not before? and whether *Adam* and *Abel* did not call upon God? They did no doubt: But as I told you when I handled verse the twentieth, that *Jabal* was the Father of such as dwell in Tents, and have Cattel; and *Jubal* the Inventer of Musick, and *Tubal-Cain* of Weapons; and yet that *Cain* was an Husbandman, and *Abel* a Keeper of Sheep, and consequently they had the use of the Share and Mattock for tillage, which could not be had without some knowledge in *Tubal-Cains* Trade, and yet the invention is ascribed to them; for a man is said to begin a thing when no man hath done it before; and another may be said to be the Inventer of the same thing in respect of some singular manner of doing it, and to bring it to better purpose: So it cannot be denyed that *Abel* was a Shepheard, and had use of Tents, and yet *Jubal* is said to be the Inventer of them, because they were perfected by him: So for the other Trades.

In like sort no doubt there was a kinde of invocation performed by *Adam* and *Abel*, but that which is here expressed, is meant of some speciall and singular manner of invocation not used before, as thus. Before *Enoshes* time every man invocated severally, and called upon a part, but in the time of *Enosh* they began to come together to serve God; then was that publique meeting and congregation performed, which Christ speaks of, *Matthew*

the eighteenth chapter and the twentieth verse, *When two or three be gathered together in my name, I will be in the midst :* Then began the ecclesiasticall worship in the Church : Before every man in his own private house; but the publique invocation came in with *Enosh*, in whose time there was a publique place dedicated to that end, that is, there was *invocatio templi*, as well as *invocatio cœtûs*.

Again we say there was an invocation before, that is, they prayed as the spirit moved them, but a formall invocation with Rites and Ceremonies, set down after a speciall manner, which we call the Lyturgie or publique service that began with *Enosh :* then began to appear the face of a Church. If you ask why this was not done before? you shall see it could not; for there being but *Adam* and *Abel*, and then *Abel* being slain, *Adam* was alone, and they that must be the lower part of the Church, must be two or three at least. Then it must begin in the Family of *Seth*, for it is impossible that this could be till there came a third person, which was *Enosh :* And then it pleased God to reveal this manner of invocation : For we know the Church consists of parties to govern, parties to teach, and partes to receive direction. To govern and teach are two things, but performed now by one: then they began to call upon the name of the Lord : that was a thing agreeable to naturall sense, but before this time it was not so exquisitly done; and which is a thing memorable, they did this in the midst of a naughty and crooked Nation, *Philippians* the second chapter and the fifteenth verse; for now they durst openly professe a publique service of God, and invocate his name; notwithstanding the wicked seed, and especially when they see *Abel* come to an untimely end, that because he called upon God, therefore he suffered martyrdome. Besides that, albeit *Enoch* built a City, and *Tubal-Cain* invented armor, yet they will follow *Abel*; and professe themselves *Seths* Children; this shews they were endued with a heroicall spirit, and had this conceit in the name of God, that it should be a strong Tower to defend them; that howsoever the gates of hell did expose themselves against them, yet they should not be able to prevail.

A third thing to be noted is, that they took upon them this profession, and publique aknowledgement of invocating the name; as in the fourth chapter of *Isaiah* and the first verse, *Let us be called by thy name*; and as it is in the ninth chapter of *Daniel* and the eighteenth verse, *They would be known to be a people who called upon the name of God*; they took upon them the profession of a Church, and the title to be called Invocators on Gods name, whose name was their treasure, whose service their delight, and whose worship was their glory; that is, They took upon them to be called Christians and true Worshippers of God, against all others of the wicked race; which distinction is shewed after, when

the

the houſe and poſterity of *Cain* matched with the Sonnes of *Seth*, and ſo began there a medly to be made. Soe we ſee what *Moſes* meaneth by bringing theſe two verſes into this chapter, *viz.* that the Godly ſhould not be diſcouraged, as if he had forgot his promiſes: Therefore he ends the chapter with *Enoſh*, a godly man, to ſhew firſt he will have them Worſhippers, and yet ſuch ſhall not be without ſorrowes; and therefore *Seths* Sonne is called *Enoſh*, that is, ſorrow.

We have heard what invocation *Moſes* ſpeaks of, the nature and manner of it, that it contained all the exerciſes of Chriſtian ſervice, and how it began in *Enoſh* after a ſet manner, that this muſt be done, and ſhould continue, notwithſtanding the wicked ſeed of *Cain* doe ſet themſelves ſo maliciouſly againſt it: So we ſee *Moſes* hath brought us to the Roof of the Church, for till that time there was no Church; but now he hath brought us to a Congregation of ſuch as did invocate the name of the Lord.

AMEN.

LECTURES

PREACHED UPON

Severall choice Texts,

BOTH

out of the Old and New

TESTAMENT.

S.4

HEAVENLY

Sweet-Singing

BOY

one of the Old and New

TESTAMENT

LECTURES
Preached in the Pariſh Church of St. GILES without *Cripple-gate LONDON.*

Sed advolavit ad me unus ex iſtis Seraphim *habens in manu ſua* Iſaiah 6. 6.
prunam; quam forcipe ſumpſerat ab altari. Admovitque ori
meo dicens, &c.

IN the Liturgy of the ancient Church, theſe words are found applyed to the bleſſed Sacrament of Chriſts body and blood; for it is recorded by *Baſill*, That at the celebration thereof, after the Sacrament was miniſtred to the people, the Preiſt ſtood up and ſaid as the Seraphin doth here, *Behold this hath touched your lips, your iniquity ſhall be taken away, and your ſinne purged.* The whole fruit of Religion is, *The taking away of ſinne*, *Iſaiah* the twenty ſeventh Chapter and the ninth verſe, and the ſpeciall wayes to take it away, is the Religious uſe of this Sacrament; which as Chriſt ſaith is nothing elſe, *but a ſeale and ſigne of his blood that was ſhed for many for the remiſſion of ſinnes*, *Matthew* the twenty ſixt Chapter and the twenty eighth verſe; for the Angell tells the prophet, that his ſinnes are not only taken away, but that it is done ſacramentally, by the touching of a Cole, even as Chriſt aſſureth us, that we obtain remiſſion of ſinnes by the receiving of the Cup: Now as in the Sacrament, we conſider the Element and the word; ſo we are to divide this Scripture. For firſt, in that the Seraphin touched his mouth with a burning Cole taken from the Altar, therein we have the element, and the word of comfort which the Prophet received, was, that the Angell ſaid to him, *Behold this Cole hath touched thy lips, and now thine iniquity is taken away, and thy ſinnes purged*: And there is ſuch an Analogie and proportion between the Seraphim and the Prieſts, between the Altar and the Lords Table, between the burning Cole and Bread and Wine, offered and received in the Lords Supper. As we cannot but juſtifie the wiſdome of the ancient Church, in applying this Scripture to the holy Euchariſt: For as, *St. John* ſheweth, this viſion ſhewed to the Prophet *Iſaiah*, is to be underſtood of our Saviour Chriſt, *John* the twelfth and the fourty firſt verſe; for ſaith the Evangeliſt, *Theſe things ſaid Eſay, when* Orat. 1. 1598.

he saw his glory, and spake of him; and therefore by this burning Coale taken from the Altar, is meant *Christ Jesus*, who *by the Sacrifice of his death which he offered up to God, his Father, hath taken away our iniquities, and purged our sinnes*, as it is in the first chapter to the *Hebrewes*, and therefore for the confirmation of our Faith wee are here taught, That our sinnes are no lesse taken away by the element of bread and wine, in the Sacrament, then the Prophets sinne was by being touched with a Coale.

The occasion of this touching is set downe in the former verses of this Chapter, which doe stand upon a *vision* and a *confession*; The *vision* shewed to the Prophet was, *That hee saw the Lord sitting upon an high Throne, as a Judge ready to give Sentence, before whom the very Angells were forced to cover their faces* The *confession* that hee made was, *Woe is mee for I am undone, I am a man of polluted lips, mine eyes have seene the King and Lord of Hosts*. From whence wee learne, that howsoever by the consideration of his former life, and the sinnes that have escaped from him, a man may bee brought to some remorse of Conscience, yet then especially hee is humbled when hee seeth the vision of Gods glory, and therefore nothing is more forcible to bring us to repentance, than to consider that at the last generall day, *We shall see* Christ Jesus *the Sonne of God come in glory, and sit downe in his Throne of glory, and give Sentence of condemnation upon the wicked*. The Prophet who otherwise was no grievous sinner, but only guilty of omission, for that he had beene silent, and did not glorifie God with his tongue as he should have done, notwithstanding in the sight of Gods glory is touched with remorse & cryeth out, *Woe is mee*; Whereby again wee learne that wee sinne not only when wee speake of these things which wee should not, but when wee are silent, when we should apply our tongues to Gods glory; so that though the excellency of our upright and honest conversation bee never so great in the world, yet the Majesty of God is such as shall shew, That even those duties that we have omitted, shall be sufficient to confound us before his glorious presence, unlesse it please him to be mercifull to us; therefore when wee appeare before his judgement-seate, it shall bee in vain for us to alleage what wee have done, forasmuch as the least duty that wee have left undone is enough to condemne us. It shall bee our duty therefore, *notwithstanding all our righteousnesse, to judge our selves worthy to bee destroyed for our iniquities and sinnes of omission*, Ezechiel the thirty first chapter and the one and thirtieth verse, and to say with this Prophet, *Woe is mee, for I am a man of polluted lips*: We must acknowledge that nothing belongs to us but Woe, and that God may in justice confound us for the least duty we have omitted. Upon this confession made by the Prophet there came an Angell flying from God, which by touching his lips with a hot Coale assured him that his sinne was taken away; wherefore, as by the former wee learne that wee should repent us of our sinnes when wee consider the great Majesty of God, so by this wee are taught what to hope for, that is, that if wee bee penitent God will not bee wanting unto us, but will

send

send a Seraphin unto us, with a word of comfort, to assure us *that all our iniquities are purged.* The outward element appointed by God to confirme his faith, was *the flying of a Seraphin unto him to touch his mouth with the Cole*; the word or invisible grace signified by the element was, *that by that touching his sinne was taken away.* In the outward action wee are first to consider the element it selfe, that was, *the burning Cole on the Altar*; next the application performed by a Seraphin, who *tooke the Cole from the Altar, and touched the Prophets lips.* First therefore considering that none can take away sinne but God only, wee must needs confesse that there was in this Cole a divine force and virtue issuing from Christ, who is the only reconciliation for our sins, without which it had not beene possible that it could have taken away sinne. But what is here said of this Cole, is to bee understood of Christ, of whom *Esay* speaketh in this place, *When hee saw the glory of Christ, Iohn* 12.41. for hee is the Cole by which our sinnes are taken away; There are two natures in a Cole, that is, the Cole it selfe, which is a dead thing, and the burning nature and heate that it hath; which setteth out first Christs humane nature, which is dead in it selfe; And then his divine nature, containing the burning force of that is represented in this burning Cole: So the element of bread and wine is a dead thing in it selfe, but through the grace of Gods spirit infused into it hath a power to heate our Soules: for the elements in the Supper have an earthly and a heavenly part. Secondly, that Christ is to bee understood by this burning Cole wee may safely gather, because *his love to his Church is presented with fire, Cantic.* the eighth chapter and the sixth verse. It is said of Christs love, the Cole thereof are fiery Coles, and a vehement flame, such as cannot be quenched with any water, nor the floods drown it, even so all the calamities and miseries that Christ suffered and endured for our sakes, which were poured upon him as water, could not quench the love that he bare us. Thirdly, *ipse non solum arcet ipse, sed vitos accendit*, so saith *Iohn* the Baptist of him, *There cometh one after me that shall Baptize with the holy Ghost and with fire*, as it is in the third chapter of *Luke* the sixteenth verse, therefore the graces of the holy Ghost are also represented by fire, *Acts* 3. the union whereof hath a double representation; First, it is signified by water in Baptisme; for sinne that is derived unto us from another, being as a spot may be washed away with water, and therefore the Prophet saith, *there is a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and uncleannesse, Zach.* the thirteenth chapter and the first verse, therefore *Ananias* said to *Saul, bee Baptized and wash away thy sinnes, Acts* the twenty second Chapter and the sixteenth verse, that is meant of originall sinne and the corruption of our nature, by which wee are guilty of the wrath of God; but because through the whole course of our life sinne, by custome groweth more to be strong, and to stick fast in our nature, so as no water can take it away; therefore the Grace of God is set out by fire, as having a power and force to burn up sinne; for by custome sinne is bred and setled in our nature, and is *tanquam fumi*, drosse

Two parts. First, Elementall Secondly, Invisible grace.

First, The Element.

that must be tryed and purged by fire, so the holy Ghost speaketh of actuall sinnes, the first of *Isaiah*, and the twenty fift verse, and the fixteenth of *Jeremiah* and the thirtieth verse, *Ezech.* the twenty second chapter and the eighteenth verse; *The house of Israel is to mee as drosse*, that is by custome of sinne; and in regard of this kinde of sinne there needs not only *water* to wash away the corruption of our nature and the qualitie thereof, but *fire* to purge the actuall sins that proceed from the same.

The sinnes of Commission came by reason of the force of concupiscence, and from the lusts that boyle out of our corrupt nature, and the grace that takes them away is the grace of water in Baptisme; but the sinnes of omission proceede of the coldnesse and negligence of our nature to doe good, such as was in the Church of *Laodicea*, *Rev.* the third chapter and the fifteenth verse, and therefore such sinnes must bee taken away with the *fiery Grace of God*. Secondly, for the quality of the Cole; it is not only *a burning Cole*, but *taken from the Altar*; to teach us that our zeale must bee sanctified and come from the spirit of God. The fires that are appointed by earthly Judges to terrifie malefactors from offending, may draw a skinne over the spirituall wounds of their Soules, so as (for feare) they will eschue and forbeare to sinne, but it is the fire of the Altar, and the inward Graces of Gods spirit that taketh away the corruption and healeth the wound; therefore as in the Law God tooke orde *there should ever bee fire on the Altar*, *Leviticus* the sixt chapter and the ninth verse, so for the sinner that is contrite and sory for his sinne, there is alwaies fire in the Church to burne up the Sacrifice of his contrition and repentance, even that fire of Christs Sacrifice. The love which hee shewed unto us in dying for our sinnes is set ou unto us most lively in the Sacrament of his Body and Blood, unto which wee must come often, that from the one wee may fetch the *purging of our sinnes*, as the Apostle speaks, and from the other qualifying power, *si in lucē*, *John* the first chapter & the seventh verse; wherefore as by the mercy of God we have a fountain of water alwaies flowing, to take away originall sinne, so there is in the Church fire alwaies burning to cleanse our actuall transgressions; for if the Cole taken from the Altar, had a power to take away the Prophets sinne, much more the body and blood of Christ, which is offered in the Sacrament; *If the hem of Christs garment can heale*, the ninth chapter of *Matthew* and the twentith verse, much more the touching of Christ himselfe shall procure health to our soules; here we have not something that hath touched the Sacrifice, but the Sacrifice it selfe to take away our sins.

Secondly, the Application. The application of this Cole is by a Seraphin, for it is an office more fit for Angells than men, to concurre with God for taking away sinne; but for that it pleaseth God to use the service of men in this behalfe, they are in Scripture called *Angells*, *Job* the thirty fifth chapter and the twenty third verse, *Malachi* the second and the seventh verse, *The Priests lips preserve knowledge, for hee is the Angell of the Lord of Hosts*, and the Pastors of the seven Churches in *Asia* are called

led *Angells*, *Apoc.* the first chapter and the first verse; for the same office that is here executed by an Angell is committed to the sonnes of men, to whom, as the Apostle speaks, *Hee hath committed the ministery of reconciliation*, 2 *Cor.* the fift chapter and the eighteenth verse, to whom hee hath given this power, *that whose sinnes soever they remit on earth shall bee remitted in heaven*, the twentith chapter of Saint *John* and the twenty fift verse. So when *Nathan*, who was but a man, had said to *David*, *etiam Jehova transtulit peccatum tuum*, the second booke of *Samuel* the twelfth chapter and the thirteenth verse; it was as availeable as if an Angell had spoken to him; And when *Peter* tells the Jewes *that if they amend their lives and turn, their sinnes shall be done away*, their sinne was taken away no lesse than the Prophets was when the Angell touched his lips, *Esay* the third chapter and the nineteenth verse; for not hee that holds the Cole, but it is the Cole it selfe that takes away sinne; and so long as the thing is the same wherewith wee are touched, it skills not who doth hold it; but wee have not only the Cole that touched the Altar, but the Altar it selfe, even the Sacrifice of Christs death represented in the Supper, by partaking whereof our sins are taken away.

Secondly, the Word, or invisible grace.

The word of comfort, whereby the inward Grace is preached unto us is, that the Angell said to the Prophet; *Loe this hath touched thy lips, and thine iniquity shall be taken away, and thy sinnes purged*: concerning which wee finde that the Leper was cured of his Leprosie, not only by the word, but by the touching of Christ; but the Centurian said only *but speake the word and thy servant shall bee whole*, *Mat.* the eighth chapter and the eighth verse; so hee can doe what he will with his only word. It pleased God to take away the Prophets sinnes by touching his lips. And albeit he can take away our sins, without touching of bread or wine, if he will; yet in the councell of his will, he commendeth unto us the sacramentall partaking of his body and blood. It is his will that our sins shall be taken away by the outward act of the sacrament. The reason is, not only in regard of our selves, which consist of body and soul, and therefore have need both of bodily and Ghostly meanes, to assure us of our Salvation; but in regard of Christ himself, who is the burning Cole. For ever since God ordained, that Christ should take our nature, and *aptare sibi corpus*, in the tenth chapter to the *Hebrewes*, and the fifth verse; that so he might worke our Reconciliation. As Christ became himself a man, having a bodily substance; so his actions were bodily. As in the Hypostasis of the Sun, there is both the Humane and Divine nature; so the Sacrament is of an Heavenly and Earthly nature. As he hath taken our body to himself, so he honoureth bodily things, that by them we should have our sinnes taken away from us. By one bodily sacrament he taketh away the affection should have so naturally planted in us. By another bodily sacrament, whereby he taketh away the habituall sins, and the actuall transgressions, which proceed from the corruption of our nature. And here we have matter offered us of faith, that as he used the touching of a cole, to assure the Prophet that his sins were taken away;

way; ſo in the Sacrament he doth ſo elevate a peice of bread, and a little wine, and make them of ſuch power; that they are able to take away our ſinnes: And this maketh for Gods glory, not only to beleeve that God can work our Salvation, without any outward means, by the inward Grace of his Spirit; but alſo, that he can ſo elevate the meaneſt of his creatures; not only the hemme of a garment, but even a ſtrawe, (if he ſee it good) ſhall be powerfull enough, to ſave us from our ſinnes. As Chriſt himſelf is ſpirituall and bodily; ſo he taketh away our ſinnes, by means not only ſpirituall but bodily; as in the Sacrament. For if there be a cleanſing power in the Word, as Chriſt ſpeaketh in the fifteenth chapter of *John*, and the third verſe: If in prayer, as *Peter* ſheweth to *Simon Magus*, *Pray to God, that (if it be poſſible) the thought of thy heart may be forgiven thee*, in the eighth chapter of the *Acts of the Apoſtles*, and the twenty ſecond verſe: If in ſhewing mercy, and giving almes, ſinnes ſhall be forgiven, as *Salomon* ſaieth in the ſixteenth chapter of the *Proverbs*, and the ſixth verſe, *Per miſericordiam purgantur peccata*; much more in the Sacrament, wherein both the word and prayer and the works of mercy doe concurre, to the cleanſing of ſinners from their ſinnes: Whereas the Seraphim did not take the coale in his mouth, but with tongues; and applied it not to the Prophets eare, but to his tongue. We learn, that it is not the hearing of a ſermon that can cleanſe us from ſinne; but we muſt taſte of the bodily element, appointed to repreſent the inviſible grace of God. It is true, that meditation privately had, *will kindle a fire in the hearts of many*, in the thirty ninth *Pſalm*, and the third verſe: And the word, *as it is a fire, Jeremie* the twenty third chapter, and the twenty ninth verſe, will alſo *kindle a man, and heat him inwardly*: But becauſe in the Sacrament all thoſe doe meete together, therefore nothing is ſo availeable to take away ſinne, as the touching of bread and wine, with our lips.

The effect. The effect of this touching followeth; wherein we are to conſider, Firſt, the efficacy of this action. Secondly, the certainty; that as ſure as this coale hath touched thy lips; ſo ſurely are thy ſinnes taken away. Thirdly, the ſpeede, that ſo ſoon as the coale touched, preſently ſinne was taken away and purged. The efficacie ſtandeth, of the removing, or taking away of ſinne, and of the purging away of ſinne. The taking away, and purging of ſinnes, have two uſes: Some have their ſinnes taken away, but not purged; for ſomething remaineth behinde: Some have *Adams* figge leaves to hide ſinne that it ſhall not appeare for a time; but have not *Hezekiahs plaiſter to heal it*, in the thirty eighth chapter of *Iſaiah* and the one and twentieth verſe. But by the touching of this Coal, that is, of the body and blood of Chriſt, we are aſſured that our ſins G d to utterly covered, but quite taken away as with a plaiſter; called *Angells*, *for I have put away thy tranſgreſſions like a cloud, and thy ſins as the* ſcale the fourty fourth and the twenty ſecond verſe, whereby the Lord ſheweth that our ſinnes are ſcattered, and come to nothing, when it pleaſeth him to take them away. The other ſenſe gathered from the word *purging*, is, that God doth

doth no forgive our ſinnes, as an earthly Judge forgiveth a malefactor, ſo that he goeth away with his pardon, without any farther favour ſhewed him; but that he likewiſe becometh favourable unto us, and willing to doe us all the good he can: If malefactors can obtain their pardon at the hands of temporall Judges, it is all they can looke for; but they never come to any preferment: But God doth not only give us *veniam* but *gratiam*; as he doth pardon our ſinnes, ſo alſo he becomes loving and kinde to us: Chriſt doth not only take us away from God, that he ſhould not proceed to puniſh us for our ſinnes, but offers us up to God, as an acceptable ſacrafice, as *Peter* witneſſeth, *Chriſt once ſuffered for ſinnes, the juſt for the unjuſt, that he might offer us up to God*, in the firſt of *Peter* the third chapter and the eighteenth verſe; for as the wiſeman ſaith, *Take the droſſe from the ſilver, and there ſhall proceed a veſſel for the refiner*, *Proverbs* the twenty fift and the fourth verſe: So after ſinne is taken away from us, our nature is moſt acceptable to God, becauſe there remaineth nothing but his own nature. Secondly, for the certainty; As thou haſt a perfect ſenſe of the touching of this coal, ſo certainly are thy ſinnes taken away; which aſſurance we are likewiſe to gather to our ſelves, in this ſacrament; that as ſurely as we corporally doe taſte of the bread and wine, ſo ſure it is, that we ſpiritually feed on the body and blood of Chriſt, which is communicated unto us by theſe elements, as the Apoſtle ſheweth, in the firſt to the *Corinthians*, the tenth chapter, and the fifteenth verſe, *that the bread broken is the communion of the body of Chriſt, that the cup bleſſed is the communion of his blood*; that by partaking of this ſpirituall food we may be fed to eternall life. Thirdly, this act was performed with ſpeed, the Ceraphin came flying with wings, and being come, he hath a preſent effectuall power to take away his ſinne; for a little before he that cried out, that he was *in woefull caſe*, verſe the fifth, *Ve mihi*; by and by being touched and revived with comfort of forgiveneſſe, ſaith, *Ecce ego, mitte me*, in the eighth verſe: whereby we learn, that the touching with the coal thus taken from the Altar, and the partaking of the body and blood of Chriſt, hath a power not only to purge, and heale the ſore of our nature; but that it giveth a willingneſs to ſerve God more cheerfully and carefully than we did before, it maketh us *ferventes ſpiritu*, fervent in ſpirit *Rom.* the twelfth and the eleventh verſe; ſo that we care for nothing nor count our lives precious, *that we may finiſh our courſe with joy*, *Acts* the twentieth and the twenty fourth verſe.

The ſumme of all is, that ſeeing it is a fearfull thing to appear in the preſence of Gods Majeſty, and knowing that one day we muſt all appear before his tribunall ſeat and throne of glory, we do confeſſe with the Prophet, that albeit we have lived never ſo upright a life, yet if we have beene ſilent, when we ſhould have ſpoken to his glory, if we have omitted never ſo little a duty, which we ought to have performed, for all that, our caſe is miſerable, untill it pleaſe God by the burning coale of his Altar, and, by the ſacrifice of Chriſts body, offered up for us upon the croſſe, to take away our ſinnes: And that if we truly hum-

ble our ſelves before God, and acknowledge our ſinnes, then our ſinnes ſhall be purged by the death of Chriſt, and by partaking of the ſacrament of his bodie and blood; the rather, becauſe in the ſacrament we doe touch the ſacrifice it ſelf, whereas the Prophets ſinne was taken away with that which did but touch the ſacrifice.

Then, after the receiving of this ſacrament, we muſt take a view of our ſelves, whether we can ſay, *Nonne cor noſtrum ardebat in nobis?* Did not our heart burn within us? *Luke* the twenty fourth chapter and the thirty ſecond verſe, becauſe in this ſacrament we finde a fire of Chriſts love towards us; And whether we finde in our ſelves that willingneſſe to ſerve God aright, which was in the Prophet, in the eighth verſe, *Behold, ſend me; Ecce, mitte me.* As in regard of our miſery we made the confeſſion of ſinfull men; ſo having experience of Gods mercie in taking away our ſinnes, we muſt make the confeſſion of Angels, crying, *Holy, holy, holy, Lord God of Hoſts.*

Laſtly, We muſt not only ſhew forth the heat of our love to our needy and poor Brethren, by doing the works of mercy; but even to our enemies, as both *Salomon* and the Apoſtle teach, *If thine enemie hunger, feed him; if he thirſt give him drink; for ſo thou ſhalt heap coals of fire upon his head, Proverbs* the twenty fift chapter and the twenty firſt verſe, and *Romans* the twelfth chapter and the nineteenth verſe; For ſo as thou art a burning coale in thy ſelf; ſo thou ſhalt kindle in him the coals of devotion to God, and of love to thy ſelf.

Matth. 6. 1. *Attendite ne juſtitiam veſtram exerceatis coram hominibus, ut ſpectemini ab eis: alioquin mercedem non habebitis apud Patrem veſtrum qui eſt in Cœlis.*

Octob. 15. 1598.

THE drift of our Saviour in theſe words is, *to ſeparate that which is vile, from the pretious, Jeremiah* the fifteenth chapter, to ſever the tare of vain glory from the good corne of righteouſneſſe and mercie: But as Chriſt gives charge, That while his Diſciples laboured to gather away the tares, they ſhould beware that they pluck not up the good corne, *Matthew* the thirteenth chapter: So while we labour to pluck up the tares of vain glorious intentions; we muſt take heed that we doe not withall pluck up the good corne of good works; for heretofore the good ſeed of the Doctrine of good works was not ſo ſoon taught, but preſently the Devil ſowed in mens hearts the wicked opinion of merit of works, as tares among good corne. And while men laboured to take away the opinion of merits, then he takes away out of mens hearts the care of works.

In the counſel of Chriſt two things are to be noted, Firſt, the corn muſt be ſowed, *take heed ye doe good works*: Secondly, the tares muſt be

be plucked up, *but doe them not to be ſeen.* We muſt doe righteouſneſs both privatly in our own conſciences, and publiquely before men, as the Apoſtle ſheweth, *Provide for things honeſt before all men, Romans* the twelfth chapter. But the tares are to be avoided, that is, to be ſeen; *ut videamini*; where we have a command, Firſt, Chriſt will not have us doe good works to this end, *to be ſeen*: Secondly, That we may not, we muſt *take heed*; as if he ſhould ſay, My will is, ye ſhall not give almes to this end, *to be ſeen.* Thirdly, That ye may avoid this fault, *ye muſt take heed*: Whereby he ſignifieth that to doe almes to this end, to purchaſe praiſe to our ſelves, is a hurtfull thing. And to avoid this fault, is a matter of great difficulty.

For the firſt point, Chriſt ſaith, *When ye give almes, doe not blow a trumpet; when ye faſt or pray let not all the world know of it,* neither let the end be *ut videamini.* Touching which, we are to know, that our good works are not worſe in themſelves for being ſeen, but are the better; even as the goodneſſe of a colour ſtands in the lightneſſe of it, ſo our good works are more commended, if they be known: And they of themſelves deſire the light, as Chriſt ſheweth in *John* the third chapter and the twenty firſt verſe: But ſuch is our corruption, that if we think our works are known, we with our pride doe corrupt them. For as pride is the way to dry up the fountain of Gods grace, as *James* ſaith, *God reſiſteth the proud and giveth grace to the humble, James* the fourth chapter. So the ſight of good works is a means to overthrow our humility. The Phariſees knew this full well, which purpoſing to tempt Chriſt, covered their hooks with praiſe, *Seeing we know that thou art a teacher come from God, and regardeſt no man, tell us, is it lawfull?* *Matthew* the twenty ſecond chapter: But Chriſt, to teach us what a dangerous thing it is to be praiſed, would not accept their praiſe, but anſwered them, *Why tempt ye me, O ye Hypocrites?* And when one ſaid to him, *Magiſter bone, good Maſter,* which was a praiſe of ſimplicitie, not of hypocriſie, as the other, he refuſed it, and ſaid, *Why doſt thou call me good?* *Mark* the tenth chapter. When one ſaid, *Bleſſed is the womb that bare thee,* he repelled that ſaying, *Nay rather bleſſed are they that hear the word of God and keep it, Luke* the eleventh chapter and the twenty eighth verſe. For as the ſhewing of the Kings treaſure was the means of the betraying them, *Iſaiah* the thirty ninth chapter; ſo when we ſhew our good works, with a deſire to be praiſed for them, it takes away all commendation from them.

This thing being dangerous, if notwithſtanding we be deſirous to have our good deeds ſeen, that ſhall be fulfilled which *Sirach* ſaith, He that loveth dangers ſhall periſh therein, *Qui amat periculum peribit in eo, cap* 3. 27. But to diſſwade us from this, the Apoſtle ſaith, *Be not deſirous of vain glory, Galatians* the fift chapter, and *Philippians* the ſecond chapter and the third verſe. The Preacher ſaith, *all is vanity which men ſeek after in this life,* and therefore concludes, *Time Deum, Eccleſiaſtes* the twelfth chapter, to teach us, that without God all the praiſe of the world is but vanity. Now as we fail in having reſpect

to God: First, when we make not him the fountain of our praise: Secondly, if we make him not the end of it; so in doing good works to be seen, we commit two vanities. First, when we content not our selves with this perswasion, that God sees our works, and will reward them: unlesse man see them and praise us for them; The tryall, whether we make God the fountain of our praise, is if we seek it by wayes agreeable to his will, not by wickednesse. Secondly, not by vanity, for his delight is not in beauty, riches, or strength; he delighteth not in any mans Legs, in the hundred and fourty first *Psalme*. Thirdly, not by selfhood, as the Apostle saith, *I will not glory of any thing which the Lord hath not wrought by me*, in the second to the *Corinthians* and the eleventh chapter: *Hereby we shall seek the praise of God, rather than of men*, in the twelfth chapter of *John*: nay though they seek praise by righteousnesse and doing good works, yet they make not God the fountain of their praise: the Hypocrites when they would be praised, did those works that were most glorious, as to offer sacrifice in the temple; *but they neglected mercy and justice*, which are the chief things that God respecteth, in the twenty third chapter of *Matthew*: *They washed not their hearts*, in the fifteenth chapter of *Matthew*, which God especially regardeth, but looked only to outward things; and they that doe mercy and justice, which are the chief things of the Law, yet they will not doe them, but when they may be seen: Whereby they shew, that they make not God the fountain of their praise; and so the praise they seek for, is hatefull to God.

Secondly, this desire of vain glory is injurious to God; when we make not him the end of our praise, for we may doe good works *coram*, in the sight of men, but not with purpose to have them seen, that so we may receive glory: For God hath given us the joyes and use of all his Creatures, but reserveth the glory of them to himself: therefore the Apostle saith, howsoever ye have the joy of Gods Creatures in eating and drinking, yet let God have the glory: *Doe all to the glory of God*, in the first to the *Corinthians* the tenth chapter, and the thirty first verse: For though he giveth us the use of all things, yet *gloriam meam alteri non dabo*, in the fourty second chapter of *Esay*: Therefore if we doe good works to commend our selves, and not to glorifie God, we are injurious to him; for he hath testified, that he will not give his glory to any other: And therefore *Peter* and *John* say, *It is not by our own godlinesse that we have made this man whole, but it is the name of Christ and faith in him, that hath raised him*, in the third chapter of the *Acts*: Therefore not only *Nebuchadnezzar* when he snatched Gods glory to himself, was punished, in the fourth chapter of *Daniell*: But even *Herod* also, because he did but suffer that glory to rest upon him, that was attributed to him by others, when he should have ascribed all to God, in the twelfth chapter of the *Acts* and the twenty second verse. Then as it is injurious to God, so it is hurtfull to our selves; for though we see many miracles wrought by Christ, yet they are afraid to confesse and believe him,

Becauſe they love the praiſe of men more than the praiſe of God, in the twelfth chapter of *John* and the fourty third verſe: And therefore Chriſt ſaith, *How can you believe, which ſeek glory one of another, and ſeek not the honor that commeth of God alone? quomodo poteſtis credere, qui gloriam ſibi quæritis?* in the fift chapter of *John* and the fourty fourth verſe: Secondly, as it is an obſtacle to grace; ſo it is a provocation to all wickedneſſe: For the Jews doubted not to crucifie the Lord of glory, to get praiſe of the wicked.

Secondly, that we may doe this, Chriſt willeth us *to take heed*; for there is a double corruption in us: Firſt, a rebellion againſt Gods precepts, which make us ſay *quare*, as *Pharaoh*, in the fift chapter of *Exodus* and the ſecond verſe: *Who is the Lord that I ſhould hear his voice?* And as the Scribes and Phariſees ſaid to Chriſt, *By what authority doeſt thou theſe things?* in the twenty firſt chapter of *Matthew* and the three and twentieth verſe: Secondly, the blindneſſe of our underſtanding which makes us ask *quomodo?* which is the queſtion of ignorance; ſo that it is not without cauſe, that he bids us take heed; that we beware of this ſinne, as being a hard precept, both for our rebellion to yeeld unto, and alſo in regard of our ignorance: which is ſuch, as we cannot ſee how it ſhould be lawfull to ſeek praiſe by well doing; the hardneſſe of avoiding this ſinne, is of two cauſes. Firſt, it ariſeth from the nature of ſinne it ſelf: for as we are corporall and viſible; ſo we are moſt affected with thoſe things that are viſible, as *John* reaſoneth, *He that loveth not his brother whom he hath ſeen,* in the firſt *Epiſtle* of *John* and the fourth chapter: whereupon it commeth to paſſe, that our corruption, that though we believe the reward of God to be great; yet becauſe it is inviſible, and the worlds reward is preſent, therefore pleaſeth us more. Secondly, from the originall of vain glory; for when the woman looked upon the fruit, albeit it greatly pleaſed her, yet that which did ſtrike the ſtroak, was *eritis ſicut dii*, in the third chapter of *Geneſis*, the hope of preſent glory: And this was the firſt ſinne, that came into the ſoul of the woman; and as the Philoſopher ſaith, that the heart is *primum vivens & ultimum moriens*; ſo vain glory, as it firſt took poſſeſſion in the heart of man, ſo it is laſt, and with moſt difficulty diſpoſſeſſed: So that when a man hath mortified all his luſts, and ſubdued all ſinnes, yet pride and the deſire of glory revives again.

And whereas the ſinnes of the world are three, *The luſt of the fleſh, The luſt of the eyes, and pride of life*, the firſt Epiſtle of *John* the ſecond chapter and the ſixteenth verſe. The ſinne of pride is ſuch a one as doth not only corrupt all virtues, but ſubdueth all other ſinnes, and prevails againſt them; for gluttony or the luſt of the fleſh is come under the power of pride: So as men take a pride in exceſſe of meat, whereas gluttony would be contemned with a little; for the belly is ſooner filled than the eye ſatisfied. Secondly, For Covetouſneſſe, What makes men to exceed in the cares of getting riches, but only pride and deſire of glorie: For knowing *that the borrower is a ſervant to the lender, Proverbs* the tenth chapter, and *all things obey money, Preacher* the

tenth chapter: In reſpect of the excellencie of wealth, they are ſo covetous, that albeit they have more than enough, yet they ſtill gather together, that they may have all men in ſubjection to them; ſo hard it is to ſuppreſſe the deſire of vain glory: And the harder, becauſe where other ſinnes be reſting upon a man, this ſinne comes creeping upon him, and flattereth him, as a thing moſt agreeable to his nature. Howbeit it is to be avoided with all heedfulneſs, for it comes from good things as the root. Secondly, A man is proud oftentimes even of humilitie, not only when they outwardly humble themſelves with faſting, but alſo *when they are inwardly humbled, Joel* the ſecond chapter. Secondly, it is the harder, becauſe it comes with a colour and ſhew of reaſon; for it is Gods will that we ſhould not only doe good works, but that it ſhould be done openly, as Chriſt ſaith, *to ſhine and to be ſeen of men, ſic ſplendeat lux, Matthew* the fifth chapter and the ſixteenth verſe; both that God may be glorified by us, and that we may give good example to others: But notwithſtanding we muſt beware that we doe them not to purchaſe praiſe to our ſelves.

How to avoid vain glory, pride, &c. and other ſins, by meditation and prayer.

Secondly, The queſtion of ignorance is, How we ſhould avoid this deſire of glorie, which is ſo bred in us? The anſwer to this doubt is, By meditation and prayer: For as God hath laid this Curſe upon the earth, *That it ſhould bring forth thorns and thiſtles of it ſelf*, but if we will have any good of it, we muſt beſtow labour upon it; So this curſe is laid upon our ſoules, that good things will not come into our mindes, without diligent meditation; but pride and ſuch ſinnes will take place of themſelves without any further trouble. Wherefore as to avoid all temptations, we muſt occupie our ſelves in godly meditation, as *Auguſtine* ſaith, *Semper te Diabolus inveniat occupatum*; ſo there are ſpeciall meditations for the avoiding of pride and the deſire of vain glory: Firſt, To think of the uncertainty of worldly glorie, that Chriſt that to day ſhould have been crowned King by the Jews, was the next day crucified by them. Secondly, Of the emptineſſe and vacuity of it; as that all the glory that *Haman* had did not content him, when he had received but one little diſgrace by *Mordechai, Eſther* the fifth chapter. Thirdly, of the puniſhment of this ſinne; for whereas he ſpares other ſinnes, if he ſee withall ſome token of goodneſſe, ſo as he will quench the ſmoaking flax, *Iſaiah* the fourty ſecond chapter, he will not defer his judgements from the Hypocrites and ambitious, but will withdraw his graces from them here, and puniſh them eternally in the world to come. Fourthly, We ſhould think of our own hearts, if we doe good without regard of mens praiſe. Fiftly, Of our own inability, how little we are able to doe of our ſelves, except God move our hearts, and *work in us both to will and to doe, Philippians* the ſecond chapter and the thirteenth verſe, that ſo we may aſcribe the praiſe of all our good deeds to him, as the only author of them.

Theſe meditations will kindle a fire in us, that we ſhall have a deſire to ſpeak as *Pſalme* the thirty ninth, as the Prophet having conſidered, that God did command us to keep his teſtimonies, ſaith preſently,

O that

O that my wayes were ſo directed that I might keep them, *Pſalme* the hundred and nineteenth. But as by theſe meditations we conceive a deſire to avoid that which we are forbidden; ſo unto our deſire we muſt add reſolution, *Pſalme* the nine and thirtieth, *I ſaid I will take heed to my wayes*, *Dixi cuſtodiam vias meas*. The other means is prayer; For when we have done all we can to avoid this deſire by our private meditations, yet that will not ſerve, till we cry for Gods aſſiſtance, to ſtrengthen us and help us, *for vain is the help of man*, *Pſalme* the hundred and eighth: So though the Apoſtle doe will the Epheſians *to put on the armour of God*, yet he ſaith the chief weapon to fight with the Devil is prayer, *Epheſians* the ſixt chapter; For *except the Lord keep the City, the watch-men watch in vain*, *Pſalme* the hundred twenty ſeventh. We muſt not only ſay the general prayer, which concerneth all ſinnes, *Lead us not into temptation*; but, particularly againſt this ſin, ſay with *David*, *Pſalme* the thirty ſixt, *Let not the foot of pride come neer me*; And *Pſalme* the hundred and fourteenth, *Not to us, O Lord, not to us, but to thy name give the praiſe.*

The perſwaſion is, *For then ye ſhall loſe your reward.* As before to doe good, was the good corn that is to be ſown; but to doe it *to be ſeen*, is the tares that muſt be plucked up: So the perſwaſion is thus to be taken, Doe good works ſincerely, and ye ſhall have a reward, though not in this world; but if ye doe them in hypocriſie *to be ſeen*, ye ſhall loſe your reward: When the holy Ghoſt implyeth, that our good works ſhall have a reward; and ſo perſwadeth us to the practiſe of them. He condeſcends to our infirmity; for there are more weighty cauſes to move us to doe good, As the ſhedding of Chriſts blood, whereby he redeemed us to himſelf, *to be zealous* of good works, *Titus* the ſecond chapter and the fourteenth verſe: But becauſe he knows whereof we be made, and that we are weak, he perſwades us with hope of reward; and herein he hath regard, *Non ad gloriam operis, ſed ad zelum operantis*, of the reward of works done in ſincerity heretofore.

Of theſe that are done in hypocriſie note two things. Firſt, How true it is, that they loſe their reward. Concerning which, howſoever Hypocrites have a reward in this world, yet they have not alwaies; and though they had, yet this reward doth not laſt for ever: *Honor fugientem ſequitur ſequentem vitat.* We ſee *Saul*, *Judas*, *Ananias*, and *Sephira*, while in hypocriſie they made a ſhew of good works, to procure themſelves glorie, were diſappointed, and they felt the judgement of God upon them: But though it have a reward in this world, yet not *apud Patrem veſtrum cæleſtem*: Which is thus to be taken, That if they have glory, yet it is not God, that gives them this praiſe: And as the putrifying of Manna was a figure that it came not from the bleſſing of God, *Exodus* the ſixteenth chapter. And when the Manna of the wicked rotteth, it is a ſigne that it was not Gods gift, *Proverbi* the tenth chapter. So in that the glorie of hypocrites doth not laſt, it is a token, that it is not a praiſe given them of God. Again it ſignifieth, That though they have a reward in earth, yet not in Heaven;

for

for then to hypocrites that say, we have cast out Devils and preached in thy name, he shall say, *Depart from me, I know ye not*, Matthew the seventh chapter.

Secondly, Note how powerfull this perswasion is, to make us avoid vain glory, and the desire of it. Here Christ saith, *non habetis mercedem, ye have no reward:* In the next verse he saith, *you have your reward, habetis mercedem*, to shew, that the worldly reward is nothing in respect of the heavenly reward that God will give; Gods reward is by grace in this life, for to them *that forsake father and mother, he promiseth an hundredfold*, Matthew the nineteenth chapter and the twenty ninth verse; Then by glory in the world to come, the glory of a Kingdome, *Luke* the twelfth chapter, *It is my Fathers pleasure to give you a kingdome:* Than which glory none is greater; and therefore he will say, *Come ye blessed, possesse the kingdome.* Secondly, such a Kingdome as shall be void of all affliction, that might take away the glory, *I know the afflictions of this life are not worthy of the glory to come*, Romans the eighth chapter. And howsoever no Kingdome is so glorious, but either eye hath seen or care hath heard, or at least, the heart may conceive of a Kingdom of more glorie; yet such is the glory provided for them, *that by well doing seek the praise of God, and not of men, as neither eye hath seen*, the first epistle to the *Corinthians*, the second chapter and the ninth verse. So that if we knew the gift of God, *John* the fourth chapter; if it would please him to open the eyes of our minde, that we might see the excellencie of the Heavenly reward, *Ephesians* the first chapter and the eighteenth verse; and the baseneſſe and uncertainty of the worlds gift, we would not only, not desire, but even carefully avoid and be afraid of the worlds glory, and would abhor the desire of it, as a thing not only injurious to God, but hurtfull to our selves.

John 6. 27. *Operemini non cibo qui perit, sed cibo illi qui permanet in vitam æternam, quem filius hominis dabit vobis: hunc enim Pater obsignavit, id est, Deus.*

Novemb. 6. 1598.

THese words are the beginning of that long Sermon which Christ made concerning the bread that comes down from Heaven; the occasion whereof was the flocking of the multitude to Christ, for that they had been partakers of the feeding of the loves; and for that Christ saw them so earnest in seeking after material bread, he takes occasion to put them in minde of a more excellent bread which they should labour for: For whereas the names of the good things in this life, were given to spiritual things, As th *gaddinesse is gain*, the first epistle to *Timothy*, the fixt chapter, *That to be rich*

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in good works is true riches, the first epistle to *Timothie*, the sixt chapter and the eighteenth verse; *That to be decked with virtue is the beauty that doth indeed adorn both men and women*, the first epistle of *Peter* the third chapter and the fourth verse. It appeareth that howsoever these corporal blessings doe carry the names of good things, yet they are not so truly called; but the truth thereof is comprehended in spiritual good things, whereof the good things of this life are but shadows. Christ by that water which the Samaritan came to draw, took occasion to speak of the water of life; *whereof whosoever drinketh shall thirst no more*, *John* the fourth chapter and the fourteenth verse. And by the bread which the Capernaites sought after, took occasion to stirre them up to seek for the bread of life: So should we from the outward things, which we enjoy for the maintenance of the life present, gather spiritual meditations of true good things necessary to the life to come.

Secondly, These words depend upon the former verse; Wherein Christ seeing them flock unto him, said, *Ye seek me not because ye saw the miracles, but for that ye eat of the loves.* Upon which words as he concludes with this exhortation, *Labour not for the meat, &c.* So before he gives them this counsell, he sets down the reproof. Where *Booze* chargeth his servants concerning *Ruthe*, that they should let her gather and not rebuke her, the word signifieth to confound or put to shame, *Ruth* the second chapter and the fifteenth verse; the reason is, because we are all ashamed of reproof. Christ, though he had no wounds by sinne, was contented to be baptized, as if he had been a sinner; but we that have the wounds and sores of sinne, cannot abide the plaister of reproof, but think it a shame to be rebuked when we offend. But Christ before he counsels them, doth think good first by reproof to put them to shame: And it is a shame to them in two respects. First, That in the heat of their Religion and devotion, when they would seem most devout, Christ chargeth them with hypocrisie, *Ye seek me not for the miracles*, that by them ye may beleeve, but *for the meat*. Secondly, They are put to shame the more, for that he doth not lightly touch them, and glance at their hypocrisie, but doth accuse them in vehement and earnest manner, *Verily, verily, I say to you*, the twenty sixt verse; but Christ doth rebuke them for another end. Howsoever it be a good effect that men be made ashamed of their sinne by reproof, yet is it not the last end: Christ doth it not to confound, but rather to amend them; and therefore exhorts them, that they should chiefly *labour for the meat that perisheth not*, as the Apostle in one place saith, *hoc loquor ad pudorem*, the first epistle to the *Corinthians* the sixt chapter and the fift verse, doth elsewhere say, *I write not these things to shame you*, the first epistle to the *Corinthians* the fourth chapter: So Christ to these men saith, *I speak not this for your confusion, but for your amendment*. So that albeit they were guilty of hypocrisie, yet not desperate hypocrites; for Christ had some hope of them, and therefore ceaseth not to exhort them.

Again, Christ might only have exhorted them, and not used any

reproof; but he in wiſdome thinks it meet, firſt to reprove them for their fault, and then to ſhew them how to amend it. Pride is the cauſe why many good exhortations have no ſucceſſe. While men think it needleſſe they ſhould be rebuked, they are like the proud Phariſees *that deſpiſed the counſel of God, Luke* the ſeventh chapter and the thirtieth verſe. But Chriſt to make manifeſt to them, that they need counſel, doth firſt ſhew them their hypocriſie: We are ready to juſtifie our ſelves in all things; our corruption is ſuch, that we are ignorant of our own ſinnes, which made the Prophet to ſay, *Cleanſe me from my ſecret ſinnes, Pſalm* the nineteenth: We take them to be no ſinnes, wherein we greatly offend God: Whereupon the Prophet ſaith, *Cor hominis inſcrutabile eſt, Jeremiah* the ſeventeenth chapter, only God, being greater than our heart, *knoweth all things, and is able to diſcover all our ſinnes*, the firſt epiſtle of *John* the third chapter: Therefore we are to pray to God, to open our eyes, that we may ſee the neceſſity of exhortation. The people that followed Chriſt ſhewed two zeals: One was to make him King, The other to ſeek him, but both proceeded from one cauſe, becauſe he fed them. Chriſt ſaw both theſe Zeals, The one he rejected utterly, and would not be made King; But he corrects the other zeal; he forbids them not to ſeek him, but wills them to ſeek him for this end, That from him they may receive the bread that endures to life everlaſting.

The reaſon why Chriſt would not be honoured, was of two ſorts. Firſt, For that is a ſlender honor, to honor God for temporal things; for as the Iſraelites did honor God while he fed them with bread from Heaven and gave them water out of the rocks, but ſo ſoon as they wanted either of them, then they murmured: So when God continueth his temporal bleſſings upon men, ſo long he ſhall be heard; but when his benefits ceaſeth, then his honor ceaſeth. Therefore he rejecteth this honour partly in regard of his own ſelf, but chiefly for our cauſe: For howſoever it be leſs honourable for Chriſt to be honoured for outward bleſſings; yet the chief cauſe why he rejecteth it is becauſe it is leſſe profitable for us. They were deſirous of temporal bleſſings, which he did beſtow upon them: But yet he is deſirous to beſtow upon them ſpiritual bleſſings, which, as they are better for them, ſo deſire a greater honor.

The exhortation, ariſeth out of the reproof, which is concluded in it: The matter of it is reduced to ſix points, Firſt, *Cibus hic perit.* Secondly, *Et quæritur tamen.* Thirdly, *Cibus eſt qui non perit*, Fourthly, *Et Cibus hic non quæritur.* Fifthly, *That meat is to be deſired which endureth for ever.* Sixthly, *This bread is to be had only in the Sonne of man* for, *it is he whom God the Father hath ſealed.*

For the firſt point: Whereas there are two ſignifications of life; the one life it ſelf, or the ſubſtance; the other the joy of life, which is the life of life; the bread of both theſe lives doth periſh; that which keepeth and maintaineth the ſubſtance of life, doth periſh: For albeit the Iſraelites did eat Manna, which was the bread of Angels, yet of them Chriſt ſaith, *Your fathers eat of it, but dyed, John* the ſixt chapter;

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for when God takes away the ſtaffe and ſtrength of bread, it hath no more power to preſerve life. So that man liveth not by bread of it ſelf, for it periſheth. Whereas bread hath two powers, the one to ſatisfie the hungry ſtomach, the other to reſtore the body being weak; we ſee it loſeth both theſe powers: the power of ſatisfying doth not continue; for though a man ſatisfie himſelf never ſo much with it to day, yet to morrow he will crave more, and his ſtomach will wake emptie. As for the power to reſtore, albeit during health, it ſtrengtheth mans heart, yet if once ſickneſſe come, it hath no power to reſtore ſtrength. Secondly, Whatſoever maintains the joyes of life, that periſheth alſo, *for the world paſſeth away and the faſhion thereof*, the firſt epiſtle to the *Corinthians* the ſeventh chapter, and the firſt epiſtle of *John* the ſecond chapter, and whatſoever may make mans life joyfull. The pleaſures of this life, which are the cauſes of our joy, are tranſitory; and though they could continue with us, yet we our ſelves muſt paſſe away and leave them; yea even while we may take the pleaſures of this world, yet old age will approach, and the dayes wherein we ſhall ſay, *I have no pleaſure in them*, *Eccleſiaſtes* the twelfth chapter and the firſt verſe.

Secondly, Though this bread decay, yet our Saviour telleth us, that men are ſo fooliſh, they gave themſelves wholly to ſeek it. And that this is true, will appear, if we look upon our actions, either civil or religious; If we conſider either the care we take for this life, or the diligence we uſe in Gods ſervice. Of the firſt care we have an example in *Martha*, againſt inordinate care of this life: Our Saviour rebuketh *Martha, who was troubled about many things*, *Luke* the tenth chapter; and ſo *we die riſe ſo early and take ſuch pains for this life*, *Pſalm* one hundred twenty ſeven; that is the ſervice of *Baal* was more painfull, than the ſervice of the true God. So we take more pains *in the ſervice of the three Gods of this world*, the firſt epiſtle of *John* the ſecond chapter, *than of the true good*: The ſame appears if we conſider our care in matters of Religion: Wherein we muſt confeſſe, that our ſpecial joyes are in the things of this life, and for the bread of it. Theſe men whom Chriſt here reproveth, were not about their Trades, but occupied in a matter of Religion, then to hear Chriſt and to ſee his miracles: and yet we ſee that under colour of ſowing to the ſpirit, they did but ſow to the fleſh, *and make proviſion for the fleſh*, *Galatians* the ſixt chapter. And howbeit *Maries* part be the better, and the actions of religion more excellent than the actions of this life, yet *they ſeek their own things and not the things that are Gods*.

Thirdly, There is a bread that doth not periſh. Chriſt commends the care of ſpiritual things under them four: Firſt negatively, *Labour not for that bread which periſheth*. Secondly affirmatively, *Labour for that which endureth*; This life doth not laſt for ever: but after this life there is another life, which ſhall be everlaſting: And as it is a life, ſo there is a food for it, which we muſt labour for: without which we ſhall not attain to that life, no more then we can continue in life here, unleſſe we have the food appointed for it, *Apud te fons vitæ*,

Psalm the thirty sixt, *and with him is fulnesse of joy, Psalme* the sixteenth. Now we have the one life and the joyes of it, out of the consideration of the Creature; but then we shall have life and joy from God the Creator, who is the fountain of joy and life. Therefore howsoever we labour in this life to lay up treasure for our outward maintenance, yet we must chiefly take care for the life to come, *and lay up for our soules a good foundation,* the first epistle to *Timothie* the sixt chapter; but the following of the good things of this life doth hinder us from this care. We are like the Israelites that cared not for the promised bread, because they had the flesh pots in *Egypts*, so as they could be content to have turned thither: So it was with the two tribes and half; who for that they had convenient pasture for their Cattel on the other side of *Jordan, cared not for travelling into the land of Canaan, Numbers* the thirty fift charter. Another hindrance is, the labor and trouble that must be suffered, for the purchasing of eternal life. We have a spiritual sluggishnesse, like the slothfull person whom *Salomon* speaketh of, He would fain have had bread, but was loth to labour for it; *It was cold and there was a Lyon in the way, Proverbs* the twenty second chapter. So the great trouble and danger that must be born, doth keep us from seeking the bread of eternall life, as the Israelites said, *The Land is a good Land, but the People are many and strong, Numbers* the thirteenth chapter, and so had no lust to seek to enter into the land of *Canaan*: So we confesse that eternall life is the better, but we have so many comforts in this life, and finde it so troublesome to attain to the other life, that we leave off all care for it, and content our selves with our present state: The trouble and danger that stayeth us from seeking life eternal, is that which the Scripture setteth out, *All that will live godly in Christ Jesus, must suffer persecution,* the second epistle to *Timothy* the third chapter. *By many tribulations we must enter into the kingdome of Heaven, Acts* the fourteenth chapter *And the way is narrow and the gate streight that leadeth to life, Luke* the thirteenth chapter.

To take away the first hindrance, the holy Ghost sheweth, that there is a better life and greater joyes reserved in the life to come, *The eye hath not seen, the eare hath not heard,* the first epistle to the *Corinthians* the second chapter. And, that the other should not hinder us, he saith, *All the afflictions in this life are not worthy of the glory that shall be revealed, Romans* the eight chapter. In both which places we see God would kindle in us a desire of eternal life: As there is a life that endureth, so there is a meat for it. We know the body needs bread, therefore we seek for bread for it: so must we seek for the food of the soul. The joy of the body must be a memorial to stirre us up, to provide food for the soul.

Fourthly, This food we doe not seek: We are so intangled in the pleasures of this life, that we think not of eternall life; the pleasures of this life, while we enjoy them, doe quench the care of the life to come: But being once past, they are as nothing, and we are never the better for them; though we desire eternall life, yet we per-

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ſwade our ſelves we ſhall have it without ſeeking the food for it. We think it neceſſary to ſeek bread for the body, but not for the ſoul; though we doe think it neceſſary, yet we neglect it, and deny in our works, that we think it needfull: We doe not labour for it, as we are here commanded: The ſluggard would fain have bread, but ſhall want it, becauſe he labours not for it in temporal things, as riches, honour, preferment, a great deal will not content men: But in Religion and matters ſpirituall, they are of *Agrippaes* minde, *aliquantulum perſuades*, *Acts* the twenty fourth chapter, great ſtore of worldly goods is nothing, but a few good works are ſufficient; If we ſow to the ſpirit in never ſo little meaſure, we think we have done a great deal; but if we ſow never ſo much to the fleſh upon apparel and vanity all is too little; if we ſpend all the ſix dayes about our own profit, yet it is not enough, but we will encroach upon the Sabbath; therefore the people aſk, *When will the Sabbath be ended?* *Amos* the eighth chapter; But if we ſpend but one day in the week, or one hour in Gods ſervice, it is tedious to them. We take part with *Martha*; and as for *Mary*, that was occupied about Gods worſhip, we think not ſo well of her, though Chriſt teſtifie of her, *that ſhe choſe the better part*, *Luke* the tenth chapter: If we vouchſafe once in ſeven dayes to come unto Gods houſe, yet it ſhall be late before we come, and we think it long till we be gone.

Operemini non cibo qui perit, ſed cibo illi qui permanet in vitam John 6. 27.
æternam, quem filius hominis, &c.

AFter the four points of accuſation, before handled, now follow two more for direction, First, *That we muſt ſeek for the bread of life that endureth*, rather than for *that which periſheth*. Secondly, That *we muſt ſeek for it of the ſonne of Man, whom God the father hath therefore ſealed*, that he ſhould give us the bread of life. November 19. 1598.

In the firſt part we have two parts to obſerve.

First, *That we muſt labour for this meat*: Secondly, *We muſt labour for it more than for the other*. When Chriſt ſaith *labour*, he means not that they ſhould only deſire it: It is a good thing to deſire the bread of life as they deſire it, *Da nobis ſemper panem hunc*, *John* the ſixt chapter and the thirty fourth verſe. Thoſe ſodain ſtirrings that ariſe are not to be deſpiſed, for they are the ſeed of greater virtues: God begins with a little ſeed of Godlineſſe, and proceeds till he have wrought men to ſome perfection. *Zacheus* at the firſt did but only deſire to ſee Chriſt; but from this little ſeed proceeded great fruit of Juſtice and mercie towards the poor, ſo that he not only *reſtored*, but *gave to the poor*, *Luke* the nineteenth chapter. Therefore the ſeed of

repentance and faith, if it be never ſo little, is not to be rejected, if it be but as the grain of muſtard ſeed; *He that doth not quench the ſmoaking flax*, though it doe not flame, *Matthew* the twelfth chapter, will not deſpiſe the leaſt deſire of Gods grace: but that we ſhould not content our ſelves only to deſire the bread of life, he wills us not only to deſire, but to *labour* for it: It is not enough to long and deſire for the bread of life, but we muſt labour and take pains for it: *The deſire of the ſloathfull ſhall ſlay him*, *Proverbs* the twenty fourth chapter: The ſloathfull would fain have bread to ſuſtain life, but he ſaith, *There is a Lyon in the way*, *Proverbs* the twenty ſecond chapter, he is afraid of labour and danger; but we muſt not refuſe to take any paine, nor fear any danger, to obtein *the bread that endureth for ever*. In other things of this life we doe not only deſire that which ſeemeth good to us, but we ſeek for it till we have it. So the Prophet ſpeaks, *Cupiunt & rapiunt*, *Michah* the ſecond chapter and the ſecond verſe: So we muſt not only deſire the Kingdome of God, but muſt violently ſeek after it; for *The Kingdome of God ſuffereth violence*, *Matthew* the eleventh chapter.

Secondly, this word *labor* is oppoſed to ſeeking: for Chriſt ſaith here, *Matthew* the ſixt chapter, *Seek the Kingdome of God, but labor for the meat that endureth*, This labor is that work of God which is aſcribed to faith, *John* the ſixt chapter, *by which we labor for the bread of life*, we muſt uſe an exceſſive kinde of labor, in this work of God, for that to labor for the bread of life, is no bodily labor, and therefore we muſt work for it earneſtly: *for curſed is he that doth the work of the Lord negligently*, *Jeremiah* the fourty eight chapter, Therefore when Chriſt pronounceth them bleſſed that *hunger and thirſt after righteouſneſſe*, he commands us not only to ſeek and deſire it in our hearts, but to hunger for it as we doe for the food of our bodies, *Matthew* the fifth chapter, and as he commands us to doe ſo, ſo he hath left us his example, for as it becomes him to fulfill all righteouſneſſe; ſo he proteſteth, *that it was his meat and drink, to doe the will of him that ſent him*, *John* the fourth chapter; ſo did *Mary* earneſtly labor for the meat that periſheth not, when ſhe was ſitting at the feet of Jeſus: for though her ſiſter called upon her to help her, yet nothing could draw her from this ſpirituall labor, *Luke* the tenth chapter and the fourty ſecond verſe: So did the people labor that preſſed to hear Chriſt, *Luke* the eighth chapter, they laid violence to the Kingdome of God: as alſo they that hearing *Paul* preach, would needs have him preach the ſame thing again to them: and for that end came together in great companies to hear the next Sabbath, *Acts* the thirteenth chapter: If we thus ſeek the bread of life, ſtriving and wraſtling with God in our praiers, as *Jacob* did with the Angell, then we doe indeed labor for it, as Chriſt willeth us to doe.

The ſecond ſenſe of laboring is, that we muſt labor for this bread more than for the other, and not at all for the other, in compariſon of this. All grant that we muſt labor for the bread of life, but not for it more than for that which nouriſheth this life: we muſt obſerve, in

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what manner we ought to labour, as well as that we are to labour: for the exceſſive deſire of this life, makes us defective in the deſire of the life to come. The deſire of this life is not oppoſite, but ſubordinate to the deſires of the life to come: But we muſt deſire this life, ſo farre as it may further us to the other life. Some doe make this life the end of all their deſires, and *doe heap up wrath to themſelves, againſt the day of wrath*, Romans the ſecond chapter. But the care and indeavor of the Saints of God is, that in this life, they may lay up for themſelves *a good foundation for the life to come*, the firſt epiſtle to *Timothie* the ſixt chapter. Men are bound to be carefull to make honeſt proviſion for this life, and not to be idle and burdenſome to the earth: For when Chriſt willeth us not to be carefull for this life, yet from the example of birds we may learn, that we muſt not be negligent, for *they are made to flie*, as it is in the *Proverbs*: And ſo we are by Gods appointment *to provide for our maintenance in this life*, *Matthew* the ſixt chapter. When Chriſt ſaith, *We ſhall give account for every idle word*, he means we ſhall be called to account, *That we have not ſpoken the good words that we ought*, *Matthew* the twelfth chapter. The Apoſtle *wills him that ſtole, to ſteal no more, but to labour*, *Epheſians* the fourth chapter and the twenty eighth verſe; The reaſon is, that for want of labouring in ſome honeſt calling for our outward maintenance, we ſhall fall to poverty, and *Poverty will make us ſteal and uſe unlawfull means*, *Proverbs* the thirty chapter. Though a man were able to live without labouring, yet remembring Gods ſentence, *that we muſt eat in the ſweat of our faces*, we ſhall ſay, *Portabimus iram Domini*, *Michah* the ſeventh chapter and the ninth verſe; And that made the Apoſtle ſay, *That if any will not labour, let him not eate*, the ſecond epiſtle to the *Theſſalonians* and the third chapter: *And the bleſſed man ſhall eate of the labour of his hands*, *Pſalme* one hundred twenty eighth.

Thus we are to provide for this life. But if compariſon be made, we are to labour more for the life to come, and for the food that belongeth to the maintenance of it. It were a thing hard enough for us, if Chriſt ſhould command us to labour for the heavenly food, as we doe for the earthly; but yet it is neceſſary, that as the ſoul is more excellent than the body; ſo we ſhould be more carefull to maintain the life of the ſoul, than of the body. The excellency of the ſoul made the learned Philoſophers to abſtain from many bodily pleaſures, which otherwiſe they could not have forborn, but that they knew the life and felicity of the ſoul is farre better than all the profits and pleaſures of this life. Of the good things of this life Chriſt ſaith, *What ſhall it profit a man to win the whole world and loſe his own ſoul*: *Matthew* the ſixteenth chapter. So we are to ſeek the good of the next life, rather than of this: Touching our defence from bodily miſeries, Chriſt ſaith, *Feare not him that can kill the body, and not the ſoul; but he that can kill both body and ſoul*, *Matthew* the tenth chapter, that is, If he that hath not a due care to provide for the ſoul rather than for the body: Some uſe the ſoul as if

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it were to ſerve the body, whereas the body ought to ſerve it: But ſeeing our body is *Corpus mortis*, *Romans* the ſeventh chapter; becauſe either it ſhall be deſtroyed by death, or while it liveth, is under the dominion of death, *Romans* the ſixt chapter: Therefore whatſoever care is beſtowed upon the body, ſhall periſh with it; for *they that ſow to the fleſh*, as it is corruptible, *ſhall reap corruption*; but as the ſpirit is immortal, ſo they that ſow to it *ſhal reap immortality and life everlaſting*, *Galatians* the ſixt chapter: The good eſtate of the body will not make the ſoul the better, but rather the worſe; but the ſouls eſtate being provided for, the body ſhall be farre the better. If we ſeek Gods Kingdom firſt, then *that care will cauſe all other things to be added*, *Matthew* the ſixt chapter: *If our converſation be in Heaven, it ſhall cauſe our bodies that are corruptible, to become glorious*, *Philippians* the third chapter and the twenty firſt verſe. If in this life we keep our ſelves from the filthineſſe and pollution of worldly and carnal luſts, our bodies ſhall be glorious after death; therefore we are to be more careful for the ſoul than for the body. Of this life *Job* ſaith, *It is but ſhort*, *Job* the fourteenth chapter; *It is like a vapour that ſuddenly ariſeth, and vaniſheth away*, *James* the fourth chapter. *It is as graſſe*, the firſt epiſtle of *Peter* and the firſt chapter; *And it ſtandeth not in the abundance of riches that man hath*, *Luke* the twelfth chapter: *Man walks in a ſhadow, and diſquiets himſelf in vain*, *Pſalm* the thirty ninth. He is every moment ſubject to death, and howſoever death it looks a young man in the face, as it doth old men; yet it is as neer to him while it ſtands cloſe to the other; Therefore the Wiſe man ſaith, *All the cares of this life are but vanity and vexation of ſpirit*. And howſoever while we are in our joyes, drunk with the pleaſure of the world, as *Naball*, the firſt epiſtle of *Samuel* and the twenty fift chapter; So that *though we be wounded we feel it not, like the drunkard*, *Proverbs* the twenty third chapter: Though we have not grace to ſay, *Quid prodeſt totum mundum lucrari?* *Matthew* the ſixteenth chapter; yet when it is too late, we ſhall ſay, *What hath it profited us to have enjoyed the pleaſures of this life*, *Sapi.* 5. The life to come is void of all miſery and torment, *There is the fulneſſe of joy and pleaſure for evermore*, *Pſalme* the ſixteenth: But all the pleaſure and profits of this life, if it were poſſible to poſſeſſe them all, are not anſwerable to the joyes of the life to come: With which preſent pleaſures are joyned many griefs and torments; If a man be never ſo rich, or humble, & diſeaſed, or afflicted, it will marre all his joyes; *But all the afflictions of this life, are not comparable to the future glory*, *Romans* the eighth, *that ſhall be revealed*, which ſwallows up all our troubles that we ſuffer here, becauſe it is hard to root out of mens hearts the cares of this life; and Chriſt doth not forbid them altogether to be careleſſe, *But firſt ſeek the kingdom of God, and all things elſe ſhall be caſt upon you*, *Matthew* the ſixt chapter. If ye neglect earthly things for heavenly, you ſhall not only obtain heavenly things, but earthly things withall: If we only ſeek bodily things, and not heavenly, we ſhall want both: But if we ſeek for the ſoul, we ſhall have things neceſſa-

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ry for the body; for the Lord hath ſaid, *I will not forſake thee, Hebrews* the thirteenth chapter: And *David* aſſureth himſelf, *that becauſe the Lord is his Shepheard he ſhall want nothing, Pſalm* the twenty third: If *Salomon* ask not riches, nor honour, but wiſdome; he ſhall have not only wiſdome, *but riches, honour, and all other things,* the firſt book of Kings the third chapter: the ſeeking of things pertaining to this life exiles the care of the life to come; but the ſeeking of Gods kingdom, includes the care of all other things.

The next point is, that it is Chriſt, *the ſonne of man, that gives us this bread of life:* Material bread, is the effect of Creatures; but the bread of life is the effect of the redemption: *But ſeeing all things were made by Chriſt, John* the firſt chapter, therefore it is Chriſt that gives us both earthly and heavenly bread: Chriſt made the materiall bread of nothing, but this bread he maketh of himſelf: the one he made *verbo oris,* but the other coſt him the ſhedding of his blood: His fleſh ſimply, is not bread, but his fleſh crucified for us; *caro nihil prodeſt, John* ſixth chapter, the bread that periſheth, and all the works of the Creation he performed in ſix dayes, but the bread of life was not made, but during the whole ſpace of his life upon earth.

The ſixt point is, where the bread is to be found, touching which he ſaith, *ſay not with thy hewt, who ſhall goe up to heaven to fetch this bread, nor goe down to hell, Romans* the tenth chapter and the ſixth verſe; *It is the Sonne of man that gives it, for God the Father hath ſealed him* for this end. In which words we have, Firſt a Direction: Secondly, an Affirmation. The direction hath a Correction; for we think we deſerve it by ſeeking and labouring for it: For Chriſt tells us, it is not to be had, except the Sonne of man give it. Chriſt gives us the bread of life three wayes, Firſt, When he gives his fleſh to be crucified for us in his paſſion; for in death only it receiveth power to quicken us into eternal life; as the Apoſtle witneſſeth, *By death he did deſtroy him that had the power of death, Hebrews* the ſecond chapter: *In thy favour is life, Pſalme* the thirtieth: But we are brought into Gods favour no otherwiſe, but *by the death of his Sonne, Romans* the fift chapter: So that by his death we obtain life; *By the ſacrifice of himſelf he hath done away our ſinnes, Hebrews* the ninth chapter. Secondly, he gives us the bread of life in the ſacrament, his fleſh is made bread for us in his paſſion, when he dyed, but is given and applyed to us in the Supper: The expiation for ſinnes was once performed upon the Croſſe; *By one ſacrifice hath he perfected for ever, Hebrews* the tenth chapter and the twelfth verſe; But this ſacrifice is often applyed to us in the ſacrament. Thirdly, whereas there are two ſorts of giving, *offert* and *confert,* he gives us this bread when he doth not only offer it unto us, but makes us receive it. If we lay hold of the bread by faith, which is the work of God, and beleeve that he is the food of our ſouls, then he will give us it and make us partakers of it, as Chriſt ſaith, *This is the condemnation, That light came into the world, and ye loved darkneſſe rather than light, John* the third chapter. So it

shall be our condemnation, if God doe only offer us the bread of life, and doe not withall give us it, and make us to receive it. All bodily meats being a power nutritive, but profit not, except they be a power digestive: So though the body of Christ crucified have a power to give life and nourishment, yet except we digest it with faith, it shall doe us no good.

For our assurance hereof Christ saith of the Sonne of man, *that God the Father hath sealed him*, that is, he hath power and authority to be the bread of life, and to conserve life to them that feed on him. *He hath sealed him*, First with his nature, being the very Sonne of God, *He is the similitude and ingraven form of his person*, *Hebrews* the first chapter and the third verse. We need not to doubt of the remission of our sinnes; for Christ as he is God, giveth power to forgive sinnes. Secondly, as he is sealed with Gods nature, so with his name, *He is wonderfull Counseller, the mighty God, the Prince of Peace*, *Isaiah* the ninth chapter. Thirdly, With his miracles, *For he raiseth the dead, and quickneth whom he will, no lesse than the Father*, *John* the fift chapter and the twenty first verse. Fourthly, Because exception was taken against his miracles, *For they said that he did them by Belzebub*, *Matthew* the twelfth chapter, therefore he is further sealed, *with a voyce from Heaven saying, This is he in whom I am well pleased, heare ye him*, *Matthew* the seventeenth chapter: not only whom he commands, but where he promiseth, *to refresh them that come to him*, *Matthew* the eleventh chapter. Fiftly, *He hath sealed him* with the spirit, *The spirit of the Lord is upon me*, *Luke* the fourth chapter; And that not only rests (*John* the third chapter the three and thirtieth and four and thirtieth verses) content with receiving the spirit for himself, but with a power to give it to his: So that by his intercession with God the Father, *He sent down the spirit upon the Apostles*, *Acts* the second chapter. Being thus *sealed by God*, he is able to nourish us by his flesh crucified for us, unto eternall life, if he give us grace to lay hold of it by faith.

Luke 12. 15. *Dixit igitur eis, Videte, & cavete ab avaritia: nec enim cujusquam vita ex iis quæ ipsi suppetunt, in eo sita est ut redundet.*

Novemb. 26. 1598.

HERE Christ gives two commandements to covetous men; First, *To discern and see the sinne of covetousnesse* Secondly, *To beware of it.*

Against the latter of them, as against every other Commandement, the corrupt nature of man makes two questions, First, of Rebellion, Why should we beware? Secondly, of Ignorance, How shall we beware?

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The former question is resolved three wayes. First, We must beware of it, because the sinne of covetousnesse is hardly avoided, the desire of having abundance is so rooted in the hearts of all men. Secondly, Because, as it is hardly avoided, so it is a sinne very hainous in Gods sight, being committed, howsoever we perswade our selves, that those sinnes are the least, that are naturally planted in us. Thirdly, Because whereas men may repent for other sinnes, they can hardly repent of this. For other immoderate desires doe cease by two means; either when they are satisfied, or else when death doth approach. Covetousnesse doth yeild to neither of those means; for the more that riches increase, the more doth his covetous desire increase; and the neerer that death is, the more doth a covetous man imbrace his riches, and still covet more.

Touching the second question; Though we be perswaded that we ought to avoid this sinne, yet we know not how; and therefore we ask, How shall we avoid it? The word of God appoints us three means, First, Trust in God: Secondly, Prayer against the sinne: Thirdly, Meditations concerning the same. How to avoid covetousnesse.

First it is a good way, for the avoiding of covetousnesse, to trust in God; for that is a thing that the heart of a covetous man will not set himself against: He will in no wise follow the counsell of the Philosopher, which teacheth, That to avoid covetousnesse, a man must give himself to the actions of prodigality; he would rather hear how he might get money, than how to spend that he hath: But if he be advised to put his trust in God, he will not be against that, as a thing which is not so contrary to his sinne as prodigality: But this means doth the Scripture inculcate, *Trust not in uncertain riches*, the first epistle to *Timothy* and the sixt chapter: *If riches increase set not your hearts upon them*, *Psalme* the sixty second: *Riches avail not in the day of wrath*, *Divitiæ non proderunt in die iræ*, *Proverbs* the eleventh chapter and the fourth verse: *Let not the rich man glory in his riches*, *Jeremiah* the ninth chapter and the twenty third verse. As the Scripture exhorts us, not to trust in riches; so it sets forth examples of them that in vain put their trust therein; For *this is the man that took not God for his strength; but trusted in the multitude of his riches*, *Psalme* the fifty second. But of confidence in God it speaketh thus, *It is better to trust in the Lord, than to put confidence in man*; *Psalm* one hundred eighteen; *O Lord of hosts! blessed is the man that putteth his trust in thee*, *Psalme* the eighty fourth; *Our fathers trusted in thee; and thou didest deliver them*, *Psalme* the twenty second and the fourth verse; *The Lyon shall hunger, but such as trust in the Lord shall want no good thing*, *Psalme* the thirty fourth and the tenth verse; *A horse is a vain thing to save a man, but the eye of the Lord is upon them that fear him, and trust in his mercie*; *Psalme* the thirty third and the seventeenth verse; *To deliver their souls from death, and to feed them in the time of dearth*. After that a man hath admitted this opinion, which is so confirmed by Scripture, then there is cause to perswade him; for the Apostle gives two commands, in the first to *Timothy* the sixt chapter and the seventeenth verse, The first means, Trust in God.

Charge the rich of this world, not to trust in uncertain riches, but in the living God, and in distribute. To teach them, That the cause why men do not distribute, is for want of trust in God. They would be content to sow good works; but they look up and fear a cloud of poverty will come upon them, and they shall want themselves; which would not be if they did put in God: but men give more trust to the uncertainty of riches, than to the certainty of Gods promise. To help this error, our Saviour saith, *Care not, for your heavenly Father knoweth that you need all these things*, Matthew the sixt chapter and the thirty second verse; And the Apostle saith, *Let your conversation be without covetousness, for God hath said, I will not leave thee, nor forsake thee*, Hebrews the thirteenth chapter and the fifth verse. If we were perswaded, that he that seeks to obtain Gods favour by doing good works, *layeth up a better foundation for the time to come*, than he that heaps up riches, the first epistle to *Timothy*, the sixt chapter and the nineteenth verse, it would make us use this means, for the avoiding of covetousness. For be a man never so rich in this world, and never so honourable, *yet his glorie shall not goe with him*, Psalme the fourty ninth and the seventeenth verse: But *their works follow them*, *opera sua sequuntur eos*, Apoc. the fourteenth chapter and the thirteenth verse. Therefore it were good for us rather to respect and provide for the time to come. And as it is good for the life to come, so for this life present; *For a little that the righteous hath, is better than great riches of the ungodly*, Psalme the thirty seventh and the sixteenth verse; *And Godliness hath promise of this life and that which is to come*, the first epistle to *Timothie* the fourth chapter and the eight verse. Again to trust in God, and not in riches, is a better foundation, not for our selves only, but for our posterity; *I never saw the righteous forsaken, nor his seed begging their bread*, Psalme the thirty seventh and the twenty fifth verse; *The seed of the righteous is blessed*, Psalme one hundred and twelve and the second verse.

The second means, Prayer.

The second means to avoid this sinne is Prayer; either with a moderate desire to pray with *Salomon*, Proverbs the thirtieth chapter *That God will give neither poverty nor riches*; or with *David*, Psalme the hundred and nineteenth, *Incline my heart to thy Laws, and not to covetousness*. And this is a good means, such as a covetous man will easily admit: For howsoever the sinne of covetousnesse be rooted in the heart of man, yet when he considers the danger that he is in by the same, he will pray that he were not covetous. And howsoever the Apostle saith, *The prayer of a righteous man availeth much, if it be fervent*, *Oratio justi fervens prævalet*, James the fift chapter and the sixteenth verse, yet God will sometime hear the prayer of a wicked man, if it be not fervent, yet if it be offered up often, it will not be in vain; not by the violence or weight, but by often rising up, as the water that often falls makes the stone hollow. The prayers of wicked men are turned into sinne, if they be ordained to sinne, Psalme the hundred and ninth and the seventh verse: And God doth not hear them *that ask to spend upon their lusts*, James the fourth chapter

and

and the third verſe. But when wicked men pray againſt ſinne, and ſeek for grace to deſtroy ſinne in them, God doth not reject theſe prayers, *For Chriſt will not quench the ſmoaking flax*: and the ſudden flaſhing of ſuch deſires in the hearts of covetous men, though they be not ſo vehement as the prayers of righteous men, *Matthew* the twelfth chapter: Chriſt did not quench the ſmall deſire that was in *Zacheus* at the firſt, but accepted of it; ſo that it grew to be a deſire of ſhewing great workes of liberality, *Luke* 19.

The third meane is Meditation. Every covetous man hath theſe flaſhing deſires in his heart, that he were not ſo covetous; As *Balaam*, though he lived wickedly, yet deſired to dye the death of the righteous. But that theſe deſires may be conſtant, they muſt ariſe from meditation, which will ſtirre them up often; For ſo they will be *tanquam lumen creſcens ad meridiem*, *Proverbs* the fourth chapter and the eighteenth verſe; Whereas otherwiſe they are as the ſudden flaſh of lightning, that doth no ſooner appear, but is preſently gone. Therefore that he may avoid this ſinne, the covetous man among all his thoughts of vanity, *I will go to the Citie and buy and ſell*, *James* the fourth chapter; *I will pull down my barns and make greater*; *I will eat and drink*, *Luke* the twelfth chapter, muſt uſe theſe true thoughts, which only keeps him from it: Firſt, he muſt think of the meanes, whereby he obtains riches. Secondly, of riches, what it is to be rich, and what riches are. That he may conſider of the meanes of getting riches as he ought, he muſt think firſt, To how many cares he is brought with the deſire of being rich; how infinite and intricate his cares are, that they are like thornes; he hath no ſooner rid himſelf of one care, but another ariſeth in his heart; For when a man hath enough, yet ſtill he hath his cares: They that want meat and drink doe but ſay, *What ſhall we eat and drink?* *Matthew* the ſixt chapter, and the rich men that have to eat and drink, are alſo carefull to have more, and to enlarge their barnes to receive more, *Luke* the twelfth chapter; therefore the Apoſtle ſaith well, *They that will be rich, pearce themſelves with many ſorrows*, the firſt epiſtle to *Timothy* the ſixt chapter. Secondly, to how many ſinnes the covetous man doth endanger his ſoul, while, to gather riches, he ſticketh not to ſinne againſt God, by oppreſſion, by deceit, by periury, ſwearing, and unrighteous dealing. Thirdly, to how many judgments and plagues of God he is ſubject, by meanes of theſe ſinnes, even while he is in this life. Fourthly, That by meanes of his impenitencie, he is like to periſh for ever: For whereas there is a ſorrow due to every ſinne, which being committed, by repentance is remitted and fetcheth mercy at the hands of God. The ſinne of the covetous man is ſo rooted in him, that he cannot be ſorry for it: the more he hath, the more he ſtill deſireth: and the neerer he is to death, the more he cleaveth to his ſinne of covetouſneſſe. If he will be truly penitent for his ſinne, he muſt make reſtitution, as *Zacheus*, *Luke* the nineteenth chapter. *Penitentia non agitur niſi reſtituatur, & non remittitur peccatum niſi reſtituatur ablatum.* But this is that which makes a covetous mans ſinne grievous before

The third, Meditation.

A ſorrow due to every ſinne.

Of reſtitution. Without it, no remiſſion.

God, That he cannot make reſtitution, which notwithſtanding muſt be made, and other ſinnes require no reſtitution; therefore Chriſt ſaith well, *That it is as hard for a rich man to enter into the Kingdome of Heaven, as for a Camel to paſſe through the eye of a needle, Matthew* the nineteenth chapter. When the young man was willed to ſell all he had, and to give to the poor, he was very ſore grieved; ſo loath are they to reſtore that which they have unjuſtly gotten together. But howſoever the Doctrine of reſtitution is *durus ſermo*, yet it is *ſanus ſermo*. The conſideration of theſe four things that doe accompany the greedy deſire of getting riches, will make a man to avoid this ſinne, if he think upon them throughly.

Uncertainty of riches, & evils they bring.

The ſecond obſervation, is touching riches, wealth it ſelf. If thou conſider how deceitfull and uncertain a thing riches is, for which thou haſt brought thy ſelf to ſo many inconveniences and ſuch infinite cares, ſo many grievous ſinnes, to ſo many judgements of God daily hanging over our heads for the ſame, and into ſuch difficulty of repentance, it will make thee avoid it; therefore our Saviour calls riches *deceitfull*. *Matthew* the thirteenth chapter and the twenty ſecond verſe: And the Apoſtle ſaith they are *uncertain vanity*, the firſt epiſtle to *Timothie* the ſixt chapter: The reaſon is, becauſe he that hath them to day, may loſe them to morrow; and though they make mans life comfortable for a while, yet they cannot prolong life.

The reaſon is, becauſe *our life doth not ſtand in the abundance of wealth*. In which words the holy Ghoſt gives them leave to imagine, that if they be covetous, they ſhall be wealthy and rich; howbeit it is not any means that the covetous man can uſe, that will make him wealthy; *for which of you by taking thought*, *Proverbs* the twenty ſecond chapter, and *Matthew* the ſixt chapter: *The bleſſing of the Lord maketh rich*, *Sola benedictio Domini*, *Proverbs* the tenth chapter and the twenty ſecond verſe: *It is not early riſing, nor late ſitting down*, *Pſalme* the hundred twenty ſeventh. But put caſe it be true which they imagine with themſelves, yet their life ſtands not in the riches ſo gotten. It is indeed probable that a covetous man ſhall ſoon attain to riches; For all is fiſh that comes to net with him; he will not refuſe any gain, be it never ſo unlawfull; If it be *panis fallacia*, if it be *pretium ſanguinis*, he will put it up. And as he hath more means to get, ſo he ſpares more than other men doe: He doth no good works; he diſtributeth not to the neceſſity of the poor, *magnum vectigal parſimonia*; and fleſh and blood alwaies perſwades her ſelf of the beſt, and never doubteth of any hurt: The rich Merchants ſay with themſelves, *We will goe and buy and ſell, and gain*, *James* the fourth chapter, never thinking that they ſhall loſe. The rich man thought with himſelf, *I will eat and drink and take my reſt*, but never thought *that he ſhould dye*, *Luke* the twelfth chapter. So we alwaies dream of the beſt, and never fear any evil. *We will drink ſtrong drink to day, and to morrow ſhall be as this day, and better*, *Iſaiah* the fifty ſeventh chapter. Again, they may pretend further cauſe for the ſinne of

covetouſneſſe.

covetouſneſſe. Aboundance makes a man abſtain from many ſinnes, which poor men fall into of neceſſity, *For poverty makes a man to ſteal*, *Proverbs* the thirtieth chapter: Therefore the Apoſtle willeth, that if any man will not ſteal, *he muſt labour with his hands*, *Epheſians* the fourth chapter. Aboundance ſets them in caſe, that they can doe many good works, when *the borrower is a ſervant to the lender*, as it is in the *Proverbs*. The rich man is free from this inconvenience: *Plenus eſt abundat omnibus*. Riches doe make a man glorious. But though all this were true, yet Chriſt ſaith, that life ſtands not in riches, as the Preacher ſpeaks by way of permiſſion, to the rich man, *Goe too, take thy pleaſure; but for all this know, that God will bring thee to judgement*, *Eccleſiaſtes* the eleventh chapter: So doth Chriſt give them ſcope to conceive what opinion they think good of Riches. Put caſe thou, through thy covetouſneſſe haſt aboundance, yet thy life conſiſts not therein; that this is true, That man is not a whit longer lived for his wealth, the Scripture ſhews, *Divitiæ non proderunt in die iræ*, *Proverbs* the eleventh chapter and the fourth verſe: *Though hand be joyned in hand, yet it ſhall not ſerve the turn, the rich man dyeth as well as the poor*, *Pſalme* the thirty ninth: but how powerfull this is to reſtrain covetouſneſſe, appears by this. We will doe nothing in vain, much leſſe ſuffer in vain. The Apoſtle ſpeaketh, *Galatians* the fift chapter, *While we are in health of body, we know our riches doe us great ſervice; but if death draw neer, we are ready to ſay with Eſau*, *Geneſis* the twenty fift chapter, *Behold I dye, and what will all this wealth doe me good*. Chriſt ſaith not, Be not covetous, for you ſhall not be the richer, but *Be afraid of covetouſneſſe, for your life ſtands not in aboundance of riches*; to put thee in mind, to provide for another life rather than for this: For albeit the covetous and miſerable man hath miſery in this life, becauſe *he diſquiets himſelf in vain*, *Pſalme* the thirty ninth, and therefore is called a murtherer or man-ſlayer; yet his future miſery being compared with the miſery of this life, makes him more miſerable. While he is in his Stewardſhip, it is well with him, though he have many worldly cares; But when he is put out of his office, and ſhall be called to account, How he came by his office, and how he hath behaved himſelf therein? How he got his worldly wealth, and how he hath diſtributed the ſame for the relief of his poor fellow Saints? Then, if he be found faulty in his account, his miſery is farre greater than ever it was in this life. *Luke* the ſixteenth chapter, Chriſt takes away from covetous men the opinion of life, and wills them not to think that they ſhall live the longer for their riches; And ſeeing they muſt dye, *and after death commeth the Judgement*; *Hebrews* the ninth chapter, it is their part rather *to lay up a good foundation for the time to come, to lay up their treaſure in Heaven*, *Matthew* the ſixt chapter; becauſe as they heap up riches unjuſtly, ſo *they heap up wrath for themſelves againſt the day of wrath*, *Romans* the ſecond chapter. Though covetous men think themſelves well while they live; yet Chriſt tells them, They muſt dye, that they ſhould take care that it may goe well with them after death, *That when they have layd down*

theſe

theſe earthly tabernacles, the ſecond epiſtle of *Peter* the firſt chapter; *They may be received into everlaſting tabernacles*, *Luke* the ſixteenth chapter.

2 Pet. 1. 9. *Nam cui hæc non adſunt, is cæcus eſt, nihil procul cernens, oblitus ſeſe à veteribus peccatis ſuis fuiſſe purificatum. Quapropter, fratres, &c.*

Decemb. 3. 1568.

THE Prophet *David* ſaith, *Pſal.* the fourty ninth, *Man was in honor when he was firſt created, but continued not in that ſtate the ſpace of a night, but became like a beaſt that periſheth.* So that as God made man ſo honourable a creature, that he thought he might be God: So when man in the pride of his heart, would be like God he became a beaſt; a beaſt not only in body, for that he dyeth as they doe, but in ſoul: For if we conſider the underſtanding part of the ſoul, and the knowledge that man hath in the ſame, *He is fooliſh and ignorant, even as a beaſt before God*, *Pſalme* the ſeventy third and the twenty ſecond verſe; and the rebellion of his heart is ſuch, *that he is compared to horſe and mule*, *Pſalme* the thirty ſecond. This is our downfall: But God of his rich mercy will not have man continue in diſhonour, though he loſt that honour which God gave him in the beginning. And as man would not continue in honor one night, ſo God would not ſuffer him to continue in diſhonour one night, but preſently after his fall gave him this pretious promiſe, That howſoever man had made himſelf a beaſt, yet God would not only make him a man again *but partaker of the divine nature*, the ſecond of *Peter* the firſt chapter and the fourth verſe: Which promiſe albeit it begins to be performed, when we apprehend it by faith, yet faith only doth not make it perfect; but we muſt *unto faith add virtue, to virtue knowledge, to knowledge temperance, patience, godlineſſe, brotherly kindeneſſe, and love*; And theſe virtues, if they concurre, doe make man partaker of the heavenly nature.

At the firſt the Doctrine of Faith in Chriſt, was hardly received; for men thought to be ſaved only by Works: And when they had once received it, they excluded the doctrine of good Works. All the difficulty that *St. Paul* found in the work of his Miniſterie, was to plant faith, and to perſwade men that we are juſtified before God by Faith in Chriſt, without the works of the Law: But *St. Peter* and *St. James* met with them that received the doctrine of Faith faſt enough, but altogether neglected good Works: But becauſe both are neceſſary, therefore *St. Paul*, in all his epiſtles, joynes the doctrine of Faith with the doctrine of Works. This is a faithfull ſaying, and to be avouched, *That they which beleeve in God, be carefull to ſhew*

forth good works, Titus the third chapter and the eighth verſe; Therefore with the doctrine of the Grace of God, he joynes the doctrine of *the carefull bringing forth of good works, Titus* the ſecond chapter and the 12. verſe, *The ſaving grace of God hath appeared, and teacheth us to deny ungodlineſſe, and worldly luſts, and to live ſoberly and righteouſly and godly in this world.* The doctrine of Grace is not rightly apprehenced, untill we admit of the Doctrine of good works. *Wilt thou know, O man, that Faith is dead without works? Was not Abraham our father juſtified by works, when he offred his ſonne Iſaac? James* the ſecond chapter and the twentieth verſe: Therefore *St. Peter* ſaith, *That is no true faith, which is not accompanied with virtue and godlineſſe of life.* It is true, that good works have no power to work juſtification, becauſe they doe not contain a perfect righteouſneſſe: And in as much as they are imperfect, there belongs the curſe of God unto them; *Curſed is he that continueth not in all things, Galatians* the third chapter: So farre are they from juſtifying; but yet they are tokens of juſtification, *Geneſis* the fourth chapter, *Reſpexit Deus ad Abelem, & ad oblationem ſuam, God firſt looked upon his perſon, and then upon his ſacrifice*; For before the perſon be juſtified, his works are not accepted in Gods ſight: *The beſt works, if they proceed not of Faith, are ſinne, Romans* the fourteenth chapter: Our Saviour ſaith, *No branch can bring forth fruit of it ſelf, except it abide in the Vine, John* the fifteenth chapter: Therefore if we doe any good works, they proceed from our inciſion and ingraffing into Chriſt; by whom they are made acceptable to God.

Good works, a token of juſtification.

Paul ſaith, *Abraham* was juſtified by faith before works, *not when he was circumciſed, but when he was uncircumciſed, Romans* the fourth chapter and the tenth verſe. But *James* ſaith, *Abraham our Father was juſtified by Works, James* the ſecond chapter and the twenty firſt verſe. To reconcile the Apoſtles, we muſt know, that the power of Juſtification, which, in *Paul*, is *effective*; But that which *James* ſpeaketh of is *declarative*: It was *Abrahams* Faith that made him righteous; and his works did only declare him to be juſtified: Therefore *Paul* ſaith, *That albeit good works have no power to juſtifie, yet they are good and profitable for men, Titus* the third chapter; For they declare our juſtification, which is by faith; and by them we make our ſelves ſure of our calling and election, the ſecond epiſtle of *Peter* the firſt chapter and the tenth verſe.

In theſe two verſes *Peter* delivers two things: Firſt, A Rule, by which we may examine our ſelves. Secondly, An application of the ſame. Seeing we have ſuch a good Rule to try whether we be elected and called, let us ſtudy by the practiſe of theſe virtues, to aſſure our ſelves of our calling and election.

Two things commend this Rule, which the holy Ghoſt ſets down, Firſt, That it is *Regula negativa*; For having ſaid before affirmatively, *If theſe things be in you and abound, they will make you that you ſhall not be idle nor unfruitfull in the knowledge of Chriſt.* Now he ſpeaks negatively, *But if you have them not, you are blinde*; which is more than if

he had contented himself with his affirmative speech : For as the tree in the Garden was called *Arbor scientiæ boni & mali Genesis* the second chapter, though directly it brings us to the knowledge of nothing but evill, because *Adam* knew not what a good thing it was to be obedient, till he felt the smart of his disobedience : So we doe perceive the goodnesse of things by the want of them, better than by the enjoying of them. The benefit of possessing the graces of Gods spirit, doth not so much move us, as the want of them. Therefore the Apostle saith, *If ye care not for being fruitfull in the knowledge of our Lord Jesus Christ*, yet let this perswade you to practise all these vertues ; for that if you be without them, *you are blinde*. And as no man knoweth what a benefit it is to have sight, so well as a blinde man that wants it ; so it is with them that practise not these virtues.

Secondly, That it is a universal Rule, *Whosoever hath not these things* : For our nature is inclined to take exception against good rules ; As *John Baptist, when he willed all men to bring forth fruit worthy of repentance* : Nor as the Jews, not to say, *We have Abraham to our Father*, *Matthew* the third chapter. It is our corruption, as the Apostle saith, *to think that we shall escape the plagues of God for these sinnes, which we condemne in others*, *Romans* the second chapter : Therefore our Saviour prevented that exception, when speaking to his Disciples, he said, *Quod vobis dico omnibus dico*, *Mark* the thirteenth chapter. Even so *Peter* saith, Whosoever wants these virtues, whatsoever occasion he pretends for the want of them, *he is blinde, and hath forgotten that he was purged from his old sinnes*.

But to speak more particularly of this Rule, two things make us secure in the matter of our Salvation, which notwithstanding, *We should work out with fear and trembling*, *Philippians* the second chapter and the twelfth verse.

The one is, our Knowledge : We are ready to say with *Job*, *I know that my Redeemer liveth*, *Job* the nineteenth chapter : But unlesse we perform something else, it shall be in vain to make this allegation, *Have not we prophecied in thy name ?* *Matthew* the seventh chapter.

The other cause of confidence and carelesnesse is the opinion we have, that it makes no matter how we live, *The blood of Christ doth purge me from all sinne*, the epistle of *John* the first chapter and the seventh verse.

To these two the holy Ghost opposeth two things. First, Doe we think we know God *and Jesus Christ whom he hath sent* ? Yea ; but he that knoweth not these virtues, *is blinde, and knoweth nothing*. Secondly, Doe we think, we need not to be carefull of holinesse of life, because we are purged by Christs blood ? *But except we be carefull to walk in newnesse of life, we have forgotten that we were purged from our old sinnes*.

For the first point, That he that hath not these virtues, *is blinde*, we are to know, That albeit there be no opposition between knowledge and wickednesse of life, because all that know Gods will, doe not practise it, yet there is a necessary dependance between them ; *If ye love*

me,

me, saith Christ, *keep my commandements*, *John* the fifteenth chapter. And the Preacher, *Seek for the mysterie of faith, as in a pure conscience*, the first epistle of *Timothy* and the third chapter: *For they that put away a good conscience, make shipwrack of faith*, the first epistle of *Timothie* the first chapter and the nineteenth verse. The Gentils did know God, but did no glorifie him as God: They knew the truth, but did *detinere veritatem in injustitiâ*, *Romans* the first chapter. As they held knowledge, so they should not withhold it from others, but should have made manifest the same, that others might have known God; which because they did not, God gave them over to be darkned in their understanding. We must manifest our knowledge by doing some good works; for he that hath knowledge, and is not carefull to be fruitfull in the knowledge of Christ, is in the half way to be blinded; for when men receive not *the love of the truth, that they may be saved, God will send them the efficacie of error, that they may beleeve lies*, the second epistle to the *Thessalonians* the second chapter and the eleventh verse. This knowledge is but a shew of knowledge, and not the power of it, *If any man think he knoweth any thing, he knoweth nothing as he ought to know it*, the second epistle to the *Corinthians* the eighth chapter and the seventh verse. This knowledge is like that which *John* Baptist speaketh of, *Matthew* the third chapter, μὴ δόξητε. *Think not to say with your selves, &c.* rest not in this knowledge.

The rule of true knowledg is, when it is accompanied with holinesse of life, as he speaks, *If any man love God, he is known of him*, the first epistle to the *Corinthians* the eighth chapter and the third verse. The vertue that openeth mens eyes, to make them see, is wisdome: So he that hath no care of vertue, is not wise; for, *the fear of God is wisdome*; *and to depart from evill is understanding*, *Job* the twenty eighth chapter: And *to fear God, is the beginning of wisdome*, *Proverbs* the first chapter. The Art of sowing is of pollicy, so is buying and selling; *But the Kingdom of God is likened to the traffique of a Merchant man*; *and to the sowing of seed*, *Matthew* the thirteenth chapter, To teach us, that to our knowledge we must ad spiritual wisdom, without which we are blinde and ignorant. *He that is blinde, nescit quò vadit*, *John* the twelfth chapter; He considers not how he lives, whether he be in the way that leadeth to life or to death; he knows not what shall come to him after this life; *Incedit tanquam Bos*, *He goeth as an Oxe to the slaughter*, *Proverbs* the seventh chapter: But he that *to knowledge adds godlinesse and holinesse of life*, he knoweth whither he goeth, *That it shall goe well with him at the last*, *Ecclesiastes* the eighth chapter and the twelfth verse. So saith the Prophet, *Marke the righteous, and thou shalt see his end is peace at the last*, *Psalme* the thirty seventh and the thirty seventh verse.

Secondly, He is not only blinde, but *cannot see a farre off*. Two things are said to be a farre off, things Spiritual and eternall; and he that hath not these Christian vertues, cannot see a farre off, neither in things spiritual nor eternall.

For the first, The favour of the world makes a man commit many

ſinnes; but the favour of God keepsthim from ſinne. Worldly pleaſures make a man commit many ſinnes; but the pleaſure of the life to come and the joyes of the holy Ghoſt, make a man forbear ſinne.

Secondly, For things eternall, the evill eſtate of the wicked is very bad, be his temporal eſtate never ſo good: therfore they are to conſider *what God will doe in the end thereof, Quod fiat in fine, Jeremiah* the fift chapter and the thirty firſt verſe. The leaſt pleaſure that the wicked have in this life, brings *penas inferni:* And howſoever Godly men be ſubject to miſeries in this life, yet their eternal eſtate is moſt happy: *I know that it ſhall goe well with them at the laſt, Iſaiah* the third chapter and the tenth verſe.

He hath forgotten that he was purged. Wherein we are to conſider,

Firſt, How true this is, There are ſo many perſwaſions ariſing from the benefit of the purging of our ſinnes, that it is conteſt, *that he hath forgotten that he was purged*, that is, not carefull to obtain theſe vertues: Firſt, *That God paſſeth over the time of our former ignorance, Acts* the ſeventeenth chapter; Admoniſheth us now to repentance, *That it is enough that we have ſpent the time paſt of our life*, the firſt epiſtle of *Peter* the fourth chapter. The conſideration of this ſhould make us to become holy. The Prophet ſaith, *When thou haſt enlarged my heart, I will runne the way of thy commandements, Pſalme* the hundred nineteenth. But what doth enlarge our hearts ſo much, as that all our former ſinnes are waſhed away in the blood of Chriſt, *That now we ſhall runne the way and race of holineſſe, not in the ſpirit of fear, but of adoption, Romans* the eighth chapter; *Not as ſervants, but as children, in obedience to God our father, we need not to fear the curſe of the Law, which Chriſt hath delivered us from, Galatians* the third chapter; Only, *we may look for temporal plagues, if we ſinne againſt God, Pſalme* the eighty ninth. Secondly, If we conſider how we are purged, the which would perſwade us hereunto, that is, *Not by corruptible things, as ſilver and gold, but with the blood of Chriſt*, the firſt epiſtle of *Peter* the ſecond chapter, *But with the blood of Chriſt, not a prophane and common blood, Hebrews* the tenth chapter, *but a pretious blood.* Thirdly, If we conſider the end of our purging, which is, not to continue in ſin, but, as Chriſt ſaith, *I will refreſh you, that you may take my yoke upon you, and be obedient unto me, Matthew* the eleventh chapter: *The father purgeth the branches, that they may bring forth more fruit, John* the fifteenth chapter: And *Chriſt gave himſelf for us, that he might purge us, to be zealous of good works, Titus* the ſecond chapter and the fourteenth verſe. Whereby we ſee it is true, That he which hath not care of holineſſe, *hath forgotten that he was purged from his old ſinnes.*

Secondly, We are to conſider how evill a thing it is, *to forget the purging of our former ſinnes*; which we ſhall perceive, if we conſider what a benefit it is to have them cleanſed. When Gods benefits upon us are freſh, they ſomwhat affect us for a time, but we preſently forget them: And we are ſorie for our ſinnes, while they are freſh and newly

newly committed, and feel the plague of God upon us; so that we can say with *David I have sinned and done wickedly*, in the second of *Samuel*, and the twenty fourth chapter, but the remembrance of them soon departeth away; *But howsoever we forget them, yet God will remember them, and punish them to the third and fourth generation*, *Exodus* the twentieth chapter: His patience towards us, whereby he would draw us to repentance, makes us think him like our selves, that he doth forget our old sinnes as we doe, *but he will set them before us, and reprove us for them*, *Psalme* the fiftieth, *If thou do'st evil thy sinne lyeth at the dore*, and thou art to look for Gods plagues; *for evil shall haunt the wicked*, *Psalm* 140. 11. Gen. 4 7.

The brethren of *Joseph* were for a while touched with their sinne committed against their brother, but when they had forgotten it, then did God remember it; and brought trouble upon them for it, as they themselves confessed. The sinne which *Simeon* and *Levi* committed was an old sinne, the thirty fourth chapter of *Genesis*, *but God remembred it, and put in* Jacobs *heart to curse them for it*, *Genesis* the fourty ninth chapter, *so did God remember the old sinne of* Amelek *committed against the Israelites and punished it*, in the first booke of *Samuel* and the fifteenth chapter, *so the sinne of* Saul *in killing the Gibeonites*, which was old, *was punished with a famine*, the second booke of *Samuel* and the one and twentith chapter, so *Job* saith, *God will plague the old man for the sinne of his youth, so that his bones shall be full of it and shall ly down with him in the dust*, *Job* the twentieth chapter and the eleventh verse, therefore *David* prayeth, *Remember not the sinnes of my youth*, the twenty fift *Psalme*, and the Church prayeth, *That ancient sinnes might be forgiven. We have sinned with our Fathers*, *Psalme* the one hundred and fift. *Remember not our old sinnes*. And because we are by nature inclined to forget them which we commit in our youth, and have been committed in former time by our Fathers; therefore we must beware, that we provoke not God to punish us for them. *When the wicked Servant forgot his old debt, which his Lord forgave him, and began again to deal cruelly with his fellow*, this forgetfulness made God to reverse his purgation, *Matthew* the eighteenth chapter; so we must remember that God forgave our old sinnes; for this remembrance is profitable to us; *as out of darkness God brings light*, so out of the remembrance of former sinnes, he can make us to avoid sinnes to come. The sinfull woman, when she remembred that Christ had forgiven her many sins, was provoked thereby to love him much, *Luke* the seventh chapter; and when *Paul* remembred, that he had been a persecuter of the Church of God, and a blood-shedder, and that his sinne was purged, it made him carefull to walk in holiness of life, *so as he laboured more then all the Apostles*, in the first to the *Corinthians* and the fifteenth chapter: wherefore seeing the remembrance of sinnes past is so good, it must needs be hurtfull to our our own soules, and prejudiciall to Gods glory, to forget that our former sinnes were purged by the bloed of Christ.

Our forgetfulness of sinne, is Gods remembrance.

Note.

Joh. 8. 56. *Abrahamus Pater ille veſter geſtivit videre diem iſtum meum, & vidit, &c.*

Decemb. 31. 1598.

THEY are the words of our Saviour Chriſt, and therefore true, becauſe uttered by him that is the truth it ſelf: Wherein affirming of *Abraham*, that he deſired to ſee his day, that is, the day of his Nativity: He ſheweth that *Abraham* was a true Chriſtian, and ſolemnized the ſame Feaſt which we now celebrate, in remembrance of Chriſts birth already paſt, which was then to come *when he rejoyced.*

And this is matter of comfort unto all men, That the ſervice which they offer to God is no new kinde of ſervice, but as ancient as *Abraham* and the reſt of the Fathers; of whom it is ſaid, *That they hoped to be ſaved by the Grace of Chriſt as well as we, Acts* the fifteenth chapter and the eleventh verſe. So ſaith old *Jacob, Lord I have looked for thy Jeſus, Geneſis* the fourty ninth chapter and the eighteenth verſe: And the Prophet ſaith, *Exultabo in Jeſu meo, Habakkuk* the third chapter and the eighteenth verſe. Of this day the Prophet ſaith, *This is the day which the Lord hath made, let us rejoyce and be glad in it, Pſalme* the hundred and eighteenth. In this day we are to rejoyce, as in a day of Harveſt, and as in a day of Victory, *Iſaiah* the ninth chapter and the third verſe. So that all the Prophets that were ſince *Abraham*, deſired to ſee this day of Chriſts birth no leſſe than he.

The occaſion of theſe words, uttered by Chriſt, was, that the Jews boaſted that they were *Abrahams* children; But Chriſt tells them, they doe fooliſhly, conſidering they did degenerate from *Abraham*, and were not like him; for *they had neither Abrahams works, nor his faith. Abraham deſired to ſee my day, and longed for it,* though he lived long before me, but ye deſpiſe me; you grieve to ſee me, but he would have been glad to ſee me, as you doe; he deſired to ſee me, and when he ſaw me with a lively faith, he rejoyced; to ſhew what account he made of me, but ye make no reckoning of me, but perſecute me: Wherein we are to conſider three points. *Abraham's deſire to ſee Chriſt, the ſight he had of him; and the great joy he conceived when hee ſaw him:* which three may be reduced to *Abraham's faith* and *love.* The ſight which *Abraham* had of *Chriſt's day*, is the viſion of his faith, which faith of his is environed with two moſt pregnant effects of care; that is *a deſire to ſee Chriſt; and joy after he had ſeene him*; for, in temporall things, whatſoever men moſt love, that they doe (not only deſire to have) but when they obtein it they rejoyce, *Who will ſhew us any goode* that is, the deſire whereby men teſtifie this love to earthly bleſſings, of corne, and oyle, and wine; and when they have abundance of theſe things, then they have joy of them, though it bee not like the joy of heart, which *the light of Gods countenance bringeth to the faithfull*

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as it is in the fourth *Pſalme*: But in ſpirituall things *Zacheus*, to teſtifie his love to Chriſt, did not only deſire to ſee him, but when Chriſt *told him hee would dine at his houſe, he came downe and received him joyfully*, *Luke* the nineteenth chapter and the fifth verſe. *Abraham's* deſire offereth three things to bee conſidered. Firſt, *What he deſired to ſee*, that is, *Chriſt's day*. Secondly, the deſire it ſelfe, *hee leaped for joy*. Thirdly, the *reaſon of this great deſire*. For the firſt, *hee deſired to ſee the day of Chriſt*, which receiveth three ſenſes, either the day of his *Deitie*, as *Hierom* expounds it; or the day of his *Paſſion*, as *Chryſoſtome*; or the day of his *Nativitie*, as *Ireneus* interprets it; for any of theſe are ſufficient matter of deſire, as Chriſt tells his diſciples, *Luke* the ſeventeenth chapter and the two and twentith verſe: But as *Auguſtine* ſaith, that day of Chriſt which wee ſhould chiefly deſire to ſee, is that joyfull day of his birth; whereof the Angels brought word, a day of great joy to all the people, *that this day is born a Saviour*, *Luke* the ſecond chapter.

In the deſire it ſelf, we are to conſider two things; Firſt, the Degree: Secondly, the Manner of this Deſire.

Firſt for the Degree, It is noted in the word ἠγαλλιάσατο, that is leaped for joy of that day, in regard of the great benefit which ſhould come unto the world by Chriſts birth: Which joy the babe, *John* Baptiſt, expreſſed; who, before he was borne, *leaped in his Mothers womb*, *Luke* the firſt chapter and the fourty firſt verſe. The joyfull deſire here mentioned is, as *St. Peter* ſpeaks, a joy unſpeakable and glorious, the firſt epiſtle of *Peter* and the eighteenth chapter; To teach us, that the day of Chriſts comming in the fleſh is a day moſt of all to be deſired, and a matter of the greateſt joy that can be.

Secondly, For the Manner of this Deſire. It was a deſire joyned with truſt and confidence, without which our deſire is in vain, be it never ſo hot. *Abrahams* deſire of ſeeing Chriſts day, was joyned with hope that he ſhould ſee it, which he ſo much deſired. The Creatures deſire to ſee the day of their redemption; *for they groan*, *Romans* the eighth chapter; but this deſire is without hope. Theſe deſires are both to be ſeen in *Jacob*: For when his ſonnes, being ſent from *Joſeph* told him that *Joſeph* was alive, and was Governor in the land of *Egypt*, his heart wavered: Then he had a deſire to ſee *Joſeph*, but it was not joyned with hope; for he beleeved them not: But when they told him *Joſephs* words, and ſhewed him the Chariots that were ſent for to bring him, then he had a deſire with hope, and *his ſpirit revived within him*, *Geneſis* the fourty fift chapter and the twenty ſixt verſe. The hope that he conceived of ſeeing him whom he deſired to ſee, made him rejoyce.

Touching the Reaſon of this deſire, he had ſufficient matter of preſent joy, for he was exceeding rich in Cattel and Silver and Gold, *Geneſis* the thirteenth chapter and the ſecond verſe. Why then doth he long after a joy to come? The reaſon is, though God had bleſſed him with abundance of temporal bleſſings, yet he conſidered a day would come, *when his preſent joy ſhould be taken from him*, *John* the

ſixteenth

ſixteenth chapter: Therefore he deſires a joy that had a foundation, that is not earthly, *but heavenly joyes*, *Hebrews* the eleventh chapter, *Such as ſhould not be taken from him*, *John* the ſixteenth chapter and the twenty ſecond verſe; as *Job knew that his Redeemer lived*, *Job* the nineteenth chapter. So *Abraham* deſired a Redeemer, and ſuch a one he had: For thus ſaith the Lord which redeemeth *Abraham*, *Iſaiah* the fourty ninth chapter and the twenty ſecond verſe; *That might redeem his ſoul from Hell*, *Pſalm* the fourty ninth; And *his body out of the duſt of death*, *Pſalm* the twenty ſecond for he confeſſed himſelf *to be both duſt and aſhes*, *Geneſis* the eighteenth chapter. Duſt in regard of his nature, and therefore ſubject to corruption; but aſhes in regard of his ſinnes, by which he is ſubject to everlaſting condemnation; in reſpect of both he deſired a Redeemer, that might deliver both his body from death and his ſoul from deſtruction, that might ſay *revertite filii*, *Pſalm* the ninetieth and the third verſe. He conſidered he needed a Redeemer for his ſoul and body, that he might not be duſt and aſhes; and therefore exceedingly deſired one that would deliver his ſoul from being aſhes, and his body from the duſt.

Secondly, It is ſaid of *Abraham*, that he ſaw Chriſts day, the notice of Gods eternal mercie herein was *Abrahams* deſire; by whoſe example all that will ſee Chriſt, muſt firſt deſire the ſight of him, as he did, *Et deſiderium ſit eum ſpectare*: Though *Abraham* did not actually ſee Chriſt in the fleſh, yet he had a deſire, which was all one as if he had ſeen him with bodily eyes: For if the concupiſcence only of evill be ſinne, though the act follow not; then deſire of that which is good is accepted, albeit it be not actually performed: therefore *Nehemiah* prayeth, *Hearken to thy ſervants that deſire to fear thy name*, *Nehemiah* the firſt chapter and the eleventh verſe: The very *hungring and thirſting after righteouſneſſe is effectual to bleſſedneſſe*, *Matthew* the fift chapter: When we can ſay with *David*, *Cæpit anima mea deſiderare juſtitias tuas*, *Pſalm* the hundred and nineteenth. We deſire to be more deſirous of it, as a thing acceptable before God; and though our ſoul deſire not, yet the want of it is our woe, and the fainting of our joyes, while we ſay, *When wilt thou comfort us? Pſalme* the hundred and nineteenth: Thoſe are *as the bruiſed reed and ſmoaking flax, which he will not quench*, *Iſaiah* the fourty ſecond chapter.

That which *Abraham* did ſee was Chriſts day; which is true in what ſenſe ſoever we take it, *He ſaw the day of his Deity*, *Geneſis* the eighteenth chapter, the ſecond and third verſes, when *ſeeing three men he ran to meet them, and bowed himſelf to the ground, ſaying, Lord*, which was a viſion of the Trinity. Secondly, For the day of his death and paſſion, he ſaw that too, *Geneſis* the twenty ſecond chapter and the fourteenth verſe, when *Abraham* making the great promiſe of his obedience, by ſacrificing his ſonne upon mount *Morcah*; when after Chriſt was crucified ſaid, *In monte hac provideat Dominus*, though he take not my ſonne *Iſaac*, yet will he take one of my ſeed, that ſhall be the ſonne of *Abraham*. Thirdly, He ſaw the day of Chriſts nativity, when

he

he ſaid to his ſervant, *Put thy hand under my thighs, and ſwear by the Lord God of Heaven, and God of the earth*, *Geneſis* the twenty fourth chapter and the twenty third verſe. *Quod Deus Cœli ad femur Abrahæ*, ſaith *Auguſtine*; but it was to ſhew, that *the ſeed in whom all Nations ſhould be bleſſed*, ſhould come out of his loins, and take fleſh of him; for he took the ſeed of *Abraham*, *Hebrews* the ſecond chapter. So *Abraham* ſaw all the dayes of Chriſt.

But ſecondly, We are to inquire in what Manner he ſaw this day; For which point we muſt know he ſaw not Chriſts day as *Simeon*, *whoſe eyes did behold our ſalvation*, *Luke* the ſecond chapter; nor as they to whom Chriſt ſaith, *Bleſſed are the eyes that ſee the things which ye ſee*, *Luke* the tenth chapter, that is, with bodily eyes, which many Prophets and Kings could not ſee. So *Abrahams* outward man did not ſee Chriſts dayes, but *he ſaw it in the inward man*, *Romans* the ſeventh chapter; He ſaw it ſpiritually, *with the eyes of his underſtanding*, *Epheſians* the firſt chapter and the eighteenth verſe; And *with the eyes of faith, which is the ground of things not ſeen*, *Hebrews* the eleventh chapter; By which things inviſible to the eyes of the body, are made viſible to the eye of the minde, by the eye of faith; by means whereof, that was made preſent to *Abraham*, which otherwiſe was abſent, *The fathers, by faith, behold this promiſe afarre off*, *Hebrews* the eleventh chapter and the ſeventh verſe, &c. And were as ſure of them as if they were performed.

Thirdly, *He rejoyced*. It is ſaid that God gave charge touching the Patriarchs and ancient Fathers, *Nolite tangere unctos meos*, *Pſalm* the hundred and fift and the fifteenth verſe: Which annointed was *Abraham, who was annointed with the oyle of gladneſſe*, *Pſalm* the fourty fift; By which he conceived joy, when by faith he ſaw the day of Chriſts nativitie. Here we are to inquire of the matter and words of this joy. The matter and cauſe of *Abrahams* joy was deliverance, which is a great cauſe of joy, *When the Lord brought again the captivity, then was our mouth filled with laughter*, *Pſalme* the hundred twenty ſixt: So *Abraham* rejoyced to think that he was delivered from being duſt and aſhes, that now he might ſay with *David*, *Thou wilt not leave my ſoul in Hell, nor ſuffer me to ſee corruption*, *Pſalm* the ſixteenth and the tenth verſe. Secondly, He rejoyced, conſidering that by means of Chriſt his Redeemer, he ſhould not only eſcape the corruption, which is death of body, *For duſt thou art, and to duſt ſhalt return*, *Geneſis* the third chapter, And the death of the ſoul, *which is the wages of ſinne*, *Romans* the ſixt chapter; But ſhould have an actual bleſſing, and that not temporal, *but ſpiritual in heavenly things*, *Epheſians* the firſt chapter and the third verſe: For as the Apoſtle witneſſeth, they deſired not earthly bleſſings but heavenly; For if they had been mindfull of earthly bleſſings, *They had cauſe to rejoyce, and had ſtore of them*, *Hebrews* the eleventh chapter and the fifteenth verſe. But the matter of *Abrahams* joy, was the hope of a heavenly bleſſing by Chriſt. This God ſignified when he promiſed, That his ſeed ſhould not only be as the duſt of the earth, which is an earthly bleſſing, *Ge-*

neſis the thirteenth chapter, but *As the ſtarres of Heaven, Geneſis* the fifteenth chapter; By which is meant the bleſſing of Heaven: This bleſſing was, That he ſhould enjoy *thoſe things which the eye hath not ſeen*, the firſt epiſtle to the *Corinthians* the ſecond chapter and the ninth verſe. Thirdly, That this bleſſing ſhould come to him *per ſemen ſuum*, not by a ſtrange or foraign means; this did increaſe *Abrahams* joy to think *quod Servator Abrahæ, eſt ſemen Abrahæ*: And that he whom *David* called *his Lord* was his ſonne, *Matthew* the twenty ſecond chapter. Fourthly, His joy was the greater, conſidering that this benefit was not appropriated to the Jews only that were of the ſtock of *Abraham*, but *that in him all Nations ſhould be bleſſed*; not only he and all his children, but as many as were to be bleſſed, ſhould obtain this bleſſednesse in him. So ſay the Angels, that the birth of Chriſt is matter of the Peoples joy, becauſe it belongs *to all People, Luke* the ſecond chapter, *That in this life all that are bleſſed with faithfull Abraham, Galatians* the third chapter, And after this life ſhall be bleſſed, by *being received into Abrahams boſome, Luke* the ſixteenth chapter. For the manner of his joy, As his deſiring ſight was ſpiritual, ſo his joy is not carnal, as ours, but ſpiritual. We deſire to ſee the feaſt of Chriſts nativity, and we joy when it comes, but in a carnal manner; but it muſt be ſpiritual as *Mary* ſaith, *My ſpirit hath rejoyced in God my Saviour, Luke* the ſecond chapter. There is a joy of the countenance, which is outward; but the true joy is of the heart and conſcience.

To deſire Chriſts dayes before he come, and to joy when he is come, are the true touchſtones of our love to him. When our Parents heard God was come, *they hid themſelves, Geneſis* the third chapter. So he that is in ſtate of ſinne, deſires not Gods comming or preſence, neither rejoyce at it. They ſay, *Let the holy one of Iſrael ceaſe from before us, Iſaiah* the thirtieth chapter and the eleventh verſe; So farre are they off from deſiring his comming: And for joying when he is come, they will ſay with the Gergaſites, *Depart out of our Coaſts, Matthew* the eighth chapter and the thirty fourth verſe. But contrariwiſe the godly, to teſtifie their deſire, ſay, *Break the Heavens and come down, Pſalme* the hundred fourty fourth: So for joy, *The hope that is deferred makes the heart to faint; but when it comes, it is as a tree of life, Proverbs* the thirteenth chapter and the twelfth verſe: Therefore we muſt proceed from deſire to ſight, and by it, as alſo by our joy, we conceive at the day of Chriſts birth, we may examine whether we be the children of *Abraham*, and ſo may conceive hope to be partakers of bleſſing with him. But if we rejoyce as the carnal Iſraelites did, of whom it is ſaid, *The People ſat down to eat and drink, and roſe up to play, Exodus* the thirty ſecond chapter and the ſixt verſe. If we teſtifie our joy by eating and drinking, that is no true joy, *Our feaſt day ſhall be ſorrow, Malachie* the ſecond chapter: This joy is the Heathens joy, *whoſe hearts are filled with food and gladneſſe, Acts* the fourteenth chapter; *They eate cakes and drink wine, and make themſelves merry therewith, Jeremiah* the fourty fourth chapter. But that is not

Abrahams

Abrahams joy, it is ſpiritual, wherein is bleſſedneſſe, *For bleſſed are the People that can rejoyce in thee, Pſalm* the eighty ninth. We muſt learn to rejoyce aright at the day of Chriſts birth. If we will rejoyce as *Abraham* did, we muſt pray with *David, Remember me Lord, that I may ſee the felicity of thy choſen, and bee glad with thy people, and give thanks with thine inheritance, Pſalm* the hundred and ſixt, and the fourth and fift verſes. *Abraham* knew a day would come that ſhould take away all his earthly joy, and therefore deſired the day of Chriſts birth, *which might make him to rejoyce in tribulation, Romans* the fift chapter; *And rejoyce in afflictions,* the firſt epiſtle of *Peter* and the fourth chapter; ſuch a joy *as no man ſhall take away, John* the ſixteenth chapter. As we muſt rejoyce at this day of Chriſt, after *Abrahams* example; ſo Chriſt hath a ſecond day, *wherein he will give to every man according to his works, Romans* the ſecond chapter. If we rejoyce at this day, when it comes, and deſire it, *If we love the glorious comming of Chriſt,* the ſecond epiſtle to *Timothy* and the fourth verſe, *If we look for the appearing of the juſt God, Titus* the ſecond chapter and the twelfth verſe, then ſhall we ſhew our ſelves the Children of *Abraham.* Of that day to ſee it, he ſaith it ſhall be matter of joy; *Liſt up your heads, Luke* the twenty ſixt chapter and the twenty firſt verſe, *For your redemption draweth neer:* To others matter of ſorrow, *They ſhall hide them in the rocks, Revelations* the third chapter; but we muſt ſay with *David, I remembred thy judgements and received comfort, Pſalme* the hundred and nineteenth.

Principes populorum congregantur, populus Dei Abrahami; quia Deifunt protectiones terræ, valde excelſus eſt. Pſal. 47. 10.

IT is a propheſie of the manifeſting of Chriſt to the Gentils, and of the gathering of them into the flock of Chriſt; which is the third of the three benefits which we celebrate in the great ſolemnity of Chriſts birth, and is called by the Fathers, the Churches holi-day; for Chriſt is the head to his Church, and the Church is his body, *and the fullneſſe of him that filleth all in all things, Epheſians* the firſt chapter and the twenty third verſe; To ſignifie unto us, that Chriſt is an unperfect head, till all the body, conſiſting both of Jews and Gentils, be gathered to him. Chriſt had a Church before his nativity, which was the Synagogue of the Jews; but he had not a Church of the Gentils, till he was come in the fleſh. Preſently after his birth, ſome of the Gentils which came from the Eaſt, were called to be as it were Proctors to the reſt of the Gentils, before which time they were not incorporated into the Church of Chriſt, *which is his body, Epheſians* the third chapter and the ſixt verſe: Neither is it ſaid only of a few of the Gentils, or as Januar. 7. 1598.

Christ saith, *A scattering of the Gentils*, *John* the seventh chapter and the thirty fift verse: But the whole company of the Gentils, or as the Apostle speaks, *That the fulnesse of the Gentils should come in, to be of Christs Church*, *Romans* the eleventh chapter and the twenty fift verse; Not a few of the common people, but the Kings and Princes of the people. And this is Christs second nativity: For as he was first born at *Bethleham* of his mother the Virgin; so he hath another birth foretold by the Prophet *Psalm* the eighty seventh, and the thirty fourth verse, *I will think of Rahab and Babilon, behold Palestina, Tyrus, and Ethiopia, loe there is he borne; not at Sion only, but among the Gentils he shall be manifested to be the God of the Gentils as well as Jews.*

In those words we have first a Prophecie: Secondly, A Reason rendred. In the first we have to consider, First, The calling of the People: Secondly, Of the Princes of the people.

First, touching *the God of Abraham*, it is Christ, whose day *Abraham* desired to see, and in seeing whereof he did so much rejoyce, *John* the eight chapter, that is, not only the day of his birth, which he saw, as we learn by the oath which he caused his servant to take, *Genesis* the twenty fourth chapter; but also the day of his passion, which he saw long agoe and rejoyced in seeing of it, when he said to his sonne *Isaac* in the mount, *The Lord will provide a sacrifice, Hic providebit Dominus*, *Genesis* the twenty second chapter and the eighth verse.

Secondly, *The People of the God of Abraham*, are his children and posterity; not only they that are the seed of *Abraham*, comming out of his loyns, *and are the children of the flesh*, *Romans* the ninth chapter & the eighth verse, *but the children of the promise*; for if they that come out of *Abrahams* loyns were only his children, then the Agarins, the Turks, and Ismaelites, should be the people of God; *but in Isaac shall thy seed be called.* They that lay hold of the promise by faith; *They that are of the faith, are the children of Abraham*, *Galatians* the third chapter and the seventh verse; *That have the same spirit of faith*, the second epistle to the *Corinthians* the fourth chapter, *that Abraham had*: As the Apostle saith, *He is not a Jew that is one outward, but a Jew inward is the true Jew*, *Romans* the second chapter the twenty eighth verse. They that worship the Messias by beleeving in him with the faith of *Abraham*, they are *Abrahams* children, and the people of *Abrahams* God; which thing *John* Baptist affirmeth, *Matthew* the third chapter, *God can of stones raise up children to Abraham.* So the Gentils, which worshipped stones, and therefore *were like unto them*, *Psalm* the hundred and fifteenth, were notwithstanding raised up to be children to *Abraham.*

Concerning which joyning of the Gentils to the Church of Christ, which is *the bringing of them into one flock*, *John* the tenth chapter and the sixteenth verse; *The ingraffing of them into the true Olive*, *Romans* the eleventh chapter; *And the incorporating of them into his body*, *Ephesians* the third chapter; *That we which are sinners of the Gentils*, *Galatians*

tians the second chapter, might have hope. God hath from time to time left recorded in his word, that this should come to passe: And because *under two or three witnesses every matter is established, Deuteronomie* the nineteenth chapter and the fifteenth verse; therefore before the Law we have chosen three proofs: First, *Noah* saith, *God shall perswade Japheth to dwell in the tents of Shem, Genesis* the ninth chapter and the twenty seventh verse. Secondly, *In semine tuo omnes gentes benedicentur, Genesis* the twenty second chapter: *And unto Shiloh come, the people shall be gathered to him, Genesis* the fourty ninth chapter and the tenth verse. Again in the time of the Law three testimonies: First of *Moses, Deuteronomy* the thirty second chapter, alleged by *St. Paul, Romans* the fifteenth chapter and the tenth verse, *Rejoyce ye Gentils with his people.* Secondly, Of *Balaam, Numbers* the twenty fourth chapter and the seventeenth verse, *There shall come a starre of Jacob, and shall bring under all the sonnes of Sheth*, that is, all wicked. Thirdly, *Job*, who, though he were a Gentile, yet being a member of the Church of Christ, did, by a true faith, confesse, *I know that my Redeemer liveth, Job* the nineteenth chapter. After the Law and before the second temple, the Prophet saith, *In the name of God, Isaiah* the fourty ninth chapter and the first verse: *It is a small thing, Hosea* the first chapter and the first verse. *I will call them a people*, that is no people, applyed by *Paul, Romans* the ninth chapter: And *Joel* the second chapter, *I will poure my spirit upon all flesh*, alleged by the Apostle *Acts* the second chapter, and *Romans* the tenth chapter. After the second Temple *Agga venies desideratus cunctis gentibus, Hagga* the second chapter, *Great people and mighty Nations shall come to seek the Lord; they shall take hold of the skirt of him that is a Jew, and say we will goe with you, Zacharie* the eighth chapter and the twenty third verse; And *from the rising of the Sonne to the going down, my name is great among the Gentils, Malachie* the first chapter and the eleventh verse. This God hath from all times revealed, That the gate of faith should be opened to the Gentils to enter into the flock of Christ. This was shewed by *Abrahams* matching with *Keturah* a Gentile; by *Moses* matching himself with *Zipporah* a Midianite and Gentile; by *Salomon* matching with *Pharaohs* daughter; as in the Genealogie of Christs birth *Salomon* is matched with *Rahab, Booz* with *Ruth*; to signifie that Christ should save both Jews and Gentils: So the matching of Jews with Gentils doth signifie the affinity that should grow between the two Churches. The same was shewed by the stuff whereof the Tabernacle was made, by the first Temple which was built upon the ground of a Gentile *Araunah*, the second book of *Samuel* and the twenty fourth chapter, with timber sent by *Hiram* a Gentile, the first book of *Kings* the tenth chapter: by the second Temple which was founded by *Cyrus* and *Artaxerxes*, Heathen Princes. By which we may perceive, that God had this in minde, and in a purpose, To gather the Gentils into the Church of Christ, and to be *of the people of the God of Abraham*; which thing was not only foreshewed, but plainly performed: For not only there came of the Gentils from the East to

Christ, *Matthew* the second chapter; but Grecians from the West to see Christ, *John* the twelfth chapter.

The second thing in the Prophecy is, that not only the People should be gathered to be of the Church, but the Kings and Princes: for when *Peter* saw *the sheet let down from heaven*, *Acts* the tenth chapter and the eleventh verse, he was taught, that Nations should come immediatly to the Church, for then *Cornelius*, and others were converted to the faith, but Princes came not till three hundred yeeres after that was performed; when the Prophet foretelleth *the poore shall eate and be satisfied*, *Psalme* the two and twentith and the twenty sixth; but for Rulers it was not so performed, therefore the Pharisees object, *Doe any of the Rulers beleeve, but this simple People that know not the Law?* *John* the seventh Chapter, therefore the Apostle saith, *you know your calling, that not many noble, not many mightie, but the base and weake things hath God chosen*, as it is in the first of the *Corinthians*, a great number of the poore people were at the first joyned to the Church of Christ; and not only they, but as it was foretold, *the rich upon earth shall eate and worship*, *Psalme* the two and twentith and the twenty ninth verse, so *Sergius Paulus*, *Acts* the thirteenth, the noble man of *Berea*, *Acts* the seventeenth the Eunuch, chief governor for the Queene of *Ethiopia*, *Acts* the eighth chapter; her Lord Treasurer and the elect Lady, the second Epistle of Saint *John* and the second chapter. So both Lords and Ladies were brought to the Church, but as yet no Princes, for they stood up against Christ, *Acts* the fourth chapter; both *Herod* and *Paul* gathered themselves against Christ, the holy sonne of God; *Paul* had almost got one King to the Church, that is, *Agrippa*, *Acts* the twenty sixt chapter and the twenty eighth verse; *Thou almost perswadest mee, &c.* but there must bee a time when the kings of *Arabia shall bring presents*, *Psalme* the seventy second; a time when *Kings should bee foster fathers, and Queenes nursing mothers to the Church*, *Isa.* the fourty ninth chapter, therefore under the Law he confirmed the hope of Kings, by shewing grace to the King of *Nineveh*, who repented at the preaching of *Jonas*, and to the *Queen of the South, who came to honour Salomon*, *Matthew* the twelfth chapter; no less than he confirmed the hope of the poor, by calling the poor Widdow of *Zarepta*, and of the humble, by the example of *Naaman*, *Luke* the fourth chapter; by whose example all sorts of people, both poor and rich, both Prince and Subject have hope to be gathered into the Church, wherein the people of this English Nation have speciall cause to magnifie God; for the first prince that professed the Gospel, was *Constantine* the great, born in *England*; and ever since Christ hath had a Church of the Gentils, *not only dispersed Gentils*, *John* the seventh chapter, a few only of them to worship him, *but the fulnes of the Gentils*, *Romans* the eleventh chapter: Now not only the simple and unlearned people, but the Rulers themselves doe follow Christ, *John* the seventh chapter, wherein we are to exalt & magnifie the power of Christ, that he contents not himself with the inferiour people, to be worshipped of them: he will not only

only be the God of the Mattocks and Staves, but of the Shields; To teach us, that he can turne the hearts of Captains and Princes whither he will. Secondly, That when this was performed, the Princes were not *Togati*, such as delighted in peace, but *Armati*, men of warre, and hard to be brought under, to the obedience of the Gospel, such persons as at their pleasure will not hear when they think good, *but take away their life, Esther* the 6. chap. These men were the harder to be subdued to Christ, being without Religion for the most part, *Nulla fides pietasque viris qui Castra sequuntur, The Rulers of the people shall come to thee*, as it is in the *Psalms*. God would not have *David* build him an Altar, *because he was a man of warre, and had shed blood*, the first book of the *Chronicles* the twenty eighth chapter and the third verse: But to gather a Church and Temple of the Gentils, he hath no respect of that, but sheweth his power in bringing them to his Church, which were most cruel. The Psalmist saith, *God is highly to be exalted among the Princes of the People*: At this time the people of *Abraham* were at a poor stay, *like sheep appointed to the slaughter, Romans* the tenth verse: In which regard it was not like it would come to passe, that the Princes and mighty men would subject themselves to them. *Paul* confesseth that the Sect which he followed, was every where evil spoken of, *Acts* the twenty sixt chapter; That he and the rest of the Apostles, *were as the filth of the world, and the offscouring of all things*, the first epistle to the *Corinthians* the fourth chapter & the thirteenth verse; therefore unlikely that the great men of the world should yeeld to them. Again, that they should doe this of themselves voluntarily without constraint; that where they had occupied their shields upon Gods People, now they should use them for their defense; that they should bring bountifull gifts to the Church: whereof we see examples in the new Testament, *Matthew* the second chapter.

The Reason is to be taken four wayes.

First, *When God shall be exalted, then shall the Princes of the people be gathered to the people of the God of Abraham.* This is true, for this *Psalme* is of Christs ascention, of which Christ saith, *When he is exalted, omnes traham ad me, John* the twelfth chapter: So that it is as much as if the Prophet should say, When Christ is exalted, then the Nations shall come to him.

Secondly, *When the Princes of the people be gathered to the People of Abraham, then shall Christ be exalted*; that is, when the Kings of the earth doe imbrace the Christian Religion, God shall be exalted and have more glory, for every King is worth ten thousand; and when one King followeth Christ, it is a greater glory to Christ, than if many people, the second book of *Samuel* and the eighteenth chapter; *The King is to goe out and in before the People*, the first book of *Samuel* and the eighth chapter; So the people will follow the King; if he be good they will tread in his steps. When *Jothan* reigned the people were good; But when *Achaz* came, they turned with him to Idolatrie. So it fell out with *Ezechiah* and the people, with *Manasse* and his people;

people, with *Amon* and his people, *Joshuah* and his people, *Nobile mutatur semper cum principe vulgus* : So that God is more exalted when he inclines the hearts of Kings to follow Christ, and to cleave to the Church. When the Kings offer bountifully to the Church, as *David* did, then will his people; but if he withdraw his liberality, they will draw away too. Hereupon Christ, when the Greeks desired to see him, said *The hour is come that the sonne of man must be glorified*, *John* the twelfth chapter.

The other two wayes are as a reason, *Because the shields of the earth are the Lords, his name is exalted.* This was the reason that moved *Constantine*, he saw God had a power to protect and give victory, and therefore imbraced the Christian Religion. God saith to *Abraham*, *I am thy shield*, *Genesis* the fifteenth chapter: And of him *David* saith, *He is a sheild to them that trust in him*, *Psalm* the thirty third. *Constantine* saw in Heaven the signes of the Crosse, on which was written, ἐν τούτῳ νίκα, in this thou shalt overcome; wherein God shews them that he hath power to defend and give victory; therein is his name exalted. When they see that they will take hold with the Jews and say, *God is with them*, *Zachery* the eight chapter. The other way is, because God is exalted, therefore *he will defend the earth as with a shield.* This is a motive to make men become religious; and when they are so, then followeth defense and safetie, which is the effect of magnifying Gods name. *When we take the shield of faith, and beleeve in God*, *Ephesians* the fift chapter, *Then he will compasse us with his faith, as with a shield*, *Psalm* the fift chapter, *His faithfulnesse and truth shall be with us, and in his name shall his horne be exalted*, *Psalm* the eighty ninth. Therefore *Moses*, having exalted the name of God in *Horeb* because they were delivered, and built an Altar called, *The Lord is my banner*, *Exodus* the seventeenth chapter and the fifteenth verse: *The name of the Lord is a strong Tower*, *Proverbs* the eighteenth chapter. The Church is like the Tower of *David*, *which had many shields*, *Canticles* the fourth chapter; To signifie that because the Church doth exalt and magnifie the name of God, therefore he doth defend it by a thousand means: And therefore the Apostle saith, *That godlinesse hath the promise of this life, as well as of the life to come*, the first epistle to *Timothy* the fourth chapter. So that whether way soever we take it, it teacheth us, *That love is the end of the Commandement, out of a pure heart and good conscience and faith unfeigned*, the first epistle to *Timothie* the first chapter. It doth teach us to walk in the simpleneſſe of the faith of our Father *Abraham*, and *to doe his works*, *John* the eighth chapter. It teacheth us to exalt and magnifie Gods name; for *exaltatio nominis Domini scutum populorum.*

Et inutilem ſervum ejicite in tenebras illas extimas : illic erit Matt. 25. 30.
fletus & ſtridor dentium.

THE ſentence which paſſed upon the unprofitable ſervant had two branches : Firſt, A ſentence of deprivation, *Taking the talent from him.* Secondly, A ſentence of tranſlation, *and giving it to him that hath ten talents*; Now the talent being taken away, *The ſervant himſelf is caſt into utter darkneſſe.* Jan. 16. 1598.

Theſe two parts of his puniſhment are by good order joyned together; not only that the talent ſhould be taken away, but that puniſhment ſhould be laid upon his perſon; that not only *the tree ſhould be cut down*, and be deprived of all power to fructifie, but *to be caſt into the fire*, *Luke* the thirteenth chapter; the waſtfull ſervant muſt not only loſe his office, but *muſt give an account of his Stewardſhip*, *Luke* the ſixteenth chapter: It were well if he might only loſe his talent, and himſelf eſcape, *utinam periret pecunia modo ne ſuo periret* : but it agreeth with Gods Juſtice, that as the talent was loſt through the negligence of the unprofitable ſervant; ſo now the ſervant ſhould periſh for the honor of the talent. And it ſtands with Gods wiſdome ſo to puniſh the unprofitable ſervant; for *if the ſalt be unſavory it is good for nothing but to be caſt out*, *Matthew* the fift chapter: *And when the tree brings no fruit & troubles the ground, it is fitteſt to be cut up*, *Luke* the thirteenth chapter, that others may be planted in the room of it, that will bear fruit. Wherefore as when *Saul* had loſt his ſpirit, the Kingdom tarried not long with him after; ſo if our talents be once taken away, we may look that God will lay a puniſhment upon our perſons. *If we fall from our firſt love*, *Apocalips* the ſecond chapter; and uſe not our talents to Gods glory, we may juſtly fear our perſons. But as God did firſt command *Lot* to goe out of *Sodom*, before he deſtroyed the Citie it ſelf; ſo he will firſt take away the talent, that it periſh not; and after the perſon ſhall be puniſhed.

The puniſhments inflicted upon his perſon, are reduced to two. Being firſt, ἀφόρισμὸς. Secondly, ἀφορισμὸς.

Touching the firſt, he ſaith, *Caſt out the unprofitable ſervant* that hath done nothing to my glorie, not *ſervum peccaſſor*, *Luke* the twelfth chapter, nor the riotous ſervant that waſts his Maſters goods, but ἄχρειον, him that doth no good with the talents committed to him, *ſic ſic in viridi*, *Luke* the twenty third chapter. If he ſhew ſuch crueltie towards him that was only unprofitable, and did no good; how ſeverely will he puniſh thoſe that doe hurt with their talents, that are riotous and miſpend their whole talents. Three things make his puniſhment grievous : Firſt, That he is puniſhed with a ſeparation. Secondly, It is with a violent ſeparation. Thirdly, This ſeparation is with diſgrace and ſhame : For the place from which he is ſeparated, as the Apoſtle ſaith, *It doth not appear what we ſhall be*, the firſt epiſtle

of *John* and the third chapter. So it appears not to us what the place is whither we shall be gathered, if we ule Gods gifts as we ought. But as he ſpeaks of the perſon, ſo of the place: We know that it is an excellent place, a place of ſuch glory as *the eye hath not ſeen*, the firſt epiſtle to the *Corinthians* the ſecond chapter: *Such glory as all the afflictions of this life are not to be compared with it*, *Romans* the eighth chapter; and therefore to be caſt out from this place, will be a heavy ſentence.

The ſeparation from the Temple, which was but a type of that place, was ſo grievous to *Davids* ſoul, as he had no reſt in his ſpirit, and thought himſelf in worſe ſtate than the Sparrow, *till he had acceſſe to the Citie of God*, *Pſalm* the eighty fourth. Much more grievous is it to be ſeparated from heaven. If of the Church on earth it is ſaid, there are *gloriosa dicta de te*, *Pſalm* the eighty ſeventh. Much more glorious things are ſpoken of Heaven, whereof to be deprived will be a great grief; for this place hath all things which may commend any place: Of light it is ſaid, *Lumen dilectis oculis*; but this place *hath no night, but continuall light from the Lord himſelf*, *Apocalyps* the twenty firſt chapter. If ſociety doe commend a place, then this place is commendable, *quia jamais ibi aperta*. If immunity from pain, *there is neither hunger, nor thirſt, nor cold*. If joy, then *there the elders ſing continually the praiſes of God*, *Apocalyps* the twenty firſt chapter. Therefore to be excluded from this place, which is ſo to be deſired, is a great puniſhment.

Again, To be ſeparated not only from ſo good a place, but from ſuch company; not only of holy Angels, where it is were a great bleſſing to lodge, *while they were clothed with mortalitie*, *Hebrews* the thirteenth chapter; then it is a greater bleſſing to dwell with them in this perfect glory. *None of the ſaints, who albeit on earth they be deſpiſed and called fools*, *Wiſdome* the fift chapter, yet ſhall be glorious in heaven, and not only their ſouls, but *their bodies made like the glorious body of Chriſt*, *Philippians* the third chapter and the twenty firſt verſe; of whoſe company to be deprived, will be a griefe; but to be caſt out of the company of Jeſus Chriſt, who when he did give him taſte of his glory, it was ſo glorious it ravished his Diſciples, *Matthew* the ſeventeenth chapter, ſo as they ſaid, *Bonum eſt nobis hic eſſe*, will be a great griefe; for there he ſhall be in perfect glory at the right hand of God, where he now ſitteth, which ſhall much more rejoyce us than *theſe drops*. Laſtly, If the comfort of Gods countenance in earth, where the light of it is greatly eclipſed and darked, *doe afford more comfort than the darke of corne and oyle*, *Pſalm* the fourth, then what a diſcomfort will it be to be ſeparated from the light of it, when God ſhall ſhew the brightneſſe of it? but even there ſhall the unprofitable ſervant be caſt out from beholding the ſame. Secondly, That which doth aggravate his puniſhment is, that this ſeparation ſhall be done with violence; *caſt him out*, not bid him goe out, or lead him out. The ſeparations that are made from the Church militant, cannot done without great difficulty, no man would willingly be excommu-

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nicated: But it will be a farre greater grief to be ſeparated from the Church triumphant; but howſoever they be unwilling, yet they ſhall be ſeparated violently: no man will willingly come to judgment at the laſt day, but *God will bring every thing to judgment, Eccleſiaſtes* the twelfth chapter; *He that doth evil hates the light, John* the third chapter: but we ſhall be brought to light whether we will or no: and death, which is a preparation to the laſt judgment, is fearfull: So as no man willingly dyeth, nay we make many pleas, becauſe we would not be ſeparated; we ſay, *Lord, have not we prophecied?* and yet Chriſt tells, *all will not ſerve the turne Matthew* the ſeventh chapter; *Not every one that ſaith Lord, Matthew* the twenty fift chapter: *When did we ſee the hungry or naked, &c.* But Chriſt for all that (we are ſo unwilling to be caſt out) tells us, *In as much as you did it not, &c.* So that albeit man will not goe out of himſelf, yet he ſhall be caſt out with violence, which makes his puniſhment more grievous. Thirdly, This ſeparation ſhall be with contumely and diſgrace; to be thrown out of the company of the Angels, is a diſgracefull ſeparation. Many times Malefactors, though they ſuffer for their offences, yet have no diſgrace offered them: But the unprofitable ſervant ſhall not only be puniſhed with the loſſe of this heavenly place, but ſhall be *caſt out* to his ſhame; for he that diſhonoureth God by burying his talent beſtowed upon him, God will puniſh him with diſhonour and diſgrace; *Them that hate me I will hate,* the firſt book of *Samuel* the ſecond chapter.

Secondly, The place into which he ſhall be caſt, *is utter darkneſſe.* The Apoſtle when he ſaith, *Ad quem ibimus? tu habes verba æterna vitæ, John* the ſixt chapter and the ſixty eighth verſe, tells us, It is an excellent thing to be in preſence *of them that have the words of eternall life*; but it is farre more excellent to be preſent with eternal life it ſelf; but not only to be deprived of his preſence, but *to be caſt into utter darkneſs is extreme miſery.* If we might be chooſers for our ſelves, *as the Devils choeſed to goe into the hoggs, Matthew,* the eighth chapter and the thirty firſt verſe: So if we might chooſe ſome place, if it were but to return to the world again, it were ſome mitigation; but when we have not only ἐκβάλλεσθαι but ἐμβάλλεσθαι, that is greater cauſe of miſery; we are not only deprived of light, but caſt into a place of darkneſſe. And this puniſhment is very juſt, that the unprofitable ſervant ſhould be caſt into darkneſſe, which did darken his talent and hid it; as the Prophet ſpeaks of curſing, *Pſalm* the hundred and ninth *He loved not bleſſing, then let it be farre from him*; So *quia non dilexit lucem, non veniat ei lux, extinguit ſcintilla gratiæ, ne videat lumen gloriæ:* Which puniſhment how grievous it is, appears, for that *the beholding of light,* as the Preacher ſaith *Eccleſiaſtes* the eleventh chapter, *is ſo comfortable to the eyes:* As *Paul* was out of hope of recovery, when he and the reſt *could ſee nothing but darkneſſe, Acts* the twenty ſeventh chapter: And God plagued the Egyptians with darkneſſe, as the greateſt plague he could lay upon them. And the Apoſtle, to ſhew the grievous puniſhment of the evil Angels, ſaith, *They are reſerved under darkneſſe,*

the second epistle of *Peter* the second chapter; for *tenebræ formidolosæ.*

Again, He is punished not only *with darkness*, but also *with weeping and gnashing of teeth*: A man may have some comfort in darkness, it is the best time to sleep and meditate; but the unprofitable servants being cast into darkness, shall have neither of these comforts to mitigate his punishment. For there he shall feel the worm of conscience *gnawing him, which shall never dye, and be tormented with the fire that never goeth out*, *Mark* the ninth chapter: He shall have all things that may continue and increase his weeping.

But in these words the Holy-Ghost pointeth out two things. The certainty, and the measure of weeping in this place.

Touching the first, We see by experience, that in this life many unprofitable servants, that bury their talents, doe for all that enjoy light, and withall have great joy and gladness; and therefore the holy-Ghost tells them, that howsoever they escape here, yet in the world to come they shall be sure *to be cast into darkness, and to weep continually*; they shall hear that *Memento* which the rich man received from *Abraham*, *Luke* the sixteenth chapter, *Thou in thy life time receivedst pleasure, but now pain*: So shall it be with the unprofitable servants, that are not diligent to imploy their talents to their Masters glory.

Secondly, He alludes to the measure of weeping, which is found in this place; for many unprofitable servants lose their talents in this life, and are deprived of the comforts that should cheer them up; they weep and indure much sorrow: But because our weeping in this life is mixed with many comforts, which doe mitigate our grief, the Holy Ghost tells us, That howsoever they may finde means to delay grief and weeping here, yet the greatest weeping is behinde in the world to come, where shall be no mitigation of grief. *Rachel* wept and lamented much for her children, because they were not; but the weeping and lamentation of these men shall be far greater; not only because they are destitute of comfort in the midest of these miseries, but for that they shall never finde any means to mitigate their anguish and grief: Therefore as one giveth counsel, *Sic legat homo historias ne fiat historia*; so, *sic audite parabolam hanc ne fiatis parabola.*

Pro puero iſto ſupplicabam; præſtititque mihi Fehovah petitionem meam, quam petebam ab eo. Quemobrem ego quoque precario datum ſiſto eum Fehovæ omnibus diebus quibus fuerit, ipſe rogatus precario eſt Fehovæ, &c. 1 Sam. 1. 27. 28.

THey be the words of *Hannah*, the mother of the Prophet *Samuel*, uttered by her, when ſhe offered him unto God, being weaned in the Tabernacle; but are applyed by *Proſper* to the *Virgin Mary*, offering up Chriſt to God his Father in the Temple, *Luke* the ſecond chapter. It is certain, That not only that Prophecie which *Malachi* uttered touching the comming of the Lord of Hoſts into his Temple in his own perſon, *Malachi* the third chapter and the firſt verſe, muſt be fulfilled: but that alſo of *Daniel*, That being come, he ſhould alſo be offered up to God, ſignified by that viſion which the Prophet had *of one like the Sonne of man, who was brought to the ancient of dayes*, that was to God his Father, *Daniel* the ſeventh chapter and the thirteenth verſe: Which thing was truly performed on the day of the Virgins Purification. For as the day of Chriſts nativity, is a memorial of Chriſt given to us by God; ſo the Feaſt of Purification is a memorial of Chriſt given to God by us. Febr. 2. 1598.

Oblations were of two ſorts, *Numbers* the twenty eighth chapter and the fourth verſe, *agnus matutinus*, and *agnus veſpertinus*; the repreſentation of Chriſt in the Temple by his Parents, was the morning Lamb; and the offering up of himſelf as a ſacrifice in his paſſion, was the evening Lamb. In his oblation he was the author and beginning of our faith; in his paſſion, the finiſher and accompliſhment of our faith, *Hebrews* the twelfth chapter. For the application of this Scripture, that it may not ſeem ſtrange, but lawfull and warrantable, both by Scripture and practiſe of Chriſts Church, we are to know that it is lawfull and uſual, to compare things ſpiritual not only with things natural, as *with ſeed*, *Matthew* the thirteenth chapter; with things artificial, as *husbandry* and *building*, the firſt epiſtle to the *Corinthians* and the third chapter; with moral and oeconomical, as *when God is compared to a houſholder*, *Matthew* the twentieth chapter; but things ſpiritual, with ſpiritual Scripture, with Scripture, and one ſtory with another; to apply that which is ſpoken of one member of Chriſts Church, *Zechariah* the fourth chapter and the twelfth verſe, to another member of the ſame body, *Apocalyps* the eleventh chapter and the fourth verſe; and not only ſo, but it is uſual to apply that to Chriſt the head, which is affirmed of the body; as where it is ſaid of the Congregation of the Jews, *Hoſea* the eleventh chapter, *I called my ſonne out of Egypt*, the ſame is applyed to Chriſt the head of that body,

Matthew the ſecond chapter, *Out of Egypt have I called my ſonne*; becauſe as Chriſt the head, was truly the ſonne of God, ſo he makes all the members of his myſtical body to be ſonnes. So that which God ſpake to a part of the body, the ſecond book of *Samuel* the ſeventh chapter, *I will be his Father*, is by the Apoſtle applyed to Chriſt, *the head of that body*, *Hebrews* the firſt chapter and the fifth verſe. And ſo is this ſpeech of *Hanna*, in offering her ſonne to God, applyed by the ancient Church to the oblation of Chriſt in the Temple, as thoſe were of the Prophet, *Lamentations* the firſt chapter and the twelfth verſe, to the ſacrifice of his paſſion. So this application is warrantable. For if *Hannah* did offer to God *Samuel* her ſonne, much more ought the Virgin to offer up Chriſt in token of thankfulneſſe, who is a greater than *Samuel*, as *he was greater than Salomon*, *Matthew* the twelfth chapter. This compoſition is fit, and hath congruity both in reſpect of the mothers, their ſongs being compared together, 1 *Sam.* 2. *Luke* 1. which in effect are all one, and for the perſons of the children, for they were both Nazarites, verſe eleven, *Luke* the ſecond chapter, *He ſhall be called a Nazarite*. Secondly, Though there have been ſome that were both Prophet and Prieſt, or King and Prophet; yet all three, Prieſt, Prophet, and Prince, did not concurre in any but in *Samuel*, who therefore was a repreſentation of Chriſt, annointed by God, Prophet, Prieſt, and King. Thirdly, *Samuels* love to his enemies, for whom he ceaſed not to pray, the firſt book of *Samuel* and the twelfth chapter, expreſſeth Chriſts love, who prayed for his perſecutors, *Luke* the twenty third chapter, *father forgive them*; which love Chriſt alſo ſhewed, in that *when we were enemies he reconciled us to God*, *Romans* the fift chapter. In reſpect of which reſemblance, *Bernard* ſaith, *Fortior eſt compoſitio quam poſitio.*

In thoſe words we have to conſider two donations; Firſt, Gods giving to *Hannah*, verſ. the twenty ſeventh. Secondly, *Hannahs* giving back again to God, verſe the twenty eighth. As the firſt donation begins with prayer, and ends with gift; ſo the latter begins gift, and ends with prayer. And it is agreeable to reaſon, that the child which came by interceſſion, ſhould end with interceſſion.

Concerning which donations we are to note joyntly, Firſt, That we can give nothing to God, but we muſt firſt receive it from him; As *Hannah* could not offer her child to the Lord, unleſſe ſhe firſt had received him from the Lord: For ſo ſaith King *David*, the firſt book of the *Chronicles* the twenty ninth chapter and the fourteenth verſe, *Quæ de manu tua accepimus, damus tibi.* Secondly, When we have received any bleſſing from God, then we muſt give to him as we are exhorted, *Pſalm* the ſeventy ſixt and the eleventh verſe, and *Pſalm* the ninety ſixt & the eighth verſe, *Bring preſents and joy into his Courts.*

Of thoſe things that are to be given, ſome are laid upon us of neceſſity, As *the tenth of the fruits of the ground*, *which the Lord challengeth to himſelf*, *Leviticus* the twenty ſeventh chapter and the thirtieth verſe, and hath ſet over to the Levites, that it ſhould be given to them

them, *Numbers* the eighteenth chapter. Then there are oblations, or free-will offerings, such voluntary gifts as the people gave of their own accord; for howsoever they were bound to offer their first born, yet they might redeem the life of them, *Exodus* the thirteth chapter.

To speak severally of them, Gods donation hath two parts, *Hannahs* Prayer, and Gods Gift. In Prayer we are to observe two things, The sense of Want, And the desire of the Heart: For it is the supply of want which makes her break forth into prayer; for *Petitio est sobolis indigentia.* Wherefore howsoever the want of so great a blessing as is the bearing of a child, did move *Hannah* to break forth into this desire of Prayer: Yet it is most certain, that the Virgin *Mary* more needed a Saviour, for which she confessed *her spirit rejoyced*, than *Hannah* needed a sonne: And as her need was greater, so her prayer was stronger than *Hannahs* prayer: for *Hannah* prayed alone; but as for *Maries* prayer, it was accompanied with the desire and prayer of all Creatures, as both the Prophets and Apostles doe shew; *Heaven and earth was reconciled to be God, Ephesians* the first chapter, and *Colossians* the first chapter and the third verse: Therefore they did greatly desire Christs comming: And therefore when there was hope of his comming, they are exhorted to be glad; *Rejoyce ye heavens, shout ye lower parts of the earth, Isaiah* the fourty fourth chapter and the twenty third verse: and the Apostle saith, *that the Creatures doe groan, waiting for the redemption, Romans* the eighth chapter, much more shall mankinde desire his comming; and therefore the Prophet saith, *desideratus est cunctis gentibus, Haggai* the second chapter. As all Nations did ignorantly worship the unknown God, *Acts* the seventeenth chapter, so they all had an ignorant desire of his comming; but especially the Saints of God have not only desired in heart, but prayed for this gift, as *Jacob, Genesis* the fourty ninth chapter, *I have waited for thy salvation: Psalm* the fourteenth and the seventh verse: *O that salvation were given to Israel out of Sion: Isaiah* the sixty fourth chapter and the first verse, *Utinam dirumpas coelos & descendas*; such a desire had this Virgin for the comming of her Saviour, as she expressed in her song, when she confesseth, *he hath filled the hungry. Simeon* waited for the consolation of Israel, so did *Hannah* the Prophetisse, *Luke* the second chapter. So that whether we respect the Prayer or Desire of Prayer, we see that *Marys* prayer is greater than *Hannahs*. If we respect the effect of the Virgins prayer, we shall see it more fully performed in her than in the other.

Prayer is compared to a Key, wherewith, as *Elias opened the Heavens, when they were shut up, Luke* the fourth chapter and the twenty fifth verse. So when God shuts up the wombs of women, *Genesis* the twentieth chapter and the eighteenth verse, that they become barren, then prayer is the key that opens them: By this key was the womb of *Hannah* opened, and she brought forth *Samuel*. But if we consider that by this key God opened the womb of a Virgin, *that she conceived and bear a sonne*, that is a greater wonder, and a matter more

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highly to be extolled; but so did he open the womb of the blessed Virgin. *Elias opened the Heavens when they were shut, and obtained rain for the earth*: But the Virgins key of Prayer, accompanyed with the prayers of all Gods People in all ages, opened the Heaven of Heavens, so *as they dropped down righteousnesse, Isaiah* the fourty fift chapter and the eighth verse; *Even the Sonne of Man that came down from Heaven, John* the third chapter; that is Jesus Christ, *who is our righteousnesse our sanctification*, the first epistle to the *Corinthians*, the first chapter and the thirtieth verse. The effect of *Hannahs* Prayer is, *Dominus dedit*, which is the inscription of all the things we possesse, as King *David* confesseth, *O Lord, all this abundance is of thine hand*, the first book of the *Chronicles* and the twenty ninth chapter. But this inscription is peculiarly given to children and the fruit of the womb, *Psalm* the hundred twenty seventh, which indeed are an inheritance and gift that commeth of the Lord; for he saith, *Scribe virum istum sterilem, Jeremiah* the twenty second chapter and the thirtieth verse: So he punished *Michal* which despised *David, so that she had no child to the day of her death*, the second book of *Samuel*, the sixt chapter and the twenty third verse: But if he blesse this working, and so make them fruitfull, then is it a blessing and gift to be acknowledged with all thankfulnesse; especially *when the children are as arrows and darts in the hand of a Giant*, that is spiritual, in Church or Commonwealth, *Psalm* the hundred twenty seventh; for such a child was *Samuel*, therefore *Hannah* confesseth it thankfully. But if we come to the composition, we shall finde that Christs gift to us by God, is a farre greater gift, if we consider that *Salus data est nobis, Isaiah* the ninth chapter; that *God hath manifested his love to the world, by giving a sonne to us, John* the third chapter and the sixteenth verse: He is *Donum Dei, John* the fourth chapter; which if we could receive, we should perceive how farre he exceeds *Samuel*: but he is *ἀνεκδιήγητος δωρεὰ*, the second epistle to the *Corinthians* the ninth chapter and the fifteenth verse, *Gods unspeakable gift*. We must not talk of any other gifts; for he is the great gift of God to us: and that gift which we must offer to God for our sinnes; without whom it is in vain to bring burnt offerings and sacrifices; for he only *putteth away iniquitie Isaiah* the fourty third chapter: And God having given us such a gift, how will he not with him give us all other things, *Romans* the eighth chapter. *Samuel* was a great gift to *Hannah*, for he proved spiritual in the People of God, as a dart in the hand of a mighty man; but yet he was but a type of Christ, who is the greatest gift that ever God bestowed upon mankinde.

The second Donation is on our part to God. In mans judgment, if God gives us such a gift, we are best to keep it: but this gift is given us not to be kept, but to be layed out and bestowed for our use; *Datus est nobis, ut detur à nobis*: And this is done in the latter verse.

In which we have to consider, First, the Gift: Secondly, Limitations. First, for the time, *As long as he lived*: Secondly, the end, *To serve*

ſerve God. If we ask, why *Hannah* and the Virgin doe give to God? the reaſon is, becauſe God being offended, muſt be appeaſed; and nothing doth more ſerve to appeaſe wrath than a gift, *Proverbs* the twenty first chapter and the fourteenth verſe; therefore *Jacob ſent a preſent to Eſau, Geneſis* the thirty third chapter; *Ut cum diſpliceret moribus placeret muneribus*: As this kinde of ſatisfaction hath place in all offences; ſo chiefly when offence is made *per oblationem*; we have taken away and robbed God, *Philippians* the ſecond chapter, of the faith and obedience we owe to him: Therefore, as we have offended *per oblationem*; ſo muſt we ſatisfie *per oblationem*; as *Jacob*, having robbed *Eſau* of his birthrigh, by taking his bleſſing from him, doth ſatisfie and appeaſe his wrath by offering to him; that is the ground and reaſon of our gift. But if we will appeaſe by a gift there muſt be an equality; we may not offer a thing under the value of the thing which was taken away; that is the reaſon why all the ſacrifices of the Law could not appeaſe God, as the Apoſtle ſheweth, *It is impoſſible that the blood of Bulls and Goats ſhould take away ſinnes, Hebrews* the tenth chapter, and *Pſalm* the fourtieth; therefore the Prophet ſaith, *Wherewith ſhall I come and appear before God? ſhall I bring Rams and Sheep, or Rivers of Oyle? ſhall I give my firſt borne? Michah* the ſixt chapter. But all that will not ſatisfie God, for that we have taken from him. The value of our obedience to God is ſuch as cannot appeaſe and ſatisfie his Majeſtie, being offended, The ſoul is more pretious than all the world; and no ſufficient ranſom can be given by man for it, *Matthew* the ſixteenth chapter: But if we can offer to God a thing of equall price to the obedience which we owe to God, then no doubt but he will be appeaſed, eſpecially if we offer a thing of a higher rate: But Chriſt is of greater value than all that we can take from God; for howſoever the ſinne be great, in that we that are but men, ſhould ſinne againſt God who is infinite: yet if we look to Chriſts perſon, who hath ſatisfied for us, it is of ſuch dignity as doth worthily ſerve for a ranſom for the ſinnes of all the world. And for our concupiſcence, the love of Chriſt hath made a ſufficient ſatisfaction for it; which love is ſuch as the Apoſtle calleth it, τὸν ἔλεον, So that now we may ſing both *Mercie and Judgment, Pſalm* the hundred and firſt; of our ſelves we are to rely upon Gods mercy in Chriſt: But in as much as Chriſt in our perſons hath ſo fully ſatisfied for us, we may be bold to tell his Juſtice now, *That his righteouſneſſe is made ours*, and *we are made the righteouſneſſe of God in him*, the ſecond epiſtle to the *Corinthians* the fift chapter.

The limitation for the time is, *all the dayes of his life.* To make him a Nazarite was not enough, for that continues but for certain dayes, *Numbers* the ſixt chapter: But *Hannah gives her ſonne to the Lord, all his life*, that is for ever. Such a Nazarite was *Sampſon*, not for a few dayes, but *from the day of his birth to the day of his death, Judges* the thirteenth chapter and the ſeventh verſe: And beſides theſe two we finde none that continued Nazarites ſo long: But if we come to the compoſition, we ſhall finde, that whereas before Chriſt many were

made Nazarites and Priests to serve the Lord, because they were not suffered to indure by reason of death. For *Samuel*, though he lived fourscore years, which age no man scarse exceedeth, *Psalme* the intieth. He whom the blessed Virgin offered to be a Nazarite, was such a one as endureth for ever, and *whose office cannot be intercepted by death*, *Hebrews* the seventh chapter and the twenty third verse. As he is such a King, as *of whose Kingdome there is no end*, *Luke* the first chapter and the thirty fift verse; so he hath an everlasting Priesthood, *The Lord hath appointed him to be a Priest for ever*, *Psalme* the hundred and tenth, to make reconciliation between God and men; *so hath he obtained for us eternal redemption*, *Hebrews* the ninth chapter and the twelfth verse; *And is become the author of eternal salvation*, *Hebrews* the fift chapter and the ninth verse. So that the limitation which *Hannah* speaks of, stands more firm in Christ than in *Samuel*.

The second limitation is for the end, signified in these words, *And he shall serve, or worship, the Lord*: For it stands with good reason, that as intercession was the beginning, so it should be the end; for as the Priest *Eli* said, in the first book of *Samuel* and the second chapter, *If man offend against God, who will be his doyes man, and come between God and him*: There is none to undertake this matter, but *he that is appointed to be the only mediation between God and man*, the first epistle to *Timothie* the second chapter and the fift verse, that is, Jesus Christ, who, as he is God and man, so *is God blessed for ever*, *Romans* the ninth chapter; *For a Mediator is not of one*, *Galathians* the third chapter, but of two parties that are at variance, and the mediator is to stand between them both. Now there is great disagreement between God and man, by reason of sinne, which hath made a separation. And therefore we are to inquire, who shall be the mediator. It is certain, *Samuel*, while he lived, stood between God and the people, as a Mediator, to appease him by sacrifice: But his mediatorship is come to an end; Therefore wee must look for a more perfect Mediator, such a one as *Samuel* himself needed. Now the Mediator that stands between God and us, is not *Samuel* the Priest, but Christ, *the Sonne of the Virgin*, *Who to appease the wrath of God his Father*, *offered up himself as a lambe*, *Isaiah* the fifty third chapter, *to be a sacrifice for us*. Secondly, Because we need a mediator to stand between us and Sathan, he also doth perform this, and *deliver us out of the jawes of that roaring Lyon*. Wherefore as before he was a lambe, appeasing God, as *Samuel* did; so here, like *Sampson*, he delivers us, like *that Lion of the tribe of Judah*, which *Jacob* foretold, *Genesis* the fourty ninth chapter, and hath shewed himself, in the fifth chapter of the *Revelations*, as before he was a Priest, so here he shewes himself Apoc. 5. in the twelfth chapter to the *Hebrews*. Thirdly, he was to be our Intercessor, in respect of judgement. It is with us, as it falls out between the Judges and the Clyent; and therefore Christ is called an Advocate, in the first epistle of *John*, the second chapter and second verse. The law hath two parts, Punishment and Reward: We by our

sinnes

ſinnes, have made our ſelves guilty of the puniſhment and of the curſe that is threatned *againſt them that continue not in all things, Galatians* the third chapter; But he ſtands as a Mediator between the puniſhment and us, *and hath ſhed his blood as a ranſome for our ſinnes*, the firſt epiſtle to *Timothie*, the ſecond chapter; and ſo *hath cancelled the hand-writing that was againſt us, and taken away the malediction that was due to us*, *Coloſſians* the ſecond chapter; and for the reward which we ſhould have deſerved, *fac hoc & vives*; howſoever we have debarred our ſelves of it, yet he is ἀρχηγὸς τῆς σωτηρίας, *Epheſians* the firſt chapter; and hath bought and purchaſed life for us: He is a Mediator, and Interceſſor on our parts to God *propter exceſſum peccati, & defectum meriti*; by his innocencie and righteouſneſſe he hath purchaſed that for us, which we could not deſerve for our ſinnes.

This is to be an Interceſſor, which interceſſion is performed in all Religions, by Prayer and Oblation? By prayer Chriſt is our Interceſſor; For *he ſits at the right hand of God, and makes interceſſion for us*, *Romans* the eight chapter; not for the godly only, but for his enemies, *Father forgive them*, *Luke* the twenty third chapter, as it was foretold of him, *He ſhall pray for the tranſgreſſors*, *Iſaiah* the fifty third chapter; And he prayed not only for forgiveneſſe of ſinnes, but for the turning away of puniſhments due to ſinne; which was the cauſe, *that he offered up ſupplications to God with ſtrong cries*, *Hebrews* the fift chapter and the ſeventh verſe: He prayed that the holy Ghoſt might be given to his Diſciples, *John* the fourteenth chapter: *I will pray the Father that the holy Ghoſt being given, Sathan might not ſift them, to turn them from the faith*, *Luke* the twenty ſecond chapter. Laſtly, That we may be partakers of glory with him, *John* the ſeventeenth chapter, and be where he is. As he prayeth for us, ſo he makes good and ſupplyeth the imperfections of of our prayers, and makes them acceptable to God; *Canticles* the eighth chapter, *Fac me audire vocem tuam*, that is, I will take upon me to obtain for you, that which you cannot.

Secondly for Oblation, As *Samuel* did not only pray to God for the People, but *did himſelf take a ſucking Lamb, and offer it up to God for the People*, the firſt book of *Samuel* the ſeventh chapter: So Chriſt as our Interceſſor to God, not only by prayer, but by oblation, was an oblation offered in the morning, when he was preſented to God his Father, that he would for us yeeld obedience to the Law; and in his death was an evening oblation; he was not only the eare and firſt fruit of the corne, but became the vine in his death, by ſhedding his blood: And as he not only prayeth, but giveth virtue to our prayers; ſo he doth not only offer for us, but give a virtue to our oblations, as the Prophet foretold, *That when he ſhould come into his Temple, the offerings of the people ſhould be acceptable*, *Malachie* the ſecond chapter and the fourth verſe. Our prayers and oblations are full of imperfections: And whereas God appointed that the woman that was to be purified, *ſhould offer to God a young Lamb without ſpot, or a pair of Doves*, *Leviticus* the twelfth chapter, to teach us, that though he cannot offer

up himself to God *tanquam agnum immaculatum*, yet *tanquam columbam gementem*; if not innocencie of life, yet repentance and sorrow for sinnes. But becauſe we cannot preſent either a Lamb or a Dove, neither innocencie of life, nor true ſorrow for ſinnes; therefore Chriſts oblation doth ſupply the defect of our imperfections: We cannot offer up ſuch tears for ſinne as we ought; therefore *the ſtrong cries and tears, which he offered*, *Hebrews* the fift chapter the ſeventh verſe, ſtand between God and us: Becauſe the agonie and grief of our heart is cold and dead; therefore the agonie that he indured, *when he ſweat water and blood*, is a ſuppliant, *Luke* the twenty ſecond chapter. So he is both an oblation for us, and ſupplyeth the imperfections of our oblations. He having offred up himſelf to God, *as a Lamb immaculate and without ſpot*, the firſt epiſtle of *Peter* the firſt chapter and the nineteenth verſe, hath appeaſed the wrath of God his Father, and procured his favour for us, and keeps away the malice and rage of Satan from us.

Revel. 2. 7. *Victori dabo edere ex arbore illa vitæ quæ eſt in medio Paradiſi Dei.*

Febr. 4. 1598.

A PLACE of Scipture purpoſely choſen, that we might not depart from the conſideration of thoſe things wherein we have been occupied heretofore, and yet ſuch as may fitly be applyed for our inſtruction in the Sacrament of the body and blood of Chriſt: for though we be now in the *Revelations*, yet are we not gone from the third chapter of *Geneſis*; wherein we learned, that *Adam* was ſent out of the Garden and kept from the tree of life. And for the buſineſſe we intend, there is a great affinity between the tree of life which God ſet in Paradiſe, as a quickning means for the continuance of life in *Adam*, if he had continued in his firſt ſtate, and the Sacrament of Chriſts body and blood; for, as I told you, the cauſes of that Scripture gives man a hope of reſtitution to Paradiſe and the tree of life, which is *acquiſitis novi juris*: And that reſtitution is performed in this place.

Affinity of the Tree of life, and of the Sacrament of the Lords Supper.

There was an Angel ſet to forbid *Adam* acceſſe to the tree of life; which was a ſight dreadfull, for that he was armed with a fiery ſword: But here we have comfort, that he that makes this promiſe of reſtitution, is an Angel as well armed, *viz. with a two edged ſword*, *Apocalyps* the firſt chapter and the ſixteenth verſe, *Whoſe eyes were as a flame of fire*, *Apocalyps* the ſecond chapter and the eighteenth verſe. So there is a reſemblance between the partie that here gives licence to come to the tree of life, and the other that forbid to come to it. The one threatned with a ſword; the other promiſeth to the perſons that keep the condition here expreſſed, *That they ſhall eat of the tree of life.*

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The point is next, how theſe ſhall prevail: But if we conſider how the Angels or Seraphins, *Iſaiah* the ſixt chapter and the ſecond verſe, (in that they hid their faces before the Lord of hoſts; which was Chriſt, whoſe glory was then ſhewed, *John* the twelfth chapter,) and Cherubins, *Ezechiel* the tenth chapter, doe reverence this Angel and caſt their crowns down before him, as the bleſſed ſpirits doe, *Apocalyps* the fift chapter, it is like he ſhall prevail; for the one is the ſword but of a miniſtring ſpirit, *Hebrews* the firſt chapter, but this is the promiſe *of the Lord of life and glory*, *Acts* the third chapter, and the firſt epiſtle to the *Corinthians* the ſecond chapter.

But the chief point to be inquired is, How the holy Ghoſt agreeth with himſelf, that man being debarred of the tree of life, is reſtored to it: The anſwer is, *Geneſis* the third chapter and the twenty ſecond verſe, the puniſhment laid upon him was, *That he might not put forth his hand and take of the tree of life*: But if there be a power given to man, to eat of the tree, *John* the nineteenth chapter and the eleventh verſe, then he may take of it. Man of himſelf may not ruſh into Paradiſe; but if that power of returning be given him, which Chriſt gave to the theef, *Luke* the twenty third chapter, *This day ſhalt thou be with me in Paradiſe*, then he may enter. Now Chriſt hath purchaſed to us a new right of returning, and by virtue thereof, we have power to eat of the tree of life, and he gives us licence to enter into Paradiſe.

But to apply this Scripture to our preſent purpoſe, there is ſomething in the Sacrament that diſpoſeth us to life, and gives us a power of life, no leſſe than the tree of life. For herein we are partakers of that bread of life which our Saviour ſpeaks of, *John* the ſixt chapter, *I am the bread of life that came down from Heaven, he that eateth of this bread ſhall live for ever, and my fleſh is that bread. As I live by the Father, ſo he that eateth me, ſhall live by me*, *John* the ſixt chapter and the fifty ſeventh verſe. So that whether it be the fruit of the tree in Paradiſe, or the bread of life in the Sacrament, we ſee there is a great affinity, as appeareth if we compare this bread of life with *the hidden Manna*, *Apocalyps* the ſecond chapter and the ſeventeenth verſe; which, as the Apoſtle ſaith, in the firſt epiſtle to the *Corinthians* the tenth chapter and the third verſe, *was the ſame ſpiritual meat*, whereof we are partakers in this Sacrament of Chriſts body and blood. *Applicatio.*

This ſcripture conſiſteth of two parts, The Condition and the Promiſe, *vincenti, & dabo*.

Touching the conjunction of theſe two, we muſt know, That when Chriſt promiſeth *to him that overcommeth, that he ſhall eat of the tree of life, which is in the midſt of the Paradiſe of God*, this is the gift of God and no matter of ſale, and that he will not beſtow it on them that doe nothing; for it is not the bread of idleneſſe: but this gift is beſtowed on them that doe *operari cibum qui non perit*, *John* the ſixt chapter.

In the Promiſe we are to know, That the Paradiſe and tree of life

which Christ promiseth, is not that earthly Paradise planted at the beginning for *Adam*, nor that tree of life appointed for the prolonging of his natural life, but a better Paradise; the other was *Adams* Paradise, but this is called Gods Paradise; the other was a Paradise on earth, but this a celestial Paradise, that into which the Apostle was caught up, in the second epistle to the *Corinthians* the twelfth chapter, which he himself saith, *was the third Heaven*: the Paradise which Christ here promiseth is that wherein he himself is a Paradise of all joyes and happinesse; of which he saith, *Father I will that they be with me where I am, that they may behold my glory*, *John* the seventeenth chapter and the twenty fourth verse: For as God himself is a spirit, so his joy and happinesse is spiritual; and the place wherein he is, is a spiritual Paradise: Such joy was that he speaks of, *Matthew* the twenty fifth chapter, *Intra in gaudium Domini*. So are we to think *the throne of God the Father where Christ sitteth*, *Apocalyps* the third chapter and the twenty first verse, that it is the heavenly joy and glory which he enjoyeth in heaven: So saith the Wise man, *Proverbs* the thirteenth chapter, that there is ordained this tree of life, wherein we have the accomplishment of all our desires, which is no where but in Heaven, where God is all in all.

For *the tree of life*, which Christ promiseth *to him that overcommeth*, It is another manner of tree than that in the garden of *Eden*: That was a natural tree appointed to preserve *Adams* natural life, but this is a spiritual tree, and preserveth supernatnral life: And albeit Man being debarred of this natural tree in the Garden, dyeth a bodily death; yet this tree in the Paradise of God keeps us from being hurt *of the second death*, *Apocalyps* the second chapter and the eleventh verse. Christ himself saith of himself, *I am alive, but I was dead, and behold I live for evermore*, *Apocalyps* the first chapter and the eighteenth verse; that is, he lost the natural life, but now he lives a supernatural life: and so shall all his members that eate of the tree of life which he promiseth.

Well is the state of our death and rising again, shadowed out by a tree; for as *Job* speaks, *Job* the fourteenth chapter, *There is hope of a tree, that though it be cut down, yet it will sprout out and the branches thereof will shoot forth*; So though we dye a bodily death, yet there is hope that we shall rise again, and live a supernaturall life, which we obtain by eating of this tree of life: The center of our desire is the tree of life, the circumference is Paradise wherein we have promised us, not only *coronam vitæ*, *Apocalyps* the second chapter 10. *But the crown of glory*, the first of *Peter* and the fift chapter; *And the crown of joy and happinesse*, the first of the *Thessalonians* the second chapter, and the nineteenth verse, *We shall have our society of pleasure, and whatsoever mans heart can desire; for we shall be in the presence of God, whose right hand is pleasure for ever*, *Psalm* 16

From the condition we are taught, that this promise is not to be *Dabo* cast upon us but given, and it is not a generall promise, but made particularly to him only that overcometh: Which condition carrieth us

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to the promiſes of vertues made by God, *Geneſis* the third chapter, where God proclaimeth war between the woman and the ſerpent; between the womans ſeed and the ſerpents ſeed. And Chriſt tels us here, that he which is conquetor in this war, ſhall injoy Paradiſe and be reſtored to the tree of life; for no man is crowned except he both ſtrive and ſtrive lawfully, the ſecond of *Timothy* the ſecond chapter. *Vincenti.*

The battail that we are to fight, is either with the Serpent himſelf or with his ſeed. With the Serpent we are at warre, as the Apoſtle ſheweth, *Epheſians* the ſixt chapter and the twelfth verſe, *We fight not with fleſh and blood but with principalities and power*: Such a fight did the Apoſtle feel, when the Angel of Satan was ſent to buffet him, the ſecond epiſtle to the *Corinthians* the twelfth chapter: And of the victory againſt this enemy the Apoſtle ſaith, *Young men I write to you, becauſe you are ſtrong and have overcome that wicked one*, the firſt epiſtle of *John* the ſecond chapter and the fourteenth verſe. *Cum Serpente. & ſemine ſuo.*

The warre which we have with the Serpents ſeed is, Firſt, within us; for his poyſon infecteth our inward parts, not only the Reins, *by ſtirring in us fleſhly luſts, which fight againſt the ſoul*, the firſt epiſtle of *Peter* the ſecond chapter, which muſt be overcome as the Apoſtle exhorts, *Coloſſians* the third chapter, *Mortifie your earthly members*; but the heart alſo, by that boyling luſt of revenge which made *Cain* one of the Serpents ſeed to kill his brother, the firſt epiſtle of *John* the third chapter and the twelfth verſe: which inward deſire of revenge muſt likewiſe be overcome, as the Apoſtle willeth, *Romans* the twelfth chapter, *Avenge not your ſelves, ſed vince malum bono*; we muſt overcome the evil of our fleſhly luſts and deſires of revenge, with the grace of mortification and patience. 1. *Intra.*

Secondly, The ſeed of the Serpent is without us; for there are *filii Belial*, of whom were thoſe to whom Chriſt ſaid, *John* the eight chapter, *You are of your Father the Devil*: Such as will doe miſchief for doing well, ſuch enemies *are men of corrupt mindes and underſtandings that are deſtitute of the truth, and are bold to ſay that gain is godlineſſe, from which we muſt ſeparate our ſelves*, the firſt epiſtle to *Timothy* the ſixt chapter and the fift verſe. And if we overcome in this warre, then we ſhall be partakers of this promiſe. But who overcommeth in this warre? and who can ſay, he is a conqueror in this battail? The Apoſtle ſaith, *That he that ſinneth is overcome of ſinne, and brought into bondage of the ſinne*, the ſecond epiſtle of *Peter* the ſecond chapter and the nineteenth verſe: Therefore where the promiſe is here made only to him that overcommeth, we muſt ſee if the Scripture offereth more graces, *James* the fourth chapter and the ſixt verſe: And if we look into *Apocalyps* the ſecond chapter and the fift verſe, we ſhall finde there he that makes this promiſe offers more graces, that is, *Remember from whence thou art fallen and repent, and doe thy firſt works*. So there are two victories, the firſt is *continere à peccato*; the other is *punitere de peccato*. If we cannot get this victory over the Serpent, that he doe not cauſe us to ſinne at all, yet if we ſo farre overcome him, *that ſinne* 2. *Extra.* *Duæ victoriæ.*

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raign not in our mortal bodies, *Romans* the ſixt chapter and the twelfth verſe, if we wound his head, which was promiſed, *Geneſis* the third chapter and the fifteenth verſe; ſo as though he cauſe us to ſinne, yet he get not the head or ſet up his throne in our hearts, then we are to hope that we ſhall be partakers of this promiſe, if we return from whence we are fallen, and repent us of the ſinnes we have committed, and doe the firſt works, then no doubt we ſhall be reſtored to our firſt eſtate, and Chriſt ſhall give us a new right in the tree of life. But he that either fighteth not at all, *but is at a league with Hell, and hath made a Covenant with death*. *Iſaiah* the twenty eighth chapter; he that will deny ſinne nothing, *but will fulfill the luſts of the fleſh*; or if he fight yet he fight not lawfully, nor ſtrive to overcome, but is content to follow every temptation, *as an oxe led to the ſlaughter*, *Proverbs* the ſeventh chapter; and not only ſo, *but put ſtumbling blocks before himſelf, which may make him fall*, *Ezekiel* the fourteenth chapter, and uſe all means that he may be overcome: And if, having fallen, they labour not to get the victory after, *by repenting of his former ſinnes, and doing the firſt works*, then they have no part in this firſt promiſe. Men may draw neer to the holy myſterie of Chriſts body and blood, and ſnatch at the tree of life; but Chriſt gives it not, except they be ſuch as overcome, either by the grace of abſtinencie from ſinne, or of repentance and ſorrow for ſinne: They may be partakers of the tree of life *de furto*, but not *de jure*: The bread of life is to them as *the bread of wrong*, *Proverbs* the fourth chapter and the ſeventeenth verſe, *and the bread of deceit, which ſhall in the end fill their mouths with gravell*, *Proverbs* the twentieth chapter.

So both the promiſe and condition are touched: But the queſtion is, How we ſhall overcome? that we learn, *Apocalyps* the twelfth chapter; where the Saints are ſaid *to overcome the great dragon, the old Serpent, with the blood of the Lambe*: Which blood hath two uſes. Firſt, that which the Apoſtle calls *the ſprinkling of the blood of Jeſus Chriſt*, the firſt epiſtle of *Peter* the firſt chapter and the ſecond verſe. Secondly, That by receiving *the cup of bleſſing we are partakers of the blood of Chriſt*, the firſt epiſtle to the *Corinthians* the tenth chapter and the ſixteenth verſe. So that in theſe words is a reciprocation, *vincenti ut comedat, & comedenti ut vincat, dabo edere*; the body and blood of Chriſt is the fruit of that tree of life which the Apoſtle ſpeaks of, the firſt epiſtle of *Peter* the ſecond chapter and the twenty fourth verſe, *That he bare our ſinnes in his body upon the tree*; Of which fruit whoſoever are partakers in the Sacrament, when it is miniſtred to them, doe receive power to overcome, that ſo they may eate of the tree of eternal life: For in this Sacrament we have both a means of victory and a pledge of our reward, that is, the life of grace begun in us here, to aſſure us of a glorious life in the world to come. Every tree muſt have a root, and the root of that tree which Chriſt ſpeaks of is here in this Sacrament; for in it is ſown in the hearts of the receivers, as it were, a kernel, which in time ſhoots forth and becomes a tree; for as there was a death of the ſoul by ſinne, before God inflicted

ded a death of the body; ſo anſwerable to that firſt death of ſinne, there muſt be in us a life of grace, which is the root of that tree from whence we ſhall, in due time, receive the life of glory.

In this ſacrament the tree of the life of Grace is ſown in us, that is, a meaſure of grace wrought in our hearts by the power of Gods ſpirit, by which we ſhall at length attain to eate of that tree which ſhall convey unto us the life of glory. As there are two trees of life; ſo we muſt have a double Paradiſe: We muſt have liberty to be of the Paradiſe on earth, that is, the Church Militant, which is called *hortus concluſus*, *Canticles* the ſecond chapter, before we can be received into the heavenly Paradiſe, that is, the Church Triumphant. So there is a plain analogie between thoſe. As *when we are dead in ſinnes and in the uncircumciſion of the fleſh*, *Coloſians* the ſecond chapter and the thirteenth verſe, we receive the life of grace by the ſprinkling of the blood of Chriſt in baptiſm; ſo when we are fallen from the life of grace and *are reſtrained from the life of God*, *Epheſians* the fourth chapter and eighteenth verſe, *and dead in treſpaſſes and ſinnes*, *Epheſians* the ſecond chapter, then we obtain victory againſt ſinne and death *by the blood of the Lamb*, being drunk in the Sacrament, *Apocalyps* the twelfth chapter and the eleventh verſe. For if the material tree of life in Paradiſe received ſuch influence from God, *Geneſis* the third chapter, that being dead in it ſelfe, it had power to convey the natural life of our Parents, while they eat of the fruit thereof, then is God able as well to give ſuch a power to the Creatures of Bread and Wine in the Sacrament, that albeit they are dead of themſelves, to convey into us the life of grace, even as the tree of life did prolong natural life; for ſo ſaith Chriſt, *John* the ſixth chapter and the fifty third verſe, *Except ye eat the fleſh of the ſonne of man, and drink his blood, ye have no life in you. Whoſo eateth my fleſh and drinketh my blood hath eternal life; he that eateth me ſhall live by me*; And he that eateth of his body ſhall live for ever. There is no life but in God firſt, *Deuteronomie* the thirtieth chapter, *ipſe enim eſt vita mea*, and he committeth life to the ſonne: Therefore it is ſaid, *There is a River of water of life proceeding out of the throne of God, and of the Lamb*, *Apocalyps* the twenty ſecond chapter and the firſt verſe: *And as the Father hath life in himſelf, ſo he hath given to the Sonne to have life in himſelf*, *John* the fift chapter and the twenty ſixt verſe: *And as the Father raiſeth up the dead and quickneth them, ſo the ſonne quickneth whom he will*, *John* the fift chapter and the twenty firſt verſe. God being the fountain of life, draws life to his ſonne, as into a Ciſtern, from whence we draw life; therefore it is ſaid of the wiſdome of God, that is Chriſt, that he is *a tree of life*, *Proverbs* the third chapter and the eighteenth verſe; of whom it is now ſaid, *in ipſo erat vita*, *John* the fourteenth chapter; and therefore he calls himſelf *this life*, *John* the fourteenth chapter. This is the Ciſtern of life, to give life to them that are dead in original ſinne, by the ſprinkling of his blood in baptiſm: And when they are dead in actual ſinnes, he gives new life to them that are partakers of his body and blood in the Sacrament of the Supper. In this

Sacrament Chriſt hath provided a tree of life of graces againſt the death of ſinne, whereof they muſt be partakers that will eat of the tree of life, which Chriſt here promiſeth: So that whereas the Wiſeman ſaith, *Fructus juſti eſt lignum vitæ, Proverbs* the eleventh chapter and the thirtieth verſe. The ſeed of this tree is here ſown, and bringeth forth the root of a better tree; for as grace is the root of glory, ſo glory is the fruit of grace. Here in this life the root of grace is planted in us, and brings forth the fruits of righteouſneſſe, that in the life to come it may make us partakers of the tree of glory; and to aſſure us of this life, *we are ſealed with the holy ſpirit of promiſe, as the earneſt of our inheritance, Epheſians* the firſt chapter and the thirteenth verſe, and the ſecond epiſtle to the *Corinthians* the firſt chapter and the twenty ſecond verſe: That albeit we are fallen and can be overcome of ſinne, yet if we fight better *and doe the firſt works*, we ſhall be partakers of the life of glory: The kernel of grace is planted in us by the participation of the body and blood of Chriſt; of which kernel commeth a tree, which bringeth forth the fruits of holineſſe and righteouſnes in our whole life: Which God will in due time reward with the Crown of life and glory in the world to come.

Hebr. 6. 11. *Cupimus autem ut unuſquiſque veſtrûm idem ſtudium ad finem uſque oſtendat, ad certam ſpei perſuaſionem.*

Auguſt. 24. 1599. AS in the old teſtament the Prophetiſſe *Deborah*, in the ſervice of the Children of *Iſha* againſt *Jabin*, doth ſpecially praiſe God for the willingneſſe of the people, *Judges* the fift chapter; ſo here the Apoſtle commendeth the Hebrews for the work and labour of their love, in that they ſpared no coſt in ſhewing themſelves good Chriſtians. Now the crown of our rejoycing is the ſumme of our deſire: and therefore as there *Deborah* deſireth to have the promptneſſe and readineſſe continued in the people; ſo the Apoſtle wiſheth that all the Hebrews, as they have been carefull to practiſe the fruits of faith, ſo ſhould they ſtill ſhew further diligence in that behalf. The ſpecial drift of the Apoſtle is to ſhew, that the Chriſtians comfort ſtandeth in the perfection of their hope.

The Apoſtle, *Hebrews* the eleventh chapter and the firſt verſe, maketh their hope for to be the definition of faith: For though matters Hiſtorical and Dogmatical pertain to faith, yet chiefly faith hath hope for its object; for as *Auguſtine, Credimus non ut credamus, ſed ut ſperemus*; therefore the Apoſtle ſaith, the end of all Scripture is, *that we may have hope, Romans* the fifteenth chapter and the fourth verſe; and that which he affirmeth, in the firſt epiſtle to the *Corinthians* the ninth chapter, *That he which planteth, planteth in hope, is*

as much true in all actions: the ground whereof is the hope we conceive of some benefit; for he that soweth, soweth in hope, he that saileth, saileth in hope, and he that marrieth, doth it in hope that his estate will be bettered thereby: For sure it is, that it is but a comfortlesse thing to beleeve that there is everlasting joy and glory laid up in Heaven, except a man be perswaded that he shall be partaker of it; *Exanguis res fides sine spe, quia spes fidei exanguis est, Amb.* And as hope is the blood of faith, as the Prophet saith, *Isaiah* the thirtieth chapter and the fifteenth verse, *In quietnesse and in confidence shall be your strength*; so hope is that which whets diligence: and therefore the Prophet saith, in the second book of the *Chronicles* the fifteenth chapter and the seventeenth verse, *Be strong and let not your hands be weak, for your work shall have an end*: And in the new Testament the Apostle saith, *Be stedfast and immovable, knowing that your labor is not in vain in the Lord, Quod labor vester non erit inanis in Domino*, the first epistle to the *Corinthians* the fifteenth chapter and the fifty eighth verse. So nothing is more to be desired than to have hope in the evil day; and the means of this hope is to shew forth diligence.

But for the easier intreatie of the contents of this verse, the points which the Apostle holdeth are, first, That we are not only to beleeve, but also to hope: Secondly, Not with a feeble or faint hope, but with the fulnesse of hope: Thirdly, This hope must not be for an hour, as Christ speaketh of *St. John*, *John* the fift chapter, but continuing to the end.

Then for the means of this hope his requeſt is, First, That Diligence be used: Secondly, This Diligence must be shewed forth.

For the first point, the Apostles desire is, That they should hope for that which they beleeve; wherein standeth the real difference that is between the faith of the Devils and men reprobate, and the faith of the Children of God; for even to the Devils the Apostle ascribes faith, but this faith ends in fear, *James* the second chapter, *Dæmones credunt & contremiscunt*; but a Christian mans faith and beleef ends in hope. A Christian man beleeves that he may have hope, for hope comes by faith, as the Apostle sheweth, *Galatians* the fift chapter and the fift verse, *We by the spirit wait for the hope of righteousnesse through faith*; *and that faith which is the cause of hope, doth work by love*; as the same Apostle testifieth, *And love causeth diligence, Credendo speramus, sperando diligimus, qui diligit diligendus est; Amb* For there is no love without diligence. And so necessary is hope that the Apostle makes it a part of our salvation: For as, *Ephesians* the second chapter, *ye are saved by faith*; so he saith, *Romans* the eighth chapter and the twenty fourth verse, *we are saved by hope*: For howsoever it is certain, that God is the hope of all men in general, as the Prophet calls him, *the hope of all the ends of the earth*, and *of them that are in the broad sea, Psalm* the sixty fift; so it is as certain, there is another hope, besides that general, which the faithfull conceive; for that general hope concerns this present life. The Apostle saith, if we had no other hope but that, *we are of all men most miserable*, the

first to the *Corinthians* the fifteenth chapter. The hope of all men is, *spes Dei*, that he doth save both man and beast, *Psalm* 36. that they shall be delivered from outward danger, and shall be both kept by God under the shadow of his wings; and when none can minister help, then they flying to God, shall be safe: But he is more specially called *the hope of Israel*, *Joel* the third chapter and the sixteenth verse; that is, there is a further hope, & this is a Christians hope. It is true that Christians have a hope in God for defence from trouble in this life, as others have: and in that sense, this their hope *is like a brest-plate against the troubles of this life*, the first epistle to the *Thessalonians* the fift chapter and the eighth verse; and the same hope of theirs, for that the troubles of this life are compared to the surges and waves of the Sea, is called *an Anchor*, *Hebrews* the sixt chapter. But the Christian mans hope goeth further than that general hope; for the Heathen doth say, *spero dum spiro*; but when breath is gone, *the just man hath hope in his death*, *Justus etiam in morte speret*, *Proverbs* the fourteenth chapter and the twenty third verse: therefore the Apostle calls a Christian mans hope *spem vivam*, *a lively hope*; as if the other were *spes mortua*, the first epistle of *Peter* the first chapter and the third verse: For whereas the faith of all men doth fail in death, the Christians faith doth even then flourish, because *they are begotten again to a lively hope, through the resurrection of Christ from the dead*. It was *Davids* speech, *That when he was laid in the grave, his flesh should rest in hope*, *Psalm* the sixteenth. In this life our hope hath a waiting, as *St. Paul* calls it, wherein it doth hope for the hope of righteousnesse by Christ, *Galatians* the fift chapter and the fift verse; and after this life it hopes for *the fruition of the riches of glory*, that is, *for Christ himself, who is the hope of glory*, *Colossians* the first chapter and the twenty seventh verse: His hope is not in the shadow of Gods wings only, but *spes in lumine virtutis*, as the Prophet speaks, *Psalme* the eighty ninth and the fifteenth verse.

There is yet one point more, and that is a necessary admonition not to confound, but keep several these two virtues theological; for they be two dis-joyned virtues, as the Apostle sheweth, the first epistle to the *Corinthians* the thirteenth chapter: Now these three are *Faith, Hope, and Love*; and whereas we put Hope under Faith, all the ancient Fathers have put difference between them; of whom *Augustine* makes four differences: First, Faith hath for its object the word and promise of God, but Hope looks not for a promise, but *rem promissam*, we beleeved the promise, but hope for the thing promised. Secondly, of Faith, as well evil things as good things, are the object; for we beleeve the pains of Hell no lesse than the joyes of Heaven, but the object of our hope is only for good things, as *that in this life we shall be partakers of the righteousnesse of Christ, and afterward of his glory*. Thirdly, We doe not only beleeve things to come, but such as are present and past; for things past by faith we apprehend, *Hebrews* the eleventh chapter and third verse; and for things to come, we beleeve there shall be a day of Judgement, *when the Shepheard shall*

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ſeparate the ſheep from the goats, Matthew the twenty fift chapter; but Hope doth only apprehend things to come, and not things paſt. Fourthly, as *Bernard* noteth, the applying virtue is Hope; for this is *Vox fidei, magna & inviſibilia repoſita ſunt timentibus Deum*; but Hopes voice is, *mihi ipſi reperiuntur*, that is, I my ſelf have a part in them: *Quod fides futurum credit, id ſpes ſibi futurum expectat*; but Charities voice is, I am diligent, *& ſpem apprehendo.*

For the uſe of this virtue, whereas in the Scripture there are many ſayings which force farre, As that, *as the ground that drinks in rain and bringeth not forth graſſe, is curſed*; ſo the Chriſtian that drinks the water of Gods word, and yet brings forth no fruits of faith is in a curſed ſtate, *Hebrews* the ſixt chapter: Yet to conceive hope, becauſe in the ſame chapter is matter of comfort alſo, ſo the Apoſtle ſaith, *That by two immutable things, whereby it is impoſſible for God to lye*, that is his word and oath, *we have ſtrong conſolation, Hebrews* the ſixt chapter and the eighteenth verſe: As *he hath made us great and pretious promiſes*, the ſecond epiſtle of *Peter* the ſecond chapter; ſo *he is a faithfull Creator*, the firſt epiſtle of *Peter* the fourth chapter: And as *Sarah* confeſſed, *He is faithfull that hath promiſed*, *Hebrews* the eleventh chapter and the eleventh verſe: And as *Sarah* ſaid, ſo *Abraham* ſaith, *He is able to doe what he promiſeth*, *Romans* the fourth chapter & the twenty firſt verſe. And therefore we are to conceive hope, and ſay with the Apoſtle, in the ſecond epiſtle to *Timothie* the firſt chapter, *I know whom I have beleeved, Scio cui credidi*; and not only able, but willing, *For of them that come to him he caſteth away none, John* the ſixt chapter.

Secondly, Our hope muſt not be faint, but we muſt have a perfect aſſurance of hope; not a hope halfe full, but the full meaſure of hope, as the Apoſtle ſheweth, πληροφορία ἐλπίδος: We muſt not ſail with one ſail; but with the whole gale of winde, that is, *with a full aſſurance of hope*; for to this belongeth that which the Apoſtle requireth, *That we be carried forward to that perfection, Hebrews* the ſixt chapter and the firſt verſe; That as we may not alwaies be babes in knowledge, that muſt be taught line upon line, *Eſay* the twenty ninth chapter, but labour to come to a fulneſſe of knowledge, which the Apoſtle calls *A treaſure of wiſdome*, πλοῦτος τῆς σοφίας, *Coloſſians* the ſecond chapter and the third verſe: So for being faithfull men, we muſt not content our ſelves with a weak and feeble faith, but muſt ſtrive to attain *to an aſſurance of faith*, εἰς πληροφορίαν πίστεως, *Hebrews* the tenth chapter and the twenty ſecond verſe; not to ſay as *Agrippa*, *Acts* the twenty ſixt chapter, I am ſomwhat perſwaded to be a Chriſtian, that is but a beginning of faith; but when we have this beginning, we are to goe forward, and ſo in hope we muſt not content our ſelves with a good perſwaſion at the firſt, and ſo to reſt in a mammering; but proceed till we be fully aſſured: And this *St. Peter* telleth plainly, we muſt *perfectè ſperare*, the firſt epiſtle of *Peter* the firſt chapter and the thirteenth verſe, truſt perfectly. This is *Peters* deſire, as it is the Apoſtles here.

here. Which full aſſurance, that it is a different thing from faith, the Apoſtle ſheweth, *Epheſians* the third chapter and the twelfth verſe, *In whom we have boldneſſe and acceſſe with confidence by faith in Chriſt*, παῤῥησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ πίστεως. That confidence (or *fiducia*) as the Apoſtle calls it, is the perfection of our hope; and we attain to it, as he ſaith, *per fidem*: This *fiducia* is the effect of faith, as προσαγωγὴ and παῤῥησία, *acceſs* and *boldneſs of ſpeech* are the effects of hope, the ſecond epiſtle to the *Corinthians* the third chapter and the twelfth verſe. Thoſe beginnings of hope and faith are not to be diſliked, *Mark* the ninth chapter and the twenty fourth verſe, *I beleeve, Lord help my unbelief*; but he that hath ſuch a faith, muſt ſtrive to come to *Abrahams* faith, *Qui contra ſpem ſub ſpe credidit*, *Romans* the fourth chapter: So he hath that ſmall meaſure of hope which the Prophet ſpeaketh of *Joel* the ſecond chapter and the fourteenth verſe, *Who knoweth if the Lord will return and repent, and leave a bleſſing behinde him?* *Jon.* the third chapter and the ninth verſe. Theſe are beginnings not to be diſallowed, ſo that he ſtrive further to the perfection of hope which was in *Job*, *Job* the thirteenth chapter and the fifteenth verſe, *Etenim ſi occiderit, ſperabo in eum*; Which made *Paul* ſay *Romans* the eighth chapter and the thirty eighth verſe, *I am ſure that neither life nor death, things preſent, nor to come, &c.*

Thirdly, This fulneſſe of hope muſt continue to the end, and not abide for a time: As Chriſt blames, *Luke* the eighth chapter, πρὸς καιρὸν πιστεύουσι, ſo the Apoſtle finds fault with temporary hope: It is that which we ſee in *Demas*, he beleeved and had hope, and gave great hope for a time, ſo that *Paul* acknowledged him his fellow laborer; but his faith and hope had ſoon an end, for he forſook *Paul, and fell to embracing the preſent world*, the ſecond epiſtle to *Timothie* the fourth chapter. Therefore it is not enough to hope for a time, but our hope muſt continue to the end; for as the Apoſtle ſaith, thou mayſt ſee the goodneſſe of God *in breaking off the natural branches to graff thee in, if thou continue*; for elſe he will ſhew like ſeverity to thee, *Romans* the eleventh chapter and the ſeventeenth verſe; but thou muſt *permanere*. The ſame Apoſtle ſaith, *Galatians* the fift chapter and the ſeventh verſe, *You did run well*; as if he ſhould ſay, nay you ſate ſtill, and therefore all is to no purpoſe: Therefore the Apoſtle exhorts, *So to run that they may obtain*, the firſt to the *Corinthians* the ninth chapter; as he himſelf doth in chaſtiſing his body and ſubduing it, leaſt while he preach to them, he ſhould be rejected. His meaning is, albeit he be aſſured, *That nothing ſhall ſeparate him from the love of God*, *Romans* the eighth chapter and the thirty eighth verſe, yet he will runne ſtill, and keep his hope. For the ſtate of ſanctification is like the ſanctifying of the Nazarite, *If at the end of ſix dayes he did touch any unclean thing, he was to begin again*, *Numbers* the ſixt chapter and the twelfth verſe. So it is in the matter of hope and other virtues: And therefore the Prophet prayeth not only for the ſpirit and an ingenious ſpirit, but *a conſtant ſpirit that may continue*, *Pſalm* the fifty firſt.

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The means are set down in these words, First, he would have them use Diligence: Secondly, it must be demonstrative and expert Diligence: Thridly, it must be the same Diligence that is shewed in the works of Love and Charity, and in the distribution to the poor.

Of these three points the first is, The Apostle sheweth we may deceive our selves in our hope: He that said, *I shall never be moved*, *Psalm* the thirteth and and the sixt verse, had hope enough and too much; and he that said, *Though all men forsake thee, yet not I*, *Matthew* the twenty sixt chapter, hoped enough and too much: and therefore hope doth well in injoyning the means; for as in the beginning of the chapter, verse the sixt, is matter of feare, and in the end, verse the eighteenth, matter of hope; so here he willeth them to shew diligence, that this hope may appear, and that it be not a negligent and sluggish hope, as he speaks, *ut ne sit is semper sperantes*: For as fear, if it be not mixed with hope, doth degenerate into desperation; so hope, if it be not tempered with fear, will turn to presumption. And it was the case of these two Saints, *David* and *Peter*, and we see what came of it: And therefore of *Job*, who had such an assured hope in God, even in death, it is said, *Nonne timor tuus spes tua?* *Job* the fourteenth chapter: he felt in himself a fear to commit sinne; and that fear, say the ancient Fathers, was his hope: And the Apostle that wills them *perfectè sperare, to trust perfectly*, the first epistle of *Peter*, the first chapter and the thirteenth verse, saith after, verse the seventeenth, *Passe your time in fear*: He that before called for a perfection of hope, doth here require fear; for so our hope may not fall asleep or wax negligent. And as *Basil* saith, *Vide spem nam sit vera spes*; The true hope is that which hath νοσν ἐλαυνόν, that is, coact and moved to diligence: Such a hope is not his that perswades himself his Master deters his comming, and so falleth to be negligent; that is a confounding hope: But the diligent hope is that which confounds not, *Romans* the fift chapter and the fift verse; For as faith teacheth that it is impossible to attain to Heaven; so withall it tells us, it is *arduus*, a matter of difficulty: Wherefore Christ saith, *Vigilate*, *Mark* the eighth chapter. If we will come thither, we must not be sleathfull, but diligent and watchfull: We must use both attention, *Luke* the twenty first chapter, *Take heed to your selves*, and contention, *Luke* the thirteenth chapter, *Strive to enter*; Therefore the Prophet saith, *Psalm* the thirty seventh, *Hope in the Lord, and be doing good*: there is both hope and diligence. The Apostle saith, *We have great and pretious promises made us*, the second epistle of *Peter* the first chapter and the fourth verse, That is our hope; but we must be diligent, *adding to our hope virtue, to virtue knowledge*; and these if we be without, we cannot be partakers of the promises; which agreeth with *Galatians* the fift chapter, *That faith worketh by love*; *And he that hath this hope purgeth himself*, the first epistle of *John* the third chapter and the third verse. *Job*, that did perfectly hope, was not negligent, as he saith, *Etiam si occidit, sperabo in eum*, *Job* the thirteenth chapter and the fifteenth verse; so he sheweth his carefulnesse, *Veritas omnia opera mea*, *Job* the ninth chapter,

ter. *Paul* that ſaid, *He was ſure of the love of God*, *Romans* the eighth chapter doth not, ceaſe to be diligent, *leſt he ſhould be vexed*, firſt epiſtle to the *Corinthians* the ninth chapter: The ſame *Paul* ſaith, *Philippians* the third chapter and the tenth verſe, *I forget that which is behinde, and indeavor towards that which is before.* This is that which concludes this point, *i.* ſeeing faith ſheweth it is poſſible to attain to Heaven, though it be hard, we muſt uſe diligence which may make it a thing poſſible: Not that we are ſufficient of our ſelves, as from our ſelves to think any good, or to uſe any diligence to bring this to paſſe, *for all our ſufficiencie is of God*, the ſecond epiſtle to the *Corinthians* the third chapter: And therefore the Apoſtle, when he had ſaid, *I labored more than they all*, corrects himſelf, *yet not I, but the grace of God within me*, the firſt epiſtle to the *Corinthians* the fifteenth chapter and the tenth verſe: He did not ſay before, It was I that perſecuted the Church, but the ſinne that dwelleth within me; but aſcribes that wholly to himſelf. But if we doe any good thing, we muſt wholly aſcribe that to God, who, by his ſpirit, doth give us grace and ability to doe it. And therefore, whoſoever feel themſelves to receive grace, the ſecond epiſtle to the *Corinthians* and the ſixt chapter, *and be indued with virtue from above*, *Luke* the twenty fourth chapter, they muſt take heed they be not wanting to that grace and heare it in vain; but having grace from God, we muſt labour to make that poſſible which faith ſheweth to be poſſible.

Secondly, They muſt ἐνδείκνυσθαι, make it apparent there is a ſecret diligence; but that which the Apoſtle requireth is an oſtenſive diligence; For as *James* ſaith. *Oſtende mihi fidem ex operibus*, *James* the ſecond chapter and eighth verſe: So the Apoſtles meaning is, I care not for the concealed diligence, let me ſee it appear by your outward converſation. For if the Heathen being indued with the light of Nature only, did ſhew *the work of the Law written in their hearts*, by doing moral virtues, *Romans* the ſecond chapter, much more ought Chriſtians, *that are indued with grace from above*, to ſhew forth this diligence, that it may be viſible to the world. The Apoſtle ſhews there are two hopes, *Spes interna dulcedinis, & extrema operationis*; the one is concealed and inward, the other is apparent and to be ſeen. The inward hope bringeth this to paſſe, *That the love of God is ſhed abroad in our hearts*, *Rom.* 5. 5. and therefore is to be likened: This hope doth likewiſe effect this, *That we have the ſpirit of God bearing witneſſe to our ſpirits that we are the Children of God*, *Rom.* 8. It is as it were *abſconditum Manna*, *Apoc.* the ſecond chapter, which doth inwardly feed our ſouls. But howſoever this be good, yet not without danger; for as the Apoſtle ſheweth, *there are that have been lightned with knowledge, and have taſted of the Heavenly gift, and were made partakers of the holy Ghoſt, and have taſted of the good word of God, and the powers of the world to come, and yet fall away Hebrews* the ſixt chapter and the fourth verſe: Therefore he calls not for this diligence, but will have them make it evident; which he expreſſeth in theſe words, *that it be the ſame diligence*; which is the third point:

Wherein

Wherein he teacheth in what this demonſtrative diligence ſtandeth; that is, as the former verſe ſheweth *in the work and Labour of love*, and *in miniſtring to the Saints*; that is, the doing of works of charity, makes the oſtenſive diligence: Whereby he teacheth, that this oſtenſive or demonſtrative diligence, is the touch ſtone of our hope, as the Apoſtle ſaith, *The works of love are the touchſtone of faith, for true faith worketh by love*, *Galatians* the fift chapter. This diligence cannot deceive us, of which our Saviour Chriſt ſaith, *John* the fift chapter, *They that have done good, ſhall come forth into everlaſting life, and the comfortable ſentence pronounced by the Judge at the laſt day, upon all thoſe that have ſhewed forth this diligence, in doing the works of mercy ſhall be: Come ye bleſſed poſſeſſe the kingdome prepared for you*, *Matthew* the twenty fift chapter. It ſufficeth not to ſay to a brother or ſiſter that is naked and deſtitute of daily food, Depart in peace, warm, your ſelves, fill your bellies; but the inward compaſſion muſt ſhew it ſelf outwardly, by giving them thoſe things which are needfull to the body, *James* the ſecond chapter and the fifteenth verſe: Therefore the Apoſtle *Peter* willeth them that are perſwaded of the great and pretious promiſes that are made them, not to ſtay there, but make their election ſure to them by this oſtenſive diligence, *that to their faith they add virtue, to virtue knowledge*, which if they doe, they ſhall never fail, the ſecond epiſtle of *Peter* the firſt chapter. And the Apoſtle *St. John* ſaith, *Hereby we know that we are tranſlated from death unto life, becauſe we love the brethren, and that not in word and tongue only, but in deed and truth*, the firſt epiſtle of *John* the third chapter and the fourteenth verſe. God to aſſure us of his merciſull promiſes in Chriſt, is ſaid, *not only to have ſealed us*, but alſo *to have given us the earneſt of the ſpirit into our hearts*, the ſecond epiſtle to the *Corinthians* the firſt chapter and the twenty ſecond verſe. The concealed diligence is as the earneſt which a man puts in his purſe; but the oſtenſive diligence is like to a ſeal, which may be ſhewed to all men: for, as Chriſt witneſſeth, *Our lights muſt ſo ſhine before all men, that the wicked and ungodly, by ſeeing our good works, may take occaſion to glorifie God and be converted*, *Matthew* the fift chapter. If we uſe diligence, and ſhew forth our diligence in doing thoſe works of love, we ſhall attain to hope, and that not faint or feeble, but of full meaſure, even the full aſſurance of hope; which ſhall not be for a time, or an hour, and ſo fail, but it ſhall continue even to the end.

Apoc. 12. 7,8. *Et factum eſt prælium in Cœlo: Michael & Angeli ejus præliati ſunt cum Dracone, & Draco pugnabat & Angeli ejus: Sed hi non prævaluerunt, neque locus eorum amplius inventus eſt in Cœlo.*

Septemb. 29. 1599.

AS the Chriſtian Religion is not a Religion of Angels; for we doe not adore them with divine honour, *Coloſſians* the ſecond chapter and the eighteenth verſe; and though we offer to worſhip them, yet they will not admit of it, *Apocalyps* the twenty ſecond chapter and the ninth verſe; ſo on the other ſide, it is not a Religion of Saduces, *that hold there is no Angels nor ſpirit, Acts* the twenty third chapter and the eighth verſe; but it doth acknowledge that ſuch bleſſed ſpirits there be, and that God hath erected a ladder that reacheth up to Heaven, by which the Angels of God goe up and down to convey Gods bleſſings to men, *Geneſis* the twenty eighth chapter: And therefore by all means it oppoſeth it ſelf againſt the opinion of thoſe that ſeek to remove this ladder, as if there were no duty to be performed by them towards us: For, in thankfulneſſe to God for this benefit, that the Angels have a care of us, the Church have thought it good, weighing both the one extremity of ſuperſtition, which *Moſes* compareth to drunkenneſſe, and the other extremity of prophaneneſſe, which he likeneth to a feaſt, *Deuteronomie* the twenty ninth chapter and the nineteenth verſe, to keep this Feaſt.

And indeed if we conſider, that thoſe glorious ſpirits who have the continuall fruition of Gods preſence, *Matthew* the eighteenth chapter and the tenth verſe, *in whoſe preſence is the fulneſſe of all joy, Pſalme* the ſixteenth, can be content to abandon that place of this felicity, to come downe and performe duties to the ſonnes of men, namely, *to take charge of us and keep us from danger, Pſalme* the ninetie first and the eleventh verſe, *to be as miniſtring ſpirits,* for their ſakes *that ſhall be heirs of ſalvation, Hebrews* the first chapter: This cannot but be reckoned a ſpecial favour.

Secondly; Eſpecially if we goe a degree further, and conſider that they leave their aſſiſtance in Gods preſence, where is all glorie and happineſſe, to Miniſter to us that dwell in houſes of clay, *Job* the fourth chapter, and that for our nobility, muſt derive our ſelves into corruption and worms, *Job* the ſeventeenth chapter and the fourteenth verſe, that ſuch holy ſpirits ſhould come down upon ſuch ſinfull ſpirits, ſuch glorious ſpirits ſhould Miniſter to ſuch vile bodies, this gives us further cauſe to remember this benefit.

Thirdly, The manner of this Miniſtry may be a ſpecial motive to ſtir us up to thankfulneſſe: This miniſtry and ſervice done to us is as farre as any can reach, that is, *uſque ad conſilium fideli & auxilium.*

For

For counsel and wisdome, we see *Jacob* confesseth, an Angel of God gave him direction what to doe, *Genesis* the thirty first chapter and the eleventh verse: So *an Angel came forth to teach Daniel, to give him knowledge and understanding*, *Daniel* the ninth chapter and the twenty second verse. And this very book contains nothing else *but that which Christ revealed to his servant Johnby an Angel*, *Apocalyps* the first chapter and the first verse: that is for matter of counsel. And for matter of help there is between Angels and Men *bellum sociale*, a holy league indeed; whereby they binde themselves, that for our defence they may wage warre, not only with men, but with wicked Angels. That they doe continually defend us the Prophet teacheth, *Psalm* the thirty fourth, *The Angels of the Lord pitch their tents round about them that fear him*; whereof we have a plain example, in the second of the *Kings* the sixt chapter and the seventeenth verse. For the offensive part of help, which they perform to men, it is plain, that as they defend us from danger, so they shew themselves enemies not only to men that seek our hurt, but to evil Angels. That the Angels are enemies to men, that are an enemie to the Elect and Church of God, we see it plainly affirmed; *Psalm* the thirty fifth and the sixt verse, *The Angel of the Lord persecuteth them*; whereof an example in the Egyptians that were enemies to Gods people, among whom God sent an Angel *to destroy the first born in every house*, *Exodus* the twelfth chapter; and *Isaiah* the thirty seventh chapter, where an Angel is sent in the behalf of *Ezekiah to destroy the host of Senacherib*, who was an enemie to Gods people. And in this place we see offensive warre in the behalf of Angels, against the wicked Angels, whereunto *David* had relation in those words, *Psalm* the ninty first and the thirteenth verse, *Thou shalt walk upon the Lyon and Adder, the young Lyon and the Dragon thou shalt tread under foot*. Wherefore that spirits of such excellencie, shall defend us against both wicked men and Angels, this is a benefit to be remembred with all thankfullnesse to God and likewise we are to congratulate them that are made by God of such power; as *Melchizedeck* did gratulate *Abraham* after he had conquered the five Kings, *Genesis* the fourteenth chapter, and blessed God that delivered his enemies into his hands; and as the servants of *Hadadezer* did congratulate *David*, when he saw that the Army fled before *Israel*, the second book of *Samuel* the eighth chapter and the ninth verse.

So that these congratulations of these blessed spirits, above all our thankfulnesse to God that hath appointed us such helps, is the ground and cause of this solemnity.

The words divide themselves into two parts, First, the battail. Secondly, the Victory or Conquest.

Concerning the former, we are first to consider the parties Combatent, and then the fight. In the Conquest we are also to observe two degrees: For it is said not only That he had not the Mastery; for then he had been of an even hand, and might have begun again; but that the Dragon and his Angels were so farre from prevailing and getting the Victory of *Michael* and his Angels, that they

took the foyl so *that their place was not found any more in Heaven*

Touching the persons that waged this battail, they are on the one side *Michael* and his Angels: On the other side the Dragon and his Angels.

Wherein the first thing is, what we must conceive concerning *Michael*. It is sure the Church of God, upon many and weighty reasons, doth not favour the opinion of those that make Christ to be *Michael*: *Michael, Daniel* the tenth chapter and the thirteenth verse, *is said to be one of the first Princes or Rulers*, which is to be understood of some principal Angel, and not of Christ, who is set up above all Princes, and is not to be reckoned among them, *being the Prince of Princes, and Lord of Lords*: And the Annotation of those that hold this opinion sheweth that there is an Angel under Christ, which takes charge for the defense of the Church on earth, which is *Michael your Prince*, *Dan.* 10. 21.

Secondly, Out of *Judes* epistle verse the ninth, the ancient Fathers prove, that by *Michael* we are not to understand Christ; for that which he affirmeth, *that Michael durst not check the Devill with cursed speaking*, cannot be ascribed to Christ, which not only dare, but *hath trodden down Satan under his feet*; much more dare he check him: which unlesse he could doe, it were a plain signe that he is not Omnipotent. Therefore by *Michael* here we are to understand some other and not Christ.

Thirdly, Out of this place, *Apocalyps* the twelfth chapter and the fift verse, In as much as the Child that was born was Christ, it is not like that this Childe should suddenly be translated into an Archangel and fight with the Dragon. And therefore both *Theodoret* and others say, that *Michael* is a chief spirit among the created spirits that then took care of the Church in *Jury*, and still is carefull of Christs Church unto the end of the world. And to this we may add the judgement of the Church, which on this holy-day doth thank God for the service of the Angels, but makes no mention of Christ, that it is he that in this place warreth with the Dragon and his Angels. For the Dragon there is a farre more easie passage; so as we may soon guesse what is meant by him; for in this chapter he is called the Devil and Satan, whereof their name signifieth a slanderer; and he is justly so called, for that he both slandereth God to man, as if God did envy mans prosperity, *Genesis* the third chapter, and slanders man to God, as he did *Job*, whom albeit he were a blessed Saint, yet he accuseth before God as an Hypocrite, *Job* the first chapter. The other name Satan signifieth a great enemie, not only to the good, whom he hath most cause to hate, as being contrary to him, but also to the bad. That he is an enemy to the good, it appears by this, That he persecuted not only the child that was new born, but the woman also, and because he cannot shew his malice upon him, *he makes warre with her seed*, *Apocalyps* the twelfth chapter the thirteenth & seventeenth verses. That he is also an enemie to the bad, appears verse the ninth, where he is called, *The seducer of*

the

the whole world, and the accuſer of the brethren, for that he firſt brings them to commit grievous ſinnes, and then pleads againſt them, that the plague of God may come upon them.

Theſe are the Leaders: The Bands and Souldiers under their conduct are Angels on both ſides.

The Angels that ſerve under *Michael* are *they that excell in ſtrength and doe the command of God in obeying the voice of his word, Pſalm* the hundred and third and the twentieth verſe, they that the Apoſtle calls *elect Angels,* the firſt epiſtle to *Timothy* the fift chapter and the twenty firſt verſe.

The Angels that warre on the Dragons ſide, are *the evil Angels, Pſalm* the ſeventy eighth and the fourty ninth verſe, *The Angels that ſinned,* the ſecond epiſtle of *Peter* the ſecond chapter, And *they that kept not their original,* as *Jude* ſaith: theſe fight for the Dragon, and he is their Captain; as Chriſt ſaith, *The Prince of the Devils is Beelzebub, Matthew* the twelfth chapter. For as among the good Angels there is *principatus, & primus principatus*; ſo it is among the wicked Angels, for there muſt be order in all companies.

Touching the Battail it ſelf, we are firſt to remove ſome things of offence, not to think it ſtrange that the Angels are here ſaid to move battail. For albeit they be called *Angeli pacis, Iſaiah* the thirty third chapter and the ſeventh verſe, becauſe they bring peace; yet in many places they are called *Gods Hoſts*; as *Jacob ſeeing the Angels of God, called the place where they were Nahanaim, Geneſis* the thirty ſecond chapter and the ſecond verſe; and they magnifie God by that title, *Iſaiah* the ſixt chapter, *Lord God of Hoſts*: *Luke* the ſecond chapter, the Angels are called *Heavenly Soudiers*: And where Chriſt ſaith, *If I pray to the Father, he will give me more than twelve Legions of Angels, Matthew* the twenty ſixt chapter. He compareth them to Troops and Bands of Souldiers, for that they are not only Angels to Gods friends and ſervants, but ſouldiers fighting againſt them that oppoſe themſelves againſt God. Further, where their ſtate is in a continual motion, that muſt not offend us; for the Angels themſelves are not yet in the perfection of their felicity; for we ſee they are imployed in doing ſervice for us; they continually aſcend and deſcend from Heaven to Earth, and from Earth to Heaven, for the good of the godly; for God ſaw it good, that as well they, as the Saints departed out of this life, *ſhould not be made perfect without us, Hebrews* the eleventh chapter and the fourtieth verſe; which is illuſtrated *Matthew* the thirteenth chapter, where the Angels are called *Reapers*, giving us to underſtand thereby, that as the Husbandman is not at reſt till the Harveſt be all in; ſo it is with the Angels, they muſt continually be imployed in doing ſervice for them that ſhall inherit Salvation, till the number of the Elect be accompliſhed.

So neither needs that to offend any, that the Dragon is ſaid to have fought in Heaven; for ſo he is ſaid *to have appeared before God among the ſonnes of God*: And when *Ahab* was to be deceived, *a lying ſpirit*

ſtood before God, the firſt book of the *Kings* the twenty ſecond chapter. All this was only by Gods permiſſion. For all this doth not make the Devil bleſſed, no more than *Adam* was bleſſed being in Paradiſe: For having ſinned, and being thereby out of Gods favour, he no more enjoyed that comfort of Paradiſe which he took before his fall, but quaked and hid himſelf from the preſence of God for fear, *Geneſis* the third chapter. The Dragon is no more bleſſed for being in Heaven, or appearing before God, than a priſoner, that for a time is brought out of priſon into the Court to be arraigned; for he takes no delight of the pomp and glorie of the Court, knowing it is not for him, but he muſt return to the Dungeon, from whence he was taken: So it is with the Devil.

Theſe offences being removed, we come now to the Fight it ſelf, which was not in any bodily manner, *for they are ſpirits*, *Pſalme* the hundred and fourth; and therefore *their fight is a ſpirituall fight*, *Epheſians* the ſixt chapter; *And their weapons not carnall, but ſpirituall*, the ſecond epiſtle to the *Corinthians* the tenth chapter. That as the Angels fight by temptations on the one ſide and by reſiſtances, on the other they fight by agonies and inward conflicts, which is more truly called conflicts than any combat. The other fight with bodily enemies; for, as ſome note, *Abraham* would rather fight with five Kings than abide that conflict between faith and naturall affection, which he felt when he was commanded to offer up his ſonne *Iſaac*; and thoſe agonies which *David* felt in his own heart, *Pſalme* the fourty ſecond, *Why art thou ſo heavy O my ſoul*, *Pſalme* the ſeventy ſeventh and the eighty ninth verſe. Theſe Combats and ſpiritual Battails were more grievous to *David*, than thoſe which he fought with the Philiſtims, with *Saul*, or any other outward enemies whatſoever.

The Battails fought between theſe two parties are in Scripture four,

The firſt is that which in the beginning was fought between them, that when the one ſaid, *Iſaiah* the fourteenth chapter and the thirteenth verſe, *aſcendam*, the other went down; when the one ſaid, I will ſit, they ſaid he ſhould ſtand, *Daniel* the ſeventh chapter; when the Dragon ſaid *I will be like the moſt high*, the other ſaid *Michael who is like God*.

The ſecond is that which *Jude* ſpeaketh of, that there was a conflict between *Michael* the Archangel and the Devil, about the dead body of *Moſes*, verſe 9.

The third is mentioned in *Daniel* the tenth chapter the thirteenth verſe, where when the Church was in thraldom and captivity under the Perſians and Chaldeans, the Dragon would have kept them ſtill in bondage, but *Michael* fought for their deliverance.

The fourth Battail is that which is here fought by *Michael* for a full deliverance of the Church; for we ſee *the Dragon ſtood before the woman that was ready to be delivered, that he might devour the child*, verſe the ſeventh: And *becauſe he was taken up unto God, the Dragon perſecuted the woman; And for that he could not prevail againſt her, he*

made

made warre with her ſeed, Apocalyps the twelfth chapter and the thirteenth verſe, that is, with them that keep the commandements of God. For if the Devil fought with *Michael* for *Moſes* body, being dead, *de Moſe mortuo, Jude* the ninth verſe, much more will he fight for Chriſt being borne: If he warre againſt the Synagogue of the Jews, much more againſt the Church of Chriſt, conſiſting both of Jews and Gentils. And as the Angels offer fight for the one, ſo will they for the other: For it is plain, that the Angels are firſt in arms when any injury is offered either to the Child, or the Woman, or to her ſeed.

What this Battail was between the Dragon and the Child the opinion of the Church is, That albeit the Devils by their creation were glorious Angels, yet they might be content not to preſume ſo farre *as to be like the moſt high*, but *after the manifold wiſdome of God was made known by the Church unto principalities and powers, Epheſians* the third chapter and the tenth verſe; that is, when they ſaw it was Gods will, that the Child born of our fleſh and taken out of the earth, was taken up into Heaven, to the throne of God: This was it that ſtirred them up to battail. For howſoever they be conſtrained to ſubmit themſelves to God, yet they cannot abide to honour a peece of clay: And albeit they could not be equal with God, yet they would retain a ſuperiority above men: which thing being not granted them, they are incenſed againſt Chriſt: They think it a great indignity, howſoever they have done ſervice to men *tanquam Domini*, as things pertaining to the Lord, that now they ſhould doe ſervice to men *tanquam Domino*. But this they are inforced to perform to Chriſt who is exalted in his Humanity; and in as much as Chriſt hath taken our nature, they muſt adore our nature. This is that which the Dragon and his Angels would not yeeld unto: But they prevail not in this fight. Again, the conſideration of this which the Apoſtle affirms, *That God ſpared not the Angels that ſinned*, the ſecond epiſtle of *Peter* the ſecond chapter, *Angelis peccantibus non pepercit*, may greatly provoke the Angels to battail: That albeit *he ſpared not the Angels that ſinned*, yet he will ſpare men when they ſinne: this is a great aſſault. But that is more *Nuſquam Angelos aſſumpſit, ſed ſemen Abrahæ aſſumpſit, Hebrews* the ſecond chapter and the ſixteenth verſe. That he will not grace the names of Angels, as to aſſume their nature, but prefers the nature of man; and that they muſt adore that perſon that is become man, this might be a ſore temptation. As alſo that which the Apoſtle affirms, the firſt epiſtle to the *Corinthians* the ſixt chapter and the third verſe, That the nature of man ſhall judge Angels: this might greatly offend them. And the Dragon and his Angels will no doubt ſuggeſt theſe thoughts into *Michael* and his Angels; but yet they expell theſe ſuggeſtions. The more high and honourable any ſpirit is, the leſſe can it brook any indignity. And ſeeing the Angels are ſuch honourable ſpirits, they muſt needs take it very ill, that not only mans nature is exalted above theirs, but that they muſt doe ſervice unto men; not as things pertaining to the Lord, but as to the Lord himſelf. This muſt needs

needs offend them, That when they ſinne, they finde no favour; but if man ſinne, he is ſpared: That when the Sonne of God doth manifeſt himſelf to the world, he doth not vouchſafe the Angels ſo much honour as to aſſume their nature, *but takes the ſeed of Abraham*; and that he will in the laſt time make men judges of Angels. In this manner did the Dragon and his Angels oppoſe themſelves againſt *Michael* and his Angels; but we ſee how he doth reſiſt all theſe temptations and aſſaults: and therefore this battail is worthy to be kept in remembrance.

The Conqueſt followeth. Wherein we ſee, that in ſteed of perſwading *Michael* and his Angels, that they ſhould not look at the myſterie of Chriſts Incarnation, we ſee the Angels are content *μετανοῆσαι*, the firſt epiſtle of *Peter* the firſt chapter, the eleventh and twelfth verſes, *to ſtoop down to look into thoſe things that concern Chriſt*. Whereas they were perſwaded to turn their backs on Chriſt, we ſee *they all fall down and worſhip him*, *Hebrews* the firſt chapter and ſixt verſe: They all acknowledge *Worthy is the Lamb to receive power, riches, honour, and glory, and majeſty: praiſe, and honor, and glorie to him that ſitteth on the throne, and to the Lamb for evermore*, *Apocalyps* the fift chapter, the twelfth and thirteenth verſes: And inſtead of exalting themſelves, they are ready to offer battail to them that perſwade them hereunto; as *Davids* heart was more inclined to *Joab*, than his wicked ſonne *Abſolom*; which made him make *Joab* a means for his reſtoring into his fathers favour: ſo God is more inclined to be merciſull to men that ſinne, than to Angels; and that is it that makes the Angels ſubmit themſelves to the nature of men. So that they ſee Chriſt vouchſafeth to call us *Bretheren*, *Matthew* the twenty fift chapter and the fourtieth verſe; ſo they are glad to claim brotherhood of us, *Apocalyps* the twenty ſecond chapter; as the Angel ſaid to *John*, *I am one of thy brethren*. In as much as God exalts the male child and the woman to be in his Throne, the Angels are ready to fight for them.

In that it is ſaid, *The Dragon prevailed not*, it may be gathered, that for all that he might begin again; but where it is added, *And their place could no more be found in Heaven*, thereby we learn that *Michael* and his Angels ſet upon the Dragon and his Angels, and drave them out of Heaven.

That which ariſeth from hence on our parts, is of two ſorts:

Firſt, The thankfulneſſe we are bound continually to render to God, that we are of ſuch regard in his ſight, that in Heaven they fight for us, the elect angels with the evil angels, *Michael* with the Dragon and his companie. It is that which Chriſt tells us, *Luke* the eleventh chapter, *When the ſtrong man keep the Palace, all things are in peace; but then comes a ſtronger, &c.* Man is even in the eſtimation of the Devil a Palace, howſoever we by our ſinnes make our ſelves a Hogſtie: therefore both Chriſt and the Devil eſteeming ſo highly of us, we may not eſteem baſely of our ſelves. The angels have charge, not only to keep us, *Pſalm* the ninty firſt, but to wage battail about us: and

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therefore it is plain, the ſoul of man is no mean thing. The Angels as we ſee, are ready to enter field with the Dragon and his Angels: Neither doth Heaven only take this care of us, but the Earth alſo is ready to help us, and *openeth her mouth and ſwalloweth up the flood which the Dragon caſts out of his mouth*, *Apocalyps* the twelfth chapter and the ſixteenth verſe. Therefore if they have ſuch care of us, it is reaſon we ſhould have care of our ſelves; if they take ſuch care for man, that is but earth, then ought we for Heaven to be carefull: If no man be crowned, no not the Angels themſelves, *except they ſtrive aright*, the ſecond epiſtle to *Timothy* the ſecond chapter; no more ſhall we be crowned unleſſe we be as carefull of our ſelves as the Angels. If the Angels were ſo buſie to defend the earth, we muſt be more diligent to fight for Heaven. Again, here we ſee, that to come to Heaven is a matter of fight and wraſtling, *Epheſians* the ſixt chapter: If we look upon Chriſt and the Apoſtles, we will ſay it is *Lucta*, a wraſtling; but if upon common Chriſtians it is but *Ludus*, a paſtime and ſport. And he that ſtirrs up this warre and conflict is not dead, howſoever he was put to the worſt, but only driven out of Heaven. That battail which was in Heaven among the Angels, is come down to men on earth, and now the Dragon fights with the womans ſeed; and therefore it imports the womans ſeed to fight with him: For the warre we have, is not only with fleſh and blood, that is, with our own paſſions and affections, which is the philoſophical warre; though we muſt fight with them alſo, becauſe *fleſhly luſts fight againſt the ſpirit*, the firſt epiſtle of *Peter* the ſecond chapter and the eleventh verſe: But our wraſtling is chiefly with the ſpirits, *with ſpiritual wickedneſſe in heavenly places*, *Epheſians* the ſixt chapter. And what, is this enemy the Dragon fooliſh and weak after his conqueſt had over ſinne? No, *he is the old Serpent*, therefore full of experience. Theſe enemies or *κοσμοκράτορες*, *Epheſians* the ſixt chapter; therefore they want no power. But are they diſcouraged upon this overthrow? No, but he is the more fierce and his wrath kindled, *knowing his time is but ſhort*, *Apocalyps* the twelfth chapter and the twelfth verſe. Then ſeeing we have ſuch an enemy, we muſt ſtrive rightly if we will be crowned, *ſi placeat Corona, placeat ſtadium* we muſt take the more heed to our ſelves, becauſe, as *Gregory* ſaith, *Magis eſt fortis noſtrâ negligentiâ, quàm ſuâ potentiâ.*

Secondly, As we give God thanks, that he makes this account of us; ſo are we to thank him, that he hath created and commanded ſuch excellent ſpirits to fight for us; and to pray that they which have thus fought for us in Heaven, may in earth fight with us to help us; that as they have caſt him out of Heaven, ſo we may overcome him in earth: We are to thank God that we, which by our ſinnes *have made our ſelves like the beaſts that periſh*, *Pſalme* the 49. ſhall be *ἰσάγγελοι*, *Luke* the twentieth chapter, and to pray that we may drive the Dragon into the bottomleſſe pit. Thirdly, we are to take heed that we provoke not the Angels with our miſdeeds, *Exodus* the twenty third chapter and twenty firſt verſe; nor alienate them

from us with the wicked words of our mouths, *Eccleſiaſtes* the fift chapter and the fift verſe. If we ſuffer our ſelves to ſinne by filthy words and ſpeeches, we make them turn their favour from us. When we come into the Church, we muſt come with a due regard and reverence, *propter Angelos*, the firſt epiſtle to the *Corinthians* the eleventh chapter: for by rude and uncomely behaviour in the Congregation, and by ſuffering our mouths to utter offenſive ſpeeches, we offend the Angels and deprive our ſelves of their favour, ſo as they will not care for our ſafeguard: But if as the Angel tells *Daniel*, *Daniel* the tenth chapter and the twelfth verſe, *We ſet our hearts to underſtand and to humble our ſelves by faſting before God*, that may draw their affection towards us; for repentance is that *which doth miniſter joy to the Angels in Heaven*, *Luke* the fifteenth chapter.

Laſtly, By this means, though we obtain not ſuch a perfect conqueſt over the Dragon as the Angels did; yet we ſhall attain to the firſt degree: though we cannot drive him out of earth, as they did out of Heaven, yet we ſhall obtain thus much, *That he ſhall not prevail againſt us*, no more than he did againſt them. We ſee it in *Paul*, though he fought never ſo much, yet he could not avoid it, *but ſinne would dwell in him*, *Romans* the ſeventh chapter: but this victory he obtained, *that it did not reign in his natural body*, *Romans* the ſixt chapter. Though, till our corruption be diſſolved, we ſhall not drive him out, we ſhall ſo be armed, *That he ſhall not prevail againſt us*. We muſt indeavor our ſelves, that by thankfulneſſe to him for vouchſafing to us this help, and by interceſſion to continue the ſame, we may ſtill reſiſt the Dragon, not ſuffering our ſelves to take the foyl, howſoever we cannot utterly drive him out. And in this reſpect, when we ſhall be like the Angels, *then ſhall we tread Satan under our feet*, *then ſhall the Dragon be bound in chains and caſt into the bottomleſſe pit*; ſo ſhall we have a final conqueſt over him. Now we muſt labour to attain to the firſt degree of the Angels victory and ſo ſhall we be crowned.

John 6. 37. *Quicquid dat mihi Pater, ad me veniet: & eum qui venit ad me, nequaquam ejecerim foras.*

Octob. 7. 1599.

THE words are Chriſts, and are both agreeable to the action we have in hand, and alſo a good dependance upon that wherein we have been heretofore converſant. But that theſe words are to be applyed to the holy Euchariſt and Sacrament of the Lords Supper appears, for that before he calls himſelf *the bread of life*, verſe the thirty fift; *The bread from Heaven*, verſe the fourty firſt; *The living bread*, verſe the fifty firſt; and all along this chapter there is nothing ſpoken of Chriſt, but

but as he is th matter of this Sacrament : and therefore theſe words are to be underſtood of the holy Euchariſt.

And ſo theſe words as they yeeld comfort to the commers, perſwading them that they are of thoſe, *whom God the Father hath given to Chriſt*; ſo no leſſe comfort is reached to them here; for that they underſtand from Chriſts own mouth, *That if they come to him, they ſhall not be caſt out*, but received of him, ſo *as none ſhall be able to take them out of his hands*, *John* the tenth chapter and the twenty eighth verſe.

On the other ſide, They that come not, may know from hence, that as they are not in the number of the Fathers Donatives, that is, ſuch as are given to Chriſt, but are the portion of Satan, *For they ſhall be caſt out into the lake that burneth with fire and brimſtone*, *Apocalyps* the twenty firſt chapter and the eighth verſe; *And into utter darkneſſe, where is weeping and gnaſhing of teeth*, *Matthew* the eighth chapter and the twelfth verſe.

Touching the dependance his words have with that part of Scripture which we uſually have held, when we ſpake of *Cains* departure from Gods preſence, we heard that he did ſet himſelf as neer *Eden* as he could be; that he was content for a little trifling pleaſure, that ſhortly fadeth, to forgoe Gods preſence, *where is pleaſure for evermore*; that for a little worldly gain with *Balaam*, he gives over all godlineſſe, which is the true gain; and that not he, but the whole world through ambition, as Lords, doe ſeek the worlds honor with the loſſe of the honor and favour of God. Being thus departed from God, we heard he came to a Land called *Nod*, that is, a Land of unquietneſſe and troubles, both in reſpect of the inward diſquietneſs of his ſoul by continual fear & the outward vanities of the whole world; where he found that having forſaken God, with whom is fulneſſe of joy, he could not have his deſire ſatisfied by any pleaſure that the world could afford. But we left not *Cain* there, but heard, that the end of that journey was woe, as *it ſhall be the end of all thoſe that walk in Cains way*, *Jude* the eleventh verſe.

And for that there is none but may fall into the ſame way, it concerns every man to think how, being departed from the preſence of God, he may come back to Chriſt, and eſpecially that he watch his opportunity, to come at ſuch a time as Chriſt will not caſt him out; And that is taught us here, in theſe words, where Chriſt ſaith, *That whoſoever commeth to him, as he is the bread of life, he ſhall not be caſt forth.*

But we muſt watch this opportunity; for there are two *venite's*; *Come to me all ye*, *Matthew* the eleventh chapter, that have departed from me, to receive worldly pleaſures and gain; The other, *Come ye bleſſed of my Father, inherit the Kingdome*, *Matthew* the twenty fifth chapter and the thirty fourth verſe. But he that will have his part in this latter *venite*, muſt have his part alſo in the firſt: He muſt come again to Chriſt by repentance, elſe he cannot come to be partaker of the heavenly Kingdome.

In these words of Christ we have three persons: First, *Pater dans.* Secondly, *Homo veniens.* Thirdly, *Christus non ejiciens.* Whereof the two former parts be the Condition, the third person belongeth to the Promise. The Condition stands in *The Fathers giving*, and *our comming*; The Promise is *Christs not casting out.*

Touching which parts joyntly, we are to observe these, That every one by experience finds that the state of sinners, live they never so pleasantly, is but as *Cain* called his sonne, *Chanoch*, that is, a good beginning; For the midst of that state is unquietnesse, and the end everlasting death. Which being considered, it will make every man willing to come again to God if there be any hope, they shall be received; In regard of our selves, as *St Paul* speaketh of her that departed from her husband, the first epistle to the *Corinthians* the seventh chapter and the eleventh verse, so it were just, that in as much as we have willingly forsaken God, and departed from him, preferring transitory and earthly delights before his favour, he should say, *Qui discedit, discedas*, that being once gone from him, he should not receive us again.

But here we are to admire the goodnesse and mercy of God and Christ, that instead of a revenger and punisher, he is a mercifull receiver; that where in Justice Christ might be a rock of offence, to such as depart from him, he will be a rock of refuge to them; that he is so farre from casting out, if they come, that he is content *to seek such as are lost*, *Luke* the nineteenth chapter and the tenth verse, That he sends and sends again, that they should come back, *Matthew* the twenty second chapter, *That he stands at the dore knocking*, *Apocalyps* the third chapter, And saith, *Come to me all ye*, *Matthew* the eleventh chapter: So there is no doubt but Christ will receive them that come to him. For, as the ancient Fathers note, If when he comes to us, we cast not him out, neither will he cast us out when we come to him: And that no unworthinesse by means of any filth, either of body or soul, doth keep him from us, we see for bodily uncleannesse, he was content to be received by *Simon* the leper, *Mark* the fourteenth chapter and the third verse: And in regard of spiritual pollution, howsoever a man know himself to be a sinner, that is, to have an unclean soul, yet not to despair, because Christ, by the confession of his enemies, is such a one as doth not only receive sinners, but *eats with them*, *Luke* the fifteenth chapter and the third verse; yea, he not only receiveth them that deserve to be cast out, *as unworthy to inherit the Kingdom*, the first epistle to the *Corinthians* the sixt chapter and the ninth verse; but doth also *wash, sanctifie, and justifie them in his own name, and by the spirit of God.*

The Condition on our part was, *That we come*, the meaning whereof, if we look into the ancient Fathers upon the thirty fifth verse, *He that commeth to me*, is some externall part of Gods worship; for so they expound it by the Apostles words, *Romans* the tenth chapter, *If thou beleevest in thy heart, and confesse with thy mouth*; for beleeving is the affection of the heart, but confession is outward in the conver-

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ſation of life, as ſome are ſaid *to deny God in their works*, *Titus* the firſt chapter and the ſixteenth verſe.

There are diverſe ſorts of comming: Firſt, We are ſaid *to come to Chriſt in Baptiſme*, *Mark* the tenth chapter, *Sinite parvulos venire ad me.* Secondly, In Prayer; for as *Auguſtine* ſaith, *Precibus, non paſſibus, ſtat ad Deum.* Thirdly, In the hearing of the word: ſo many reſorted and came to Chriſt, *Luke* the fifteenth chapter and the firſt verſe; And we likewiſe come to Chriſt, when we come to hear his Miniſters; *for he that heareth him heareth us*, *Luke* the tenth chapter. Fourthly, By Repentance, as *Luke* the fifteenth chapter, *I will goe to my Father.* But Chriſt receiveth none of theſe, but that we come to him as he is *panis vitæ*; when we come to Chriſt, as he offers himſelf in the Sacrament, to be the lively food of our ſouls; when we come to the ſame, and doe it in the remembrance of his death. And there is reaſon why both we ſhould come to Chriſt, and he ſhould receive us comming.

Firſt, There is reaſon we ſhould come to Chriſt, in regard of our ſinnes already paſt: For we have need of a Sacrifice, both in reſpect of the grinding and upbraiding of our conſciences for the ſinnes we have committed, and by reaſon of the puniſhment we have deſerved by them. This ſacrifice we are put in minde of in this Sacrament, That Chriſt hath offered himſelf to God an oblation and ſacrifice of a ſweet ſmelling ſavour, wherein we have planted in our hearts the paſſive grace of God, for the quieting of our conſciences againſt ſinne paſt, by the taking of the cup of Salvation, which makes us ſay, *Return into thy reſt O my ſoul*, *Pſalme* the hundred and fifteenth; and for the turning away of deſerved puniſhment, as *the blood of the Paſchal Lamb, ſprinkled upon the dores, ſaved the Iſraelites from deſtroying*, *Exodus* the the twelfth chapter. So in this true paſſover we receive the blood of the immaculate Lamb Chriſt, to aſſure us of peace with God, and to deliver us from the deſtroying Angel. As the Heathen had their Altar, whereon they offered to their gods; ſo we have an Altar, that is, the Lords Table, where we celebrate the remembrance of that oblation *once made by Chriſt*, *Hebrews* the thirteenth chapter and the twelfth verſe.

In reſpect of ſinne to come likewiſe, we have need to come to Chriſt; for thereby there is wrought in us active grace, whereby we are enabled to reſiſt ſinne: For the endowing of our ſouls with much ſtrength, *Pſalme* the hundred thirty eighth, and with much power from above, is here performed unto us that come aright, *Luke* the twenty fourth chapter: And therefore the Apoſtle would have us *to ſtabliſh our hearts with grace, the ſpiritual food, and not with meat*, *Hebrews* the thirteenth chapter: For by this means we ſhall be made able both to indure the conflict of ſinne, and to be conquerors over Satan and our own corruptions. Thirdly, For that the eating of the fleſh of Chriſt and the drinking of the blood, is a pledge of our raiſing up at the laſt day, verſe the fifty fourth; and that after this life we which come to the Lords Supper ſhall be invited to the ſupper of the Lamb,

of which it is ſaid, *Apocalyps* the nineteenth chapter and the ninth verſe, *bleſſed are they which are called to the Lambs ſupper.*

Again, it is reaſon Chriſt ſhould receive us in two ſorts.

Firſt, In reſpect of the communicants or commers; for there is no man ever in better ſtate and more diſpoſed to be received, than at the celebration of this Sacrament. If a contrite ſpirit for ſinne can ſet a man in ſtate to be received of Chriſt, man is moſt contrite and broken in heart at this time: If Chriſt will then receive us, *when he may dwell in our hearts by faith, Epheſians* the third chapter, at this time is our faith at the higheſt; for when we have the body and blood of Chriſt in our hands, then it makes us ſay with *Thomas, John* the twentieth chapter, *Domine mi, & Deus mi:* If prayer, made with boldneſſe and confidence, may move Chriſt at any time to receive, we never have more confidence in prayer than at that time; then *is the love of God moſt of all ſhed in our hearts, by the holy Ghoſt, Romans* the fift chapter and the fift verſe, by which we are received not only to give, for no man is to appear empty, but alſo to forgive, as Chriſt willeth, *That remembring our brethren hath ought againſt us, we leave our gift and be reconciled, Matthew* the fift chapter: If at any one time more than other Chriſt be more ready to receive, then is he *maximè receptivus.*

Secondly, In reſpect of the action it ſelf, which is a memorial of that ſacrifice, which he offered at his death to God for ſins: Then he received the thief that ſaid, *Lord, remember me when thou comeſt into thy Kingdome, Luke* the twenty third chapter: Then he prayed for his perſecutors, *Father forgive them.* Therefore there is a great congruity, that now much more he muſt be carefull to us and receive us, when we celebrate the remembrance of his goodneſſe and mercie. But the chief point is, that in the Sacrament Chriſt himſelf is received; and therefore it is very fit, that he which is to be received, be ready to receive them that come to him.

The ſecond Condition is touching the Fathers gift, *All that my Father giveth.* Which is a limitation: For, as many preſſed upon Chriſt, but there was but one that touched, that was the woman healed of her iſſue of blood, *Luke* the eight chapter and the fourty fift verſe; ſo many come to the Lords Table, but to the end they may be received they muſt be known by this mark, he muſt be *datus à Patre, tractus, & doctus, John* the ſixt chapter, the fourty fourth and fourty fift verſes. There are that are *dati ab hominibus,* or, as the Apoſtle ſpeaks, the firſt epiſtle of *Peter* the ſecond chapter and the thirteenth verſe, *ab humanâ ordinatione,* that is, the moſt part come not, being given or drawn of the Father, but compelled by man: *Their fear is taught by mens precepts, Matthew* the fifteenth chapter, and *Iſaiah* the twenty ninth chapter. Again, there are *that have a ſhew of Godlineſſe,* the firſt epiſtle to *Timothie* the third chapter: Such come not upon any motion of Gods ſpirit, that they feel in themſelves, but for faſhions ſake: They will not be ſeen to refuſe the order of the Church, but doe as others doe; but they that are given to Chriſt of God, are ſuch as come

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of conſcience, knowing they ought to performe this duty of thankfulneſſe to God; ſuch as hunger and thirſt after the righteouſneſſe of Chriſt, the ſpiritual food of their ſouls, in conſcience of their own unworthineſſe and ill deſervings; and therefore ſeek for righteouſneſſe in him, with as great deſire as for bodily food; they that come with ſuch an earneſt inclination, as given and drawn of the Father. This doth diſtinguiſh true Chriſtians from Counterfeits, which ſay I know not whether the Father doe give me to Chriſt, and therefore I will not come: but to ſuch Chriſt anſwers, *Matthew* the eighteenth chapter and the fourteenth verſe, *Non eſt voluntas patris, ut unus de puſillis illis pereat; De puſillis, dixit,* ſaith *Auguſtine, non de timentibus.* Chriſt meaneth not ſuch as are little in reſpect of the world, but *but little in their own eyes*, that are not poſſeſſed with a ſpiritual pride of their own righteouſneſſe, as though they need not now to come, another time will ſerve. It was the opinion of *Feſtus*, *Acts* the twenty fourth chapter, *When I have convenient leaſure, I will ſend for thee*; So they think another time will be more fit than the preſent occaſion; and ſo Chriſt muſt wait upon them, they may not wait upon Chriſt. But as the Phariſees deſpiſed the counſel of God *and would not be baptized by John*, *Luke* the ſeventh chapter and the thirtieth verſe; ſo doe theſe deſpiſe the counſel of Chriſt againſt themſelves, whoſe purpoſe happily was even at this time to have received them: But becauſe they deſpiſed his counſel, that happeneth to them which befell *Saul*, whom *Samuel* tels, That if he had kept the Lords commandement, *he had now eſtabliſhed his Kingdome for ever upon Iſrael*, the firſt book of *Samuel* the thirteenth chapter and the thirteenth verſe: but for that he deſpiſed the oportunity now, it is removed to another. And of them that come, it may be they will come, but with *Cains* ſpirit, not caring how or what oblation they give to God: But they muſt come as given of the Father, and not *tanquam ab hominibus dati*; they may not come like him that ſate down at the Marriage, *without a wedding garment*, *Matthew* the twenty ſecond chapter. Who ſo commeth in that manner, as he, ſhall not be received, for that he is not given of the Father; ſo *he ſhall be caſt out into utter darkneſſe.*

Thirdly, The promiſe is, They that come after this manner, *ſhall not be caſt out*; Which is ſet out earneſtly by Chriſt with a double negation, οὐ μὴ ἐκβάλω, that is, never, at no hand. This ſpeech is not vain glorious; for Chriſt doth performe it and more, as when the Prophet ſaith, *Thou forſakeſt not them that ſeeke thee*, *Pſalm* the ninth; the meaning is, they not only finde God, but with him finde joyes and glory everlaſting: So he that comes to Chriſt is not only, *not caſt out*, but received to be a member of Chriſts myſtical body, *and partaker of the divine nature*, the ſecond epiſtle of *Peter* the firſt chapter and the fourth verſe.

What is meant by being *caſt out*, appears by the caſting out of the dry branch, *that bringeth forth no fruit*, *John* the fifteenth chapter, which is *to be caſt into the fire*; by *the ſalt that hath loſt his ſavour*

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and is caſt out, *Matthew* the fift chapter; by *the bad fiſh caught in the net, which is caſt away*, *Matthew* the thirteenth chapter and the fourty-eight verſe. This *caſting out*, is a degree to that *caſting into utter darkneſſe*, which Chriſt ſpeaketh of.

There is a ſecond *foras*; that is, out of the Church, as *John* the ninth chapter and the thirty fourth verſe, of whom Chriſt ſaith, *Mark* the fourth chapter and the eleventh verſe, *but to them which are without*, the firſt epiſtle to the *Corinthians* the fift chapter and the twelfth verſe, *What have ye to doe with them that are without?* that is, the Heathen: And this is nothing but a diſpoſition to the ſecond *foras*, that is, to be caſt out of the Kingdome of Heaven; of which, *Apocalyps* the twenty ſecond chapter and the fifteenth verſe, *foras autem erunt canes*, and *to be caſt into the lake that burns with fire and brimſtone, where their ſmoak ſhall aſcend for ever, where the worm never dyeth, and the fire is never quenched, where they ſhall wiſh for death, and death ſhall flie from them.* This is the ſtate of them that are *caſt out*.

But Chriſt promiſeth, *That who ſo commeth to him, being given, ſhall not be caſt out, but ſhall be quit from death and damnation*: He doth not only receive them, and eat with them; but receives them into that union that is *inter alitum & alimentum*, that is, to be one with him; which is a greater union than is either between brother and brother, or between man and wife; for herein is that verified, *That we are received to be partakers of the Divine nature*, by partaking whereof, he is in us and we in him; we and Chriſt are made one; we receive him, and he receives us: So that as God cannot hate Chriſt, ſo he cannot but love us, *being ingraffed into him*. Thus it comes to paſſe that we are *not caſt out*, but are made partakers of all the good things of Chriſt, who ſaith to him that comes to him, *Luke* the fifteenth chapter, *Omnia noſtra tua ſunt*, and *Matthew* the fifteenth chapter, *Intra in gaudium Domini*, that is the chief point in this promiſe.

As for them that come not to Chriſt, howſoever they deſerve to be caſt out, yet Chriſt doth not caſt them out, but they caſt out themſelves, in as much as they ſever themſelves from this Sacrament, which is the holy of holieſt; and from the memorial of his loving kindneſs: He that commeth not to the Lords Supper, ſets himſelf in the ſtate of the Heathen; which albeit they have a kinde of prayer, and a knowledg, no leſſe than we, yet come not ſo farre as to celebrate this Sacrament: He is in no better ſtate than the Jews and Turks, which albeit they beleeve the creation of the world, and the laſt Judgment, yet acknowledge not Chriſt, nor come to him *tanquam panis vitæ*. But they muſt come to the Lords Supper, if they will be bidden to the Lambs Supper: Neither may they defer to come at their own pleaſure; for it may be now is the time that Chriſt will receive them, and if they neglect the opportunity, they ſhall be caſt out, as *Saul* was, in the firſt book of *Samuel* the thirteenth chapter.

It remains that we ſtirre up in our ſelves a willingneſſe to come: For to come is a voluntary action, as Chriſt tells us, *John* the fift chapter, *Vos non vultis venire ad me, nam qui venit, ideò venit, quia voluit venire*, unleſſe

unleſſe we be as willing to come, as Chriſt is to receive, all is nothing. *Matthew* the twenty third chapter and thirty ſeventh verſe, *Quoties volui, & noluiſtis? How often would I have gathered thy children together, even as a Hen gathereth her chickens under her wings, and ye would not?* Therefore we muſt beware of removing this willingneſſe from our ſelves. To this end we muſt continually pray that Chriſt will work in us this willingneſſe; that the Father will draw us by his ſpirit; and ſay with *Peter*, *Matthew* the fourteenth chapter and the twenty eight verſe, *Domine, iube me ad te venire*; let me be *in numero puſillorum, non timentium*; one of thoſe little ones that willingly will come as often as they may, and not like thoſe that ſwell with pride, and ſay another time will ſerve as well as now, as *Davids* ſervants ſaid to *Nabal*, in the firſt book of *Samuel* the twenty fift chapter, We come now in a good time, for thou makeſt a feaſt, and art in caſe to relieve us, another time peradventure thou wilt not be ſo prepared! So men ought to take the opportunity, and to ſay in their ſelves, Now is the time of the celebration of Gods mercy and loving kindneſſe: Now we receive Chriſt; and therefore there is great hope, that if we come, he will receive us: Now we celebrate the memory of his death, when he was content to receive the thief that came unto him; and therefore it is moſt likely that he will receive us, if we come to him. But if we come not now, happily we ſhall not be received when we would. It is Chriſts will, *That they which are given him of the Father, be with him where he is, and may behold his glory*, *John* the ſeventeenth chapter and the twenty fourth verſe. Therefore it ſtands us upon to come to Chriſt, that he may receive us to be one with him in the life of grace, and partakers with him in his Kingdom of glory.

Qui verò hæc audierunt compuncti ſunt corde, & dixerunt ad Petrum ac reliquos Apoſtolos, Quid faciemus viri fratres? Petrus autem ait ad eos, Reſipiſcite, &c. Act. 2. 37.

OUR Saviour Chriſt promiſed *Peter Acts* the fift chapter, *to make him a fiſher of men*; and *Matthew* the thirteenth chapter, *That the word of the Kingdom of Heaven is like a draw net caſt into the Sea, which catcheth fiſh of all ſorts, both good and bad.* The firſt caſting forth of this net, and the firſt draught that *Peter* had, is by *St. Luke* ſet down in theſe verſes, And the draught which he made was *of three thouſand ſouls*, verſe the fourty firſt. If we aſk, of what ſouls? They were the ſouls of them that killed the Sonne of God, and wrought deſpite to the ſpirit of God, whom they blaſphemed; aſcribing the gift of the holy Ghoſt to drunkenneſſe, verſe the thirteenth, ſaying of the Apoſtles, *Theſe men are full of new wine.* April. 12. 1600.

Which when we advisedly consider, it cannot but be matter, First, Of great comfort, Teaching us, that albeit we be great sinners as the Jews that put the sonne of God to death, yet there is a *quid faciemus?* what to doe, that is, a hope of remission of sinnes. Secondly, Of instruction touching the means, That if we repent and be pricked in heart with the consideration of our sinnes as they were, we shall attain this mercie which they received. First, *St. Luke* sets down the Sermon of *Peter*. Secondly, The fruit and effect of it. As the Sermon it self propounds the death and Resurrection of Christ; so in the effect that followed of it, we see the means how we are made partakers of his death and Resurrection; and that is set down in these two verses; which contain a question and an answer. In the question is to be observed, First, the cause of it, that is, the compunction of their hearts: Secondly, the cause of that compunction, and that was the hearing of *Peters* Sermon.

Touching this effect, which *Peters* Sermon wrought in the hearts of his hearers, it is *compuncti sunt corde*. Wherein note two things, First, the work it self. Secondly, the part wherein (of the work it self) it is said, *they were pricked*.

Wherein first we are to observe, That the first work of the spirit and operation of the word, is compunction of heart; howbeit the word being the word of glad tidings and comfort, it is strange it should have any such operation, but that Christ hath foretold the same, *John* the sixteenth chapter, *When the comforter comes, he shall reprove the world of sinne*. Now reproof is a thing that enters into the heart; as *Proverbs* the twelfth chapter and the eighteenth verse, *There is that speaketh words like the prickings of a sword*; and as Christ gave warning before hand; so now when the holy Ghost was given, we see that *Peters* hearers are reproved and pricked in their consciences, that they dealt so cruelly with Christ. As this befalleth the Elect of God; so there is another spirit called by the same name of pricking, πνεῦμα κατανύξεως, *Romans* the eleventh chapter and the eighth verse, that is, the spirit of slumber, which shews it self upon those that shall not be saved.

Touching the manner of this operation, we see it is not a tickling or itching, but a pricking, and that no light one, but such as pearced deeply into their hearts, and caused them to cry: Whereby we see it is not the speaking of fair words, saying with the false Prophets, *Jeremiah* the twenty third chapter, *The Lord hath said ye shall have peace*; it is not that χρηστολογία καὶ εὐλογία, *Romans* the sixteenth chapter and the eighteenth verse, that makes this effect, but this speaking. The part wherein this work was wrought, was the heart, as *Luke* the twenty fourth chapter, *they burned in their hearts*; and *Hosea* the second chapter and the fourteenth verse, *I will speak to their hearts*. So it was no itching of the eares, in the second epistle to *Timothie* the fourth chapter, or of the brain that they felt, but a pricking of the very heart; and so should we be affected at the hearing of the word. As he that is pricked in the flesh, is disquieted, till he have remedy; so should

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the conſideration of our ſinnes diſquiet us, and make us ſeek for cure. This is our duty from their example, and it is a good ſigne of diſtinction, to ſhew us whether we be of the number of thoſe that ſhall be ſaved, whether of the good fiſh that ſhall be gathered together, or the bad fiſh that ſhall be caſt out, *Matthew* the thirteenth chapter and the fourty eighth verſe: So if we pertain to God, we ſhall feel this pricking at our hearts, after we have heard the word.

The cauſe of this compunction is *his auditis*, that is, they had heard a ſpeech of *St. Peter*, which did diſquiet them, till they asked counſel of *Peter* and the reſt. The word of God of its own nature, hath no ſuch operation, for the Patriarch *Job* ſaith, *Job* the twenty third chapter, *It was agreeable to him as his appointed food*: And *David*, *Pſalm* the nineteenth, ſaith, *The Commandements of the Lord rejoyceth the heart, and is ſweeter than the honey and the honey-combe*: But yet it hath this effect in regard that it meeteth with that which is an enemy to our Salvation, that is ſinne, the deputy of Satan, as the word is Gods ſubſtitute. Without the Law ſinne is dead; but when the Commandement came ſinne revived, *Romans* the ſeventh chapter and the eighth verſe; for *ſinne is a ſting*, the firſt epiſtle to the *Corinthians* the fifteenth chapter, which lyeth dead ſo long as it is not reproved: But when it is reproved by the commandement of God, then it reviveth and ſtings the heart; it makes men have a conſcience of ſinne, *Hebrews* the tenth chapter, and when ſinne is diſquieted, the heart alſo wherein it reſteth is diſquieted; *For the words of the wiſe are as goads and pricks*, *Eccleſiaſtes* the twelfth chapter; and *Matthew* the fift chapter, *as ſalt and muſtard ſeed*; *Matthew* the thirteenth chapter, *as wine*; *To a putrified ſore*, *Luke* the tenth chapter. So that whether we reſpect the old or new Teſtament, we ſee the words have this effect to diſquiet ſinne, eſpecially ſuch words as *Peter* ſpake to his Auditors out of the Prophet *Joel*; where he ſheweth, that as Chriſt hath a day of reſurrection, which is paſt; whereby he gave his Apoſtles thoſe gifts of the ſpirit; ſo he hath another day, which is the fearfull and great day of Judgement; when the word of the Rulers ſhall not be enough, for them *that have killed the Lord of life*, (though they promiſed to ſerve them harmleſſe; *Matthew* the twenty eighth chapter:) For here they ſhall give an account of their cruelty to Chriſt.

And thirdly whereas he moveth them to repentance, Firſt, In this conſideration of the day of Judgement: Secondly, of the ſinne they committed, that they ſlue and crucified Chriſt: Thirdly, of the grievouſneſſe of their ſinne, that he was the ſonne of God whom they dealt thus with; and every ſinne hath a ſting, but eſpecially murther: For the remembrance of it ſtings the conſcience ſo as it cannot be quiet. Now in that they not only committed murther, but murthered ſuch a one as was both a holy and juſt one, *Acts* the third chapter, *and the bleſſed ſonne of God*, this could not but diſquiet their hearts; as we ſee the remembrance of the day of Judgement is ſuch a thing *as made Felix tremble*, *Acts* the twenty fourth chapter. And

when we hear of the Judgement to come, it ſhould bring out of us theſe queſtions, *Jeremiah* the eighth chapter and the ſixt verſe, *Quid feci?* and *Iſaiah* the fifty ſeventh chapter and the fourth verſe, *Cui feciſti?* upon whom have you gaped. To conſider not only the ſinne we have committed, but the perſon againſt whom; that it is God of all Majeſtie and power: And *Matthew* the twenty firſt chapter, *Quid faciam?* that is, he conſiders of the Judgments of God which belong to us: For theſe ſo grievous ſinnes, theſe are means to prick our hearts at the hearing of the word. But yet we ſay, though the word of God hath this nature, yet except the work of the ſpirit doe concur with the word, *the conſcience is ſeared*, the firſt epiſtle to *Timothy* and the fourth chapter, and cannot be touched with any thing: The ſoul is poſſeſſed with the gangrene, that is, without life and feeling, ſo that it hath no ſenſe, be it pricked never ſo deeply, the ſecond epiſtle to *Timothie* the firſt chapter; but he that feels himſelf pricked in heart for his ſinnes may aſſure himſelf his conſcience is not ſeared, but hath a heart of fleſh eaſily to be touched with ſorrow for ſinne; and that his ſoul is not dead in ſinne, but liveth ſpiritually.

In the Queſtion we have to obſerve, Firſt, that this compunction made him ſpeak; for, as the Wiſe-man ſaith, *Qui pungit cor educit ſermonem.* So here when they were pricked, they ſaid *Men and Brethren*; as if the holy Ghoſt ſhould ſay, if a man ſay nothing after he is pricked, it is no true compunction: For if when men are moved inwardly with a feeling of their ſinnes, for all that, they ſay nothing, nor ſeek direction of them that are skilfull, they doe ſmother and detein the truth, *Romans* the firſt chapter.

Secondly, We muſt obſerve what they ſaid, and that was *Quid faciemus? what ſhall we doe?* As firſt the People, then the Souldiers, and after the Publicans, ſaid to *S. John* the Baptiſt, *Luke* the third chapter; which is the ſecond thing to be noted; that as true compunction is not dumb, ſo not idle, but would be doing ſomthing: they ſay not What ſhall we ſay? but *What ſhall we doe? Quid faciemus?* as if the ſame ſpirit which pricked their hearts had alſo taught them, that ſomething muſt be done. The like queſtion did *St. Paul* make, being pricked, *Domine, quid vis me facere? Acts* the ninth chapter and the ſixt verſe; So the Angel ſaid to *Cornelius, Goe to Joppa, and Simon ſhall tell thee what thou oughteſt to doe, Acts* the tenth chapter; So ſaid the Jayler to the Apoſtles, *Acts* the ſixteenth chapter, *What ſhall I doe that I may be ſaved, I and my houſhold*, and that I may be rid of the pricking of my conſcience? For as compunction muſt not be ſilent; ſo neither muſt it be idle or unfruitfull *in the knowledg of the Lord*, the ſecond epiſtle of *Peter* the firſt chapter.

Thirdly, Obſerve after what manner they ſaid, *What ſhall we doe?* and that was not as *Cain* and *Judas* ſaid, *Geneſis* the fourth chapter, and *Matthew* the twenty ſeventh chapter; Their *what to doe, Quid faciemus?* was a note of deſparation: Nor as the Phariſees ſaid deſparately in their fury and rage, *What ſhall we doe? John* the eleventh

chapter;

chapter. If ſuch have their ſinnes laid before them, their hearts will not be pricked, but cleave aſunder, as they to whom *St. Stephen* ſpake *Acts* the eighth chapter. The heart may be caſt down with too much grief, ſo as a man ſhall ſay with *Cain, My ſinne is greater than can be forgiven*; or elſe moved with malice and be pricked, ſo as they will prick again: as they that being pricked with the reproof of the Prophet, ſay, *Let us ſting him with our tongues, as he hath ſtung our hearts*, *Jeremiah* the eighteenth chapter and the eighteenth verſe; for this is the effect which the word of God hath in many that are wicked. But that which *Peters* Auditors ſay, is ſpoken in heavineſſe, and a deſire to have ſinne that doth diſquiet them, (that which the Apoſtle calleth *the ſin that doth ſo eaſily beſet us*, εὐπερίστατον ἁμαρτίαν, *Hebrews* the twelfth and the firſt verſe) taken from them: This their heavineſſe makes them conformable to Chriſt, and therefore is commendable in them: For it is Gods will, that ſuch as ſhall be ſaved, *be made conformable to the Image of his ſonne, Romans* the eighth chapter and the twenty ninth verſe; for Chriſt was pierced not only with a bodily ſpear in his ſide, but with grief of ſoul; And as he ſuffered of compaſſion over us; ſo we muſt ſuffer in compaſſion with him.

Out of that which the ancient Fathers obſerve in Sorrow, we have five things to note: Firſt, That ſomething may be done as a remedy againſt ſinne. For albeit we have ſinned never ſo grievouſly, yet there is hope, *tamen adhuc ſpes eſt*, *Eſdras* the tenth chapter and the ſecond verſe; there is hope of ſome means to be uſed; which if it be done, as *Ezechiel* the eighteenth chapter, *privata veſtra non erit vobis Domine ſcandalum*. Secondly, By that which they ſay is to be gathered, that as ſomething may be done, ſo it ought to be done, that the terror of minde being removed, *we may be aſſured of the favour and grace of God*. Thirdly, They ſhew they are ready to doe it, not like thoſe of whom the Prophet ſaith, *I know when I have ſhewed you what you ſhould doe, you will not doe it*, *Jeremiah* the fourty third. But theſe are ready to doe whatſoever ſhall be appointed as a remedy for them. Fourthly, As they are ready, ſo withall they confeſſe their ignorance, that of themſelves *they know not how to rid themſelves from ſinne*: As the Eunuch ſaid, *Acts* the eigth chapter, *How can I underſtand without an Interpreter?* Fiftly, They ſeek to *Peter* and the other Apoſtles, becauſe God had lately enlightned them with the grace of his ſpirit, and conſequently were skilfull, and could tell them what to doe; and therefore they are bound to commit themſelves to them, as to their Phyſitian, to doe whatſoever they ſhall preſcribe for the cure of their ſouls. So that if there be any, that being in ſtate of ſinne, doe for all that either think that nothing can, or that nothing ought to be done, but ſhall ſay deſparately, *Jeremiah* the eighteenth chapter: or, as if it were not needfull to be done, ſhall refuſe to doe it; or think they know well enough what to doe without direction, contrary to the Apoſtles opinion, in the firſt epiſtle to the *Corinthians* the twelfth chapter, *Are all Apoſtles?* For though firſt we ſay meerely, *We know we all have knowledge*, the firſt epiſtle to the *Corinthians* the eighth

chapter and the first verse; yet after he saith, every one hath not knowledge, and therefore must ask counsell of those that can give it; or else shall refuse to be directed by such as doe know, therefore are not like to be eased of the sting of conscience, but shall for ever have the worm of conscience gnawing them, and ever be disquieted.

The Apostles answer to this question is, in the fifty eighth verse, *Respiscite, &c.* that is, there is something to be done, which is an argument of *the great Mercy of God, and the virtue and power of the Sacrifice of Christ*, notwithstanding the greatnesse of their sinnes. Here are two things set down, First, By way of precept, *Repent and be baptized.* Secondly, Things by Christs promises, *Ye shall have your sinnes forgiven, and receive the gift of the Holy Ghost.*

First, *Peter* prescribes them what to doe, and so shewes that their sinnes are remitted, which is a signe of Gods great mercy, though their sinnes were grievous: For he that shall offend his better, a man of some credit, can hardly hope for pardon; much lesse if he offend the Prince or some noble Person; But these offend the Majesty of God himself, which doth farre exceed the Majesty of earthly Princes: For of Christ the elect Sonne of God they said, in the twenty-sixth chapter of *Matthew, His blood be upon us; and they wrought despight to the Spirit of Grace, Hebrews* the tenth chapter; when they blaspheme the Holy Ghost, accusing them of drunkennesse, which were inspired with the Holy Spirit, *Acts* the second chapter and the thirteenth verse: Yet the Apostle telleth these grievous sinners, there is hope of forgivenesse, that to them which are yet scarce cold from the slaughter of the Sonne of God, there is a remedy to help them. Wherein the Apostle followeth the rule which Christ had before given the Apostles, in the twenty-fourth chapter of *Luke, To preach repentance and remission of sinnes to mankinde, beginning at Jerusalem*: If the doctrine of remission of sinnes be first to be preached to them, among whom Christ was crucified, much more to the ends of the world: and that likes us well:

But secondly, He tells us what we must doe; he saith not, you shall live to doe nothing, but *repent and be baptized.* It is not enough to be pricked in the heart for sinne past, but we must doe something. And he speaks first by way of precept, *Repent*, and that is, rest not in that passive part, but know that when you are pricked in your hearts, repentance must be shewed in your life: Wherewithall he sheweth, that compunction is not repentance; for here to these that were already pricked, he saith, *Repent*; and *Jeremie* the thirty first chapter, *After I converted, I repented*; so in the third chapter of the *Acts of the Apostles, Repent and turn, that your sinnes may be done away*: so it was given in charge to St. *Paul, Acts* the twenty sixth chapter, *Repent and turne, and doe workes worthy of eternall life*: So these men shewed forth these workes; for, as followeth, they were devout and liberall, *distributing to all as they had need*; the principall actions, either removing of the ill, that is, sinne, which did disquiet their consciences, or the positive benefit, that is, the gift of the Holy Ghost, which should work

work in them the fruits of the ſpirit, *meekneſſe, patience, Galatians* 5. and be unto them *an earneſt and pledge of their redemption and ſalvation*, in the ſecond epiſtle to the *Corinthians*, the firſt chapter, and the fifth verſe, *Epheſians* the firſt chapter and the thirteenth verſe.

Tum alter ad alterum dixerunt, Nonne cor noſtrum ardebat in nobis, dum loqueretur nobis in via, & dum aperiret nobis Scripturas? Luke 24. 32.

WHICH is another, or ſecond paſſion that commeth unto men at the preaching of the word; for as *Acts* the ſecond chapter and the thirty ſeventh verſe, there were ſome that ſuffered a pricking at the heart upon the hearing of the word; ſo here are others that ſuffer an inflaming or burning in the heart: For if we look in verſe the twenty firſt, theſe two diſciples with whom Chriſt travelled, were dead in ſpirit and cold in faith before the word was ſpoken; for they confeſſed *nos autem ſperabamus*; But after our Saviour Chriſt had ſpoken with them and opened the Scriptures, their hope revived, and their hearts waxed warme: Which, as it is a fruit and effect of the word in the hearts of the hearers; ſo is it a certain ſigne and argument of the efficacy and operation of Chriſt, which he ſheweth in the miniſtry of the word, as the Apoſtle ſpeakes, in the ſecond epiſtle to the *Corinthians*, and the thirteenth chapter, *Quæritis experimentum qui in me loquitur Chriſtus*; ſo when we feel this burning in our hearts, it is a great comfort to us, and a ſigne that Chriſt ſpeakes in us; and we muſt in ſuch a caſe *pray to God, that he will eſtabliſh in us the good things that he hath begun, Pſalm* the ſixty eighth; if it work no ſuch effect in us, we muſt ſuſpect our ſelves, and pray that we may have a feeling of the word when we hear it; that whereas *St. Peters* hearers, in the ſecond chapter of the *Acts of the Apoſtles, had a pricking at their hearts*, and thoſe of Chriſt *felt a burning*; we may be in the number of thoſe hearers; and not of thoſe, of whom the Prophet teſtifieth, in the ſixth chapter of *Iſaiah*, and the ninth verſe, *That have eyes, but ſee not, eares, but ſuch as are heavy and hear not, and a hardned heart, ſo as though they hear, yet they underſtand not*, becauſe *they ſhould not convert and be ſaved*: Which is a grievous curſe and judgement pronounced and executed upon the unworthy hearers of Gods word, as Chriſt ſheweth, in the thirteenth chapter of *Matthew*, and the eighth chapter of *Luke*: And therefore both our Saviour Chriſt, in the twelfth chapter of *John*, and *St. Paul*, in the twenty eight chapter of the *Acts of the Apoſtles*, to conclude their preaching, ſheweth this as a reaſon why their preaching was not received, becauſe God had

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had blinded their eyes and hardned their hearts, *Leſt they ſhould ſee with their eyes, and underſtand with their hearts, and convert and be healed.*

The other effect of the word was ſaid to be a pricking; this is a beginning: For as the Preacher aſcribes a prick or point to the word when he ſaith, *The words of the wiſe are tanquam acuta & ſtimuli, Eccleſiaſtes* the twelfth chapter. So here we ſee there are certain ſparks of fire in the word, which will ſoon kindle a fire in the hearts of the hearers. The pricking is referred to fear, as *Pſalm* the hundred and nineteenth, *Confringe cor meum timore tuo*: the warming is an effect of hope and love, as *Canticles* the eighth chapter and the ſixt verſe, where love is compared to fire, *that hath ardent coals, that burn ſo, as much water cannot quench them*; that is, As there are ſome Scriptures that intreat of the wrath of God, that lay mens ſinnes before their eyes, and tells them of the terrible and great day of the Lord, when they ſhall be rewarded all according to their works; and ſo breeds a fear in the hearts of the hearers, as *Acts* the fift chapter and the eleventh verſe; and prick them, verſe the thirty ſeventh, unleſſe their hearts be ſtonie and their fleſh a dead fleſh: So on the other ſide ſome Scriptures ſet forth the goodneſſe of God and his gracious promiſes, as when Chriſt telleth the two Diſciples, *Ought not Chriſt to ſuffer theſe things, and to enter into glory?* verſe the twenty ſixth; which ſhews the love of God the Father, in giving his ſonne to ſuffer for us; and the love of the ſonne, in being given for us; for *no man hath greater love than this, to die for his friend, John* the fifteenth chapter; and the great reward that God hath for his children, which is the hope of glory, aſſuring them that as Chriſt is entred into glory, ſo we ſhall be with him. And ſuch Scripture will ſtirre up in the hearers both affection of love and hope; wherewith, as with coals or ſparks of fire, their hearts are wounded. And thoſe ſeveral parts of Scripture are tempered according to the nature of the hearers or auditors; for there are ſome that ſcoffe and deride and blaſpheme the holy ſpirit of God, *Acts* the ſecond chapter and the thirteenth verſe: And to ſuch the threatnings and judgements of God muſt be laid before them, as *Peter* doth. But here we have Auditors of ſuch nature, that is, ſuch as did not mock *and ſit in the Chair of Scorners*, but were dejected in ſpirit and were of a faint heart; which confeſſe, we were in hope that this was he that ſhould have delivered Iſrael, but now our hope is faint and we quake; and to ſuch the opening of Gods love and of his great and pretious promiſes, is expedient.

In this verſe we have to conſider; Firſt, The manner of uttering of theſe words; for they ſay not, Our hearts did burn, but ask the queſtion, *Did not our hearts?* Secondly, The ſubſtance of the verſe, which conſiſts of three parts, Firſt, the part wherein this effect was wrought, *Cor noſtrum*. Secondly, A paſſion or work, *a burning*. Thirdly, The time, *when he talked with us*.

Firſt, For the manner, *Did not our hearts burne?* Of which kinde of negative ſpeaking, there are two examples in Scripture; Firſt, it is a

more

more vehement affirmation, than if a man ſhould only affirm a truth; as where Chriſt ſaith before, *Ought not Chriſt to ſuffer theſe things, and to enter into glory?* as if he ſhould ſay, he ought without doubt: for when the matter is queſtionable, we uſe to ſpeak affirmatively; but in a plain caſe that is evident and out of doubt, then we ask a queſtion negatively, as, Doth not the Sunne ſhine? as if one ſhould ſay, It is cleere, We ſee it doth. So here they knew well before Chriſt ſpake to them, their hearts were cold, and their hope was faint and dead; but now remembring that while Chriſt ſpake to them, they felt their hearts warm within them; they ask, *Did not our hearts burn?* as if they ſhould ſay, doubtleſſe we felt a heat and burning within us.

Another uſe of this negative queſtion is asked out of Chriſts deed, *Luke* the ſeventeenth chapter, *Were there not ten cleanſed?* he marvelled what was become of the other nine. This admiration ſerves to tax and to reprehend the unthankfulneſſe of thoſe nine which returned not to praiſe God: And ſeeing the Diſciples ask the Queſtion, *Did not our hearts burn?* as if they ſhould ſay, ſeeing we felt our hearts burn within us, why did we not know that it was Chriſt the Sonne of God, that ſpake to us? Surely it is not the work of a man to touch the heart, but God only; and ſeeing our hearts were touched thus, doubtleſſe it was Chriſt that ſpake to us: Which ſhewes that at the preſent time that Chriſt ſpake to them, they felt him not; but when Chriſt was gone out of their ſight, then they remembred that their hearts felt this heat within them; for by *Jacob's* experience we learn, that God may be in a place, and we not know of it; for ſo he confeſſeth, in the twenty eighth chapter of *Geneſis*, and the ſixth verſe, *God was here, and I was not aware*; and in the ninth chapter of *Job*, and the eleventh verſe, *He will be by me, and I ſhall not ſee him*; and in the thirteenth chapter of *John*, *Quid ego faciam tu neſcis nunc, ſcies autem poſthac*; that is, hereafter yee ſhall feel your hearts moved: So the attention of theſe two Diſciples was ſo great, and they were in ſuch an extaſie, that they obſerved no ſuch thing, for the preſent, while he ſpake; they perceived it not till Chriſt had made an end, and was taken from them. For, as there are things that appear and are not, as viſards and maskes which make a ſhew of that which is not; ſo there are things that appear not and yet are, as the ſpirits and ſouls of men, which are inviſible. There was one that boaſted of that he had not, that was the falſe Prophet that ſaid to *Michaiah*, in the firſt book of *Kings* the twenty ſecond chapter, *It is impoſſible that the ſpirit of the Lord ſhould goe from me to thee*: And in the firſt epiſtle to the *Corinthians*, the ſeventh chapter, there is one that with more modeſty and coldneſſe ſaith, *I think I have the ſpirit of God*, and he had it indeed: The wiſeſt that ever was of men ſaith, *There is not in me the underſtanding of a man*, *Proverbs* the thirtieth chapter and the ſecond verſe: And *Caiaphas* that underſtood as little as any, as if he only underſtood all, ſaid, *Vos plane nihil intelligitis*, *John* the eleventh chapter, and the fourty ninth verſe.

Touching the ſubſtance of the queſtion, and the firſt part: Firſt, The part wherein that which Chriſt ſpake did work, is the heart,

which is the commander of man; for as the word comes out of the heart, *bonus homo ex bono thesauro cordis sui, Luke* the sixth chapter, so if it have its right course, it goeth to the heart; for there be three wards and locks to be opened, that the sound of Gods word may enter; that is, the eare, *Psalm* the fourtieth, *Mine eare hast thou opened*, which is the gate of wisedome. Secondly, the understanding to conceive what is heard; of which it is said here, *Their eyes were opened*, *Luke* the twenty fourth chapter and the thirty first verse, that is, *oculi mentis*, *Ephesians* the first chapter and the eighteenth verse. Thirdly, the heart, as *Lydia*'s heart was opened by the Lord, *Acts* the sixteenth chapter: Many are present, but hear not attentively what is said; others hear, but understand not; and some have both these degrees, and yet have not their hearts opened, and so it is to no purpose that is spoken: Though we hear and understand, yet if the heart be not touched with it, it is but *verbum aerium*, it is mans word, and not Gods; for the property of Gods word is, to pierce to the heart and marrow, *And to the dividing of the soul*, *Hebrews* the fourth chapter and the twelfth verse: Therefore by the eare man may examine his own heart; for unless he feel himself touched inwardly with the word, his hearing is in vain: And this is the service wich God rejects, *Isaiah* the twenty ninth chapter and the thirteenth verse, *Matthew* the fifteenth chapter and the eighth verse, *populus labiis me honorat*; so if either we bring our eares alone, or both eares and eyes, both hearken and conceive; yet so long as this is true of us, that our heart is departed from God: If the heart be not affected with the preaching of the word, it is in vain. For the profitable hearer is he that with an honest and good heart receiveth the word of God, *Which is the immortall seed, that bringeth forth much fruit*, *Luke* the eighth chapter.

Secondly, the work wrought in the heart, is a burning or kindling, as we shewed. There is a double compunction; First, when a man being pricked in heart, falls into a rage, as they that heard *Stephen*, *Acts* the seventh chapter: Secondly, when being prickt they seek for ease and comfort, as in the second chapter of the *Acts*, and the thirty seventh verse: So there is a double fire: For as there is a fire from the Altar which touched the prophets mouth, *Esay* the first chapter, *so fire from Topheth*, *Isaiah* the thirtieth chapter, there are fire tongues, that fell upon the Apostles; *But they came from heaven*, *Acts* the second chapter; but there are fire tongues, *that are set on fire of hell*, *James* the third chapter; it is the fire from the Altar, and the fire tongues from heaven, that causeth the burning in the heart of such as hear aright, and not the fire of *Topheth*. For as the Devil with his hot Iron doth cauterise and sear the consciences of some, so the fire of Gods spirit doth warm the hearts of others, so as they heare the word of God with profit. As there are wicked, whose tongues and words are like pricks and swords, *Proverbs* the twelfth chapter; so there are others, whose tongues are like hot *Juniper coals*, *Psalm* the one hundred and twentieth, which slanders others: For the Devill, that

that envier of man, *Matthew* the thirteenth chapter, ſtirres up this fire in the hearts of men; but this fire muſt be diſtinguiſhed from that fire which Chriſt came to bring upon earth, *Luke* the twelfth chapter. As this compunction was of faith, and the other of fear; ſo here the good fire proceeds from love, and hope, the effect of the other, is deſperate raging and hatred. The true fire is from the ſpirit, as it is in the ſixt chapter of *John*, *Verba mea ſpiritus ſunt & vita*, for where there is ſpirit, there is a heat; and Chriſts words being ſpirituall, doe warm the hearts of the hearers, & the Scriptures being inſpired by the ſpirit of God, cannot but work this heat in mens hearts, beſides, God ſaith of his word, *Jeremiah* the twenty third chapter, and the twenty ninth verſe, *meum verbum ignis eſt*, it is fire, no man can deny it; for whether we reſpect the Law, it is *ignea lex*, *Deuteronomie* the thirty third chapter and the ſecond verſe, the word of propheſie is fire, for the Prophet could not propheſie till the coal taken from the Altar had touched his lips, *Iſaiah* the ſixt chapter, and of the Goſpel which Chriſt preached, he ſaith, *Ignem veni mittere in terram, & quod volo miſi ut ardeat*, *Luke* the twelfth chapter and the fourty ninth verſe, and after his aſcention he gave order that the firie tongues ſhould come upon the Apoſtles, that their word might be a firie word, that might kindle in the hearts of the hearers. Now the word of God is therefore called fire, becauſe the quality of fire is moſt actuall; for as ſome note, that albeit many things be hid from the Sun, *Yet there is nothing hid from the heat thereof; for it pierceth into all parts of the world*, *Pſalm* the nineteenth; ſo the word of God is ſuch, and mighty in operation, *and ſharper than any two edged ſword, and entreth through*, *Hebrews* the fourth chapter: For as the fire conſumeth all things, and turneth it into fire; ſo doth the word of God turn the affections of man into word, and not the word into affection: As the word it ſelf is fire, ſo the motions which it ſtirreth up in the heart are firie and fervent, as the Apoſtle ſheweth, in the twelfth chapter to the *Romans*, and the eleventh verſe, *Ferventes ſpirita*: Fervencie proceeds of two affections: The one is hope, in the twelfth verſe; that where before their hope was cold, now it rejoyceth and revives, verſe the twenty firſt; the other is of love, which makes them compell him, *Luke* the twenty fourth chapter, to tarry with them, verſe the twenty ninth; thus the word inflames their hearts with love, and revives their ſpirits, ſo as their hope is revived, and by working theſe two affections in them, he changeth them, that there is not only fire, but conſtancy in the word, *verba ignea faciunt ignea characteres*; ſo as where ink may be blotted out, the ſtamp of the firie word of God continues for ever, and is durable. But the word hath a double operation againſt ſinne; Firſt, like water, becauſe with it the ſpot which comes from without is taken away. Secondly, as fire, becauſe, as ruſt muſt be burnt out, ſo the inward corruption of our nature muſt be eaten out, and conſumed with the word; therefore the Prophet compares his preaching to melting and founding, *Jeremiah* the firſt chapter, where he complains, the bellowes are burnt, the lead is con-

ſumed in the fire, the Founder melteth in vain, for the wicked are not taken away; as if he ſhould ſay we have done all we can, and yet the ruſt of ſinne doth not depart from them, for we have the wicked heart of luſt and concupiſcence burning in us, and in that regard the word is as water to quench it: And again we are ſlow and cold in affection, and have need to be quickned; in which regard the word is fire: So men are frozen in their dregs, *Zephaniah* the firſt chapter and the twelfth verſe, that cold muſt be diſſolved by the heat of Gods word: Such a paſſion was in theſe, to whom Chriſt ſaid, *You ſlow of heart*, *Luke* the twenty fourth chapter and the twenty fift verſe. This coldneſs is driven away by the fire of Gods word: But although the word be never ſo ſharp, yet it pricks not, unleſs the heart be fleſhie; ſo the fault may be in the word ſometime if it be not fitie. The preaching of the word is like the ſtriking of fire, for unleſs there be tinder to receive the ſparks, it is to no purpoſe, how oft ſoever ye ſtrike fire; ſo the preaching of the word worketh not except the heart be prepared: Oile is combuſtible, and we muſt pray *that our hearts may be annointed with the oyle of Gods ſpirit*, in the firſt epiſtle of *St. John*, the ſecond chapter: When the word which is fire, and the grace of Gods ſpirit, as tinder, doe concurre, then the heart is warmed: As there muſt be preparation before hand, to the end it may have this effect; ſo meditation after; *My heart was hot within me, and while I thus muſed, the fire kindled*, *Pſalm* the thirty ninth and the third verſe: If there be devotion before, and meditation after, upon that which we have heard, then the fire is kindled: This heat, how ſmall ſoever it be, though it be but as *ſmoaking flax, God will not quench it*, *Iſaiah* the fourty ſecond chapter; for it will ſerve to kindle a fire in the heart.

Thirdly, The time, when this was wrought in their hearts was, *cum loqueretur & aperiret ipſis Scripturas*. Whereby we ſee Chriſt had this power to touch the hearts of his hearers not only in the Synagogues, but now when they conferred privately together in the way. This was ordinary not only in Chriſts preaching, but to his Apoſtles; for *while Peter ſpake unto them, the holy Ghoſt fell on them all*, *Acts* the tenth chapter and the fourty fourth verſe: But we muſt practiſe private conference; and inſtruct one another by the way, as Chriſt did; for that was given by commandement *Deuteronomie* the ſixt chapter: And a promiſe is made by God, *I will inſtruct thee in the way*, *Pſalm* the thirty ſecond: But Chriſt did not only ſpeak, but alſo open the Scriptures, that is, the words which he ſpake, *were not vain words, or the words of the eaſt winde*, *Job* the fifteenth chapter. The Scriptures muſt be opened and the key to open them, *is the key of knowledge*, *Luke* the eleventh chapter; without which key they cannot be opened. There are unlearned and unskilfull men that goe about to open the Scriptures, but they doe but pick the lock; they take not the right courſe; for it cannot be opened without the key of knowledge: He that will open the Scriptures muſt be like *Apollo, who ſpake fervently, and taught exactly, diligently, the things which*

pertained

pertained to the Lord, Acts the eighteenth chapter and the twenty fifth verſe: The Prophet asketh not only *whom he ſhall teach*, but *whom he ſhall teach to underſtand*: not only *quem docebo*, but *quem docebo ſcientiam? Iſaiah* the twenty eighth chapter and the ninth verſe; He muſt be a man of knowledge that muſt teach; he muſt not only be a Doctor, but a fit Teacher: Therefore Chriſt promiſeth to his Apoſtles not only a mouth, but wiſedome, *Dabo vobis os & ſapientiam*; *Luke* the twenty firſt chapter and the fifteenth verſe; And therefore it is recorded of them, that when they had received the Holy Ghoſt, they did not only ῥήματα, but alſo ἐπιβήματα, that is, ſpeak great and weighty ſentences, *Acts* the ſecond chapter and the fourth verſe. And again, unto theſe is committed the key of *David, which ſhutteth and no man openeth, and openeth and no man ſhutteth, Apocalyps* the third chapter and the ſeventh verſe: Then the force of Gods word muſt needs pierce very farre, when both the Preacher ſpeaks, and openeth the Scriptures with the key of knowledge, and of David; and the hearer prepares himſelf, by receiving direction of Gods Spirit, to enlighten his underſtanding, and open his heart, then doth the word ſhew forth its efficacy. Therefore when we have heard the word, we muſt examine our ſelves, and ask, *Did not our hearts burn?*

There are three degrees of operation in Gods word: Contrition, when *the heart is broken, Pſalm* the fifty firſt. Comfort, when *it is rent in two pieces, Joel* the ſecond chapter. Compunction, when *it is pricked only, Acts* the ſecond chapter. The firſt is the perfection. The ſecond is a degree under it. And the laſt and loweſt degree is Compunction, which we ſee was not rejected in *theſe* hearers: So for this ſecond effect named in this text. That which is recorded of *Joſiah*, at the hearing of the Law, in the ſecond of *Chronicles*, the 34. chapter and the 27. verſe, *Liquefactum eſt cor Joſiæ*; this melting is the higheſt degree. The next to that, is that which is reported of theſe two Diſciples, *ardebat cor noſtrum*: But though it neither melt nor burn, yet if it ſmoake, the promiſe that we have from God, is, in the fourty ſecond chapter of *Iſaiah*, and the third verſe, and in the twelfth chapter of *Matthew*, and the twentieth verſe, *Linum fumigans non extinguet Deus, The ſmoaking flax God will not quench*; *Omnis homo igne ſalietur, Every man muſt be ſalted with fire*, *Mark* the ninth chapter and the fourty ninth verſe: If we will have God to accept of us, we muſt be ſacrifices, and ſacrifices muſt be ſeaſoned with fire. Therefore when we hear the word, we muſt indeavour to have a Cenſer of fire in us, ſo as we feel the word, if not to melt our hearts, neither to burn, yet to ſmoak. As *without repentance we ſhall all periſh*, *Luke* the fifteenth chapter; ſo this burning of heart is ſo neceſſary, as except we ſuffer the fire from Heaven to work in our hearts, we ſhall ſuffer the fire of Hell, that is, of *Tophet*, which burneth for ever.

1 Cor. 12. 13. *Etenim per unum Spiritum nos omnes in unum corpus baptizati ſumus, & Judæi, & Græci, & ſervi, & liberi: & omnes potati ſumus in unum Spiritum.*

Novemb. 2. 1600.

WHICH words (*And have all been made to drink of one ſpirit*) cannot have any other reference but to the Sacrament of the Body & Blood of Chriſt, which he calls *the Cup of bleſſing*, the 1. to the *Corinthians* the 10. chapter. The end of the Apoſtle in taking arguments from the Sacrament, is double; Firſt to perſwade Chriſtians to cleanneſs of life, which he doth, in the firſt to the *Corinthians* the tenth chapter, *Ye cannot be partakers of the Lords table, and the table of Devils.* Secondly, bending him ſelf here againſt Schiſmes and contentions that were amongſt the Corinthians, he takes another argument from the nature of this Sacrament, to exhort them *to the unity of the ſpirit*; that foraſmuch as *they all are partakers of one Sacrament, and drank all of one ſpirit*, therefore they ſhould ſeek to be at unity and concord with themſelves: The Apoſtle ſheweth this to be a good conſequence from the beginning of the chapter; and we ſee an example of this kinde of argument, in the ninth chapter of *Luke*, where the Diſciples ſay, *Maſter, we ſaw one caſt out Devils in thy name, and we forbade him, becauſe he followeth not us:* And this Apoſtle ſaith, in the firſt epiſtle to the *Corinthians*, the firſt chapter, that becauſe they were divided, ſo that *ſome were Pauls, ſome of Apollo*, therefore they were no true Chriſtians: Thus we ſee, that as from the Sacrament of cleanneſs, he exhorts them to cleanneſs of life; ſo from the Sacrament of unity, he moves them to love and concord, and tells them they ought to avoid diſſention. To perſwade unto unity and love, nothing is more effectuall than the conſideration of the naturall body, which although it have many members, diverſe in quality, ſituation, and uſe; ſo as the one is more noble than the other, yet they grudge not one at another, *For the foot doth not ſay, becauſe I am not the hand, I am not of the body, nor the eare, becauſe I am not the eye, I am not of the body*, in the firſt to the *Corinthians*, the twelfth chapter and the fifteenth verſe, neither doe they contemn one another, *For the eye which is the moſt excellent member, doth not ſay to the hand, I have no need of thee; nor the head to the foot, I have no need of you*, in the firſt to the *Corinthians*, the twelfth chapter, and the twenty firſt verſe; but contrariwiſe there is a ſympathy and fellow feeling; *So as if one member be grieved, all the reſt are grieved; and if one be honored, all the reſt rejoyce with it*, verſe the twenty ſixt; ſo if men could be perſwaded that they are one body, there would not be ſuch diviſions and diſſentions in the World as there are; for howſoever they be diverſe in reſpect of nature; *Some Jewes, ſome Grecians*, as

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alſo in reſpect of eſtate, *ſome bond, ſome free*, as the Apoſtle here ſpeaks, yet their diverſities are not greater than thoſe which we ſee between the members of the body naturall: And now the Apoſtle goes about to perſwade them they are one body, and therefore ought to be at unity, which he doth thus: That body which hath one beginning, and one nouriſhment, is one body; But all the faithfull have one beginning in the fountain of regeneration, that is, in baptiſme, and are all nouriſhed with one nouriſhment; for they are all baptized into one body by one ſpirit, and all made to drink of one ſpirit; therefore they are all one body, and conſequently ſhould live in unity one with another. In regard of which unity, which the body hath not only with Chriſt her head, but with the members among themſelves, the Apoſtle calleth the body Chriſt, in the firſt to the *Corinthians*, the twelfth chapter and the twelfth verſe.

Now to come to the conſideration of theſe things, our way is, Firſt, to ſet down the neceſſity of being of this body: Secondly, the means how we come to be of this body; that is, by the ſpirit: Thirdly, that the ſpirit is the means; ſo as withall baptiſme and drinking is required, that is, our incorporation into the body of Chriſt, which is his Church, is both by the ſpirit and by baptiſme.

For the obtaining of the ſpirit two things are to be practiſed, Firſt, that we have a thirſting deſire after the ſpirit; Secondly, that we ask it of God by prayer.

Firſt, For the neceſſity of our incorporation, whereas the Pſalmiſt ſaith, *Pſalm* the eighty ninth, *God hath not made all men for nought*, we muſt firſt ſet down this, that there is a neceſſity that ſome ſhould be ſaved; for it falls not into a man that is wiſe to doe any thing in vain, much leſs may we think that God, the fountain of wiſedome, will ſuffer all men to periſh; and therefore that there are ſome elected and choſen out to be ſaved. Secondly, and therefore our ſpeciall aim ſhould be to be of that number, but ſcattering, renting, and dividing, is an enemie to ſafty, and they that will be ſafe, muſt be recollected and gathered together under ſome head: It that which made *Moſes* pray to God to ſet a rule over his people, and that the congregation of the Lord *ſhould not be as ſheep which have no Shepheard*, *Numbers* the twenty ſeventh chapter and the ſixteenth verſe: *When Chriſt ſaw the multitude, he had compaſſion on them, becauſe they were diſperſed & ſcattered abroad as ſheep having no Shepheard*, *Matthew* the ninth chapter and the thirty ſixt verſe; and not only ſo, but Chriſt did that, *that he might gather together in one, the children of God which were ſcattered*, *John* the eleventh chapter and the fifty ſecond verſe. Thirdly, before Chriſt had a body and before he was manifeſted in the fleſh, the Congregation was called a Synagogue, becauſe it was then ſufficient for them to be gathered together *ſub uno paſtore*, though they were not ruled by one ſpirit: But now they muſt be not only under one Shepheard, but muſt all

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be one body, and that not a dead Carkaſſe, but a living body, ſuch a body that liveth not by a ſoul, but by a ſpirit; for that is the difference that the Apoſtle makes between *Adam* and Chriſt, in the firſt to the *Corinthians* the fifteenth chapter, *The firſt man, Adam, was made a living ſoul, but the ſecond Adam was made a quickning ſpirit.* This quickning ſpirit is it, by which the myſticall body of Chriſt liveth, which goeth through the body, and giveth life to every member. This is a myſticall incorporation, and is ſpiritually to be conceived, and the union between Chriſt and his myſtically body is ſo ſtraight, that ſpeaking of it, he ſaith. *Acts* the ninth chapter, *Why perſecuteſt thou me?* and the Apoſtle underſtanding the Church, calleth it Chriſt, in the firſt to the *Corinthians*, the twelfth chapter and the twelfth verſe; then he that will be ſaved, muſt not be a part, but be gathered, and that into the body of Chriſt, becauſe Chriſt is only *the Saviour of his body, Salvator corporis, Epheſians* the fift chapter and the twenty third verſe. So that if a man be out of the body, and be not a member of Chriſts body, he cannot be ſaved; and ſo Chriſt himſelf tells us, *John* the fifteenth chapter, *If the branch abide not in the vine, it cannot bear fruit*; ſo *unleſſe a man abide in me, he cannot bear fruit*, but he is *ſarmentum*, a dry branch, *and is caſt forth into the fire:* Whereby we ſee that all ſhall not be ſaved, but only they that are gathered into the myſticall body of Chriſt, and as members of his body, doe live by his ſpirit working in them.

Secondly, This incorporation ſtandeth of two points, Firſt, of generation: Secondly, of nouriſhment. For there can be no body except it be begotten; and the body being begotten, diſſolves again, and turns to nothing, unleſſe it be nouriſhed. Such a thing we are to conceive of our incorporation, both parts whereof are expreſſed by ingraffing and watering: For in all things he that will be preſerved in any eſtate, muſt firſt enter into it, and then he muſt remain in it.

The Analogie of theſe two we ſhall finde to be in the myſticall body of Chriſt. Firſt, he that will be of the body, muſt come in by regeneration, *Titus* the third chapter and the fift verſe; *He muſt be ingraffed into Chriſts body, Romans* the ſixt chapter and the fift verſe; *He muſt put on Chriſt*, as the Apoſtle ſaith, *Galatians* the third chapter, as all they doe *that are baptized into Chriſt Jeſus*: Then being, as it were, begotten and ingraffed into the body, he muſt be nouriſhed and fed, that ſo he may continue in that eſtate, he muſt *as a new borne babe, deſire the ſincere milk of the word, whereby he may grow up*, the firſt epiſtle of *Peter* the ſecond chapter and the ſecond verſe; He muſt be *watered*, the firſt epiſtle to the *Corinthians* the third chapter; He muſt *eat the fleſh of Chriſt and drink his blood, that ſo he may abide in Chriſt, and Chriſt in him, John* the ſixt chapter and the fifty ſixt verſe. By theſe a man is made partaker of the body of Chriſt, by the other of the ſpirit: By baptiſme we have our incorporation, by drinking the blood of Chriſt we receive the ſpirit.

Thirdly,

Thirdly, Why doth not the blood of Christ immediatly incorporate us into the Church, without the mediation of water in baptism, and drinking of Christs blood in the Lords Supper?

The ancient Fathers hold two reasons hereof.

First, Taken from the love of Christ, that ever since *Corpus assumit sibi, Hebrews* the tenth chapter and the fift verse; since *he took part with the Children of flesh and blood, Hebrews* the second chapter and the fourteenth verse, as he consists of a spirit and a body; so he delighteth to work, not only by a spirit, but by a body also: and this is an honor that he imparteth to bodily things.

Secondly, He useth this course to shew his power; which appears hereby to be great, in that albeit these elements of water, and bread and wine *be weak and beggerly elements, Galatians* the fourth chapter and the ninth verse; yet by his power he exalts them and makes them effectual means, to incorporate us into his body, and to set us in that estate wherein we may be saved. So the one reason is a testimony of Chirsts humane love; the other a token of his divine power.

Secondly, If we demand, Why he makes choice of water, bread and wine, rather than of any other elements. It is in regard of the proportion and analogie that they have with the things signified.

The seed Wherewith we are begotten, is a wateriſh substance, and as the Scripture sheweth, water is the seed of the world, for *the spirit of God moved upon the waters, Genesis* the first chapter. Therefore is water used in the Sacrament of our regeneration; and because it is *humidum*, it doth *nutrire*. The juice and nourishment that we suck out of the meat digested, is that which nourisheth our life; and therefore the element of wine is used in the Sacrament of our nutrition, that is after we are born a new and washed with water in baptism, to signifie our new birth: then we must receive bread and wine in the Lords Supper, to confirm our faith in the body and blood of Christ, whereby we are sealed unto eternall life. There is another reason why God worketh our incorporation by the means of these elements, and that is, *that as out of darkenesse he commanded light to shine*, the second epistle to the *Corinthians* the fourth chapter, so he might work our salvation by that which was our destruction. Therefore because the destruction of the world was by water, wherein, as *Peter* saith, *All the world perished, except a few even eight persons*: So it is his pleasure, by the water of baptism as an outward means to save us, the first epistle of *Peter* the 3. chapter: That as by water was the deluge of the world; so by it might be the deluge of sin. It was the eating of the forbidden meat that destroyed the world; therefore he hath thought it good, by eating to save men: that as then it was said, *If ye eat, ye dye, Genesis* the second chapter; so now it is said, *except ye eat the flesh of the Sonne of man, ye have no life in you, John* the sixt chapter and the fifty third verse.

Now the mediation of these elements are no lesse necessary to preserve and keep us as lively members of the mysticall body of Christ,

than bread and wine are to maintain natural life. The People whom *Saul* commanded to eate no bread, were so faint with fasting, *that their soul was ready to goe out of them*, the first book of *Samuel* the nineteenth chapter: Therefore when *David* and his men *were hungry and weary and thirsty in the wildernesse*, *Barzillai* and *others came and brought provision*, the second book of *Samuel* the seventeenth chapter and the twenty ninth verse: *When Abraham returned from the slaughter of five kings*, *Melchisedeck met him with bread and wine*, *Genesis* the fourteenth chapter. So it is with the faithfull, unlesse this spiritual life be sustained with these outward helps: Therefore the Apostle saith, *We are all made to drink of the same spirit.*

Out of which words for matter of Doctrine, where Christ saith, *Drink ye all of it*, the Adversary saith, that it was spoken to the Disciples; and therefore it is lawfull for none but Priests to receive the Cup in the Supper. But *Paul* speaketh more generally, *Nos omnes potati sumus*, not only the Clergy but Lay men: And that both parts of the Sacrament was administred to all sorts, appears by D. *Arepagita*, and as the Apostle saith, *We are all partakers of one bread*, the first epistle to the *Corinthians* the tenth chapter and the seventeenth verse, he doth not exclude the other part: So here by drinking he understands both parts of the Sacrament.

Secondly, We see there is a necessity of eating, in as much as God appoints that the means whereby he will communicate his spirit, *Acts* the fift chapter. He gives the spirit to none but such as obey him; Therefore we must obey him when he commands us to use this means, especially seeing he commands them with a *nisi*, *John* the third chapter, *Except a man be born again of water*; and *John* the sixt chapter, *unlesse ye eate the flesh and drink the blood of Christ, ye have no life in you*: With these conditions and for these uses are we commanded to drink of the same spirit. If we drink the blood of Christ, we shall drink the spirit of life, which it gives, *and so shall we live by him*, *John* the sixt chapter and the fifty seventh verse; *Christ shall live in us*, *Galatians* the second chapter.

There are that doe not *potare in eundem spiritum*. Water of it self is not able to purge from original corruption without the spirit; and *Potus vappa sine spiritu*, *The flesh profiteth nothing, it is the spirit that gives life*, *John* the sixt chapter; *The word it self preached profiteth not, unlesse God giveth increase*, the first epistle to the *Corinthians* the third chapter: nay, this spiritual food kills some; for *they eat and drink their own damnation*, the first epistle to the *Corinthians* the eleventh chapter. Therefore, if we will drink the spirit, it is required First, That he thirst after spiritual things no lesse than after worldly things; *John* the seventh chapter, *Si quis sitit ad me veniat & bibat*, verse the thirty seventh. Secondly, He must pray for the spirit; for *God giveth his spirit to them that ask it*, *Luke* the eleventh chapter: So *while Jesus was baptized and prayed*, *the Heavens opened and the holy Ghost came down upon him*, *Luke* the third chapter and the 21. verse. We must both thirst after the spirit, and pray for it, else we cannot

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have it. But if we come *non ſitientes omnino* without any ſenſe of our own want, or come only with *a form of Godlineſſe*, the ſecond epiſtle to *Timothy* the third chapter and the fift verſe; we may drink the outward object, but not the ſpirit; for they that come thus pray not to God to be made partakers of the ſpirit, as of the object. And to this we may add, as a reaſon of our unprofitable drinking, *how can we reap the ſpirit, ſeeing we ſow only to the fleſh, Galatians* the ſixt chapter. In as much as we ſow no ſpiritual works, we cannot be partakers of the ſpirit. Theſe are the means to obtain the ſpirit. Then when we have drunk, we muſt examine our ſelves, whether we have drunk the ſpirit; which we ſhall know thus: A drink and potion is either for recovery of health, or for comfort or refreſhing. If we finde *that the blood of Chriſt hath purged our conſciences from dead works, Hebrews* the ninth chapter; and *that we mortifie the deeds of the fleſh by the ſpirit, Romans* the eighth chapter, then have we drunk of the ſame ſpirit. If we finde the power of ſinne abated in Baptiſm, and the will of ſinne by this Sacrament, then have we drunk the ſpirit. Secondly, For refreſhing, which is the other uſe of drinking, as *Pſalme* the ſeventy eighth and the ſixty fift verſe, *The Lord aroſe out of ſleep, as a Gyant refreſhed with wine*: there comes courage to a man by drinking of the ſpirit; ſo as he hath a deſire to ſpiritual drink: *Epheſians* the fift chapter, *Be not drunk with wine, but be filled with the ſpirit*. Now they call the holy Ghoſt *new wine, Acts* the ſecond chapter, *theſe men are filled with new wine*: For indeed as the one, ſo the other gives greater alacrity and cheerfulneſſe.

In reſpect of theſe two effects, it is termed the holy ſpirit of God and therefore, Firſt, He that having drunk findes in his ſoul a comfortable anointment, the firſt epiſtle of *John* the ſecond chapter, *the ſeal of the ſpirit, Epheſians* the firſt chapter and the thirteenth verſe, and *the earneſt*, the ſecond epiſtle to the *Corinthians* the firſt chapter and the twentieth verſe, he hath a ſigne that he hath drunk the ſpirit. But theſe *ſenſualiter*, are not enough; they may deceive us; there were that eat and drank in Chriſts preſence, but he told them, *I know you not, Luke* the thirteenth chapter. Therefore to the comfort of the ſpirit we muſt add the holy ſpirit; and ſee what operation he hath; we muſt ſee if we can finde *ſanctificationis ſpiritum*, the ſecond epiſtle to the *Theſſalonians* the ſecond chapter, *and the fruits of the ſpirit* wrought in us after we have drunk, *Galatians* the fift chapter and the twenty ſecond verſe, whether we be transformed by the ſame ſpirit, the ſecond to the *Corinthians* the third chapter. Thus we ſee the Apoſtle in this place, *againſt the ſpirit that luſteth after envy and contention, James* the fourth chapter, uſeth the Sacrament of unity, to perſwade men to unity and love; and againſt the unclean ſpirit, he uſeth the Sacrament of cleanneſſe, as, in the firſt epiſtle to the *Corinthians* the ſixt chapter, *Shall I take the members of Chriſt and make them the members of an Harlot?*

By the effects that the ſpirit worketh in us, we may know whether we have the ſpirit; for we are not only made partakers of Chriſts bo-

dy in Baptiſm, but of the ſpirit in the Lords Supper; *If we cleave to the Lord Chriſt, we are made one ſpirit*, the firſt epiſtle to the *Corinthians* the ſixt chapter: Whereupon this enſueth, *That as he and his Father are one, ſo are we one with Chriſt*; and conſequently, being one with him, we can want no happineſſe; for his will is, *That we ſhould be with him where he is, and behold his glory*, *John* the ſeventeenth chapter and the twenty fourth verſe.

2 Pet. 1. 4. *Ex eo quòd maxima illa nobis ac pretioſa promiſſa donavit, &c.*

AS Scripture applyed to this time wherein we ſolemnize the memory of his taking of our nature, as we have here a promiſe of being partakers of his; and it conteins, as all other Scriptures of comfort, a Covenant between God and us.

That which is performed on Gods part is, *That he hath made us moſt great and pretious promiſes*: The condition on our partie is, *That we eſchue the corruption that is in the world through luſt*.

In the former part there is a thing freely beſtowed on us. Secondly, That is a promiſe. Thirdly, The promiſe is, *That we ſhall be partakers of the divine nature*.

Concerning which, A promiſe being once paſt, is no more a free thing, but becomes a debt, and in juſtice is to be performed; in which reſpect the Apoſtle ſaith, in the ſecond epiſtle to *Timothy* the fourth chapter, *There is laid up for me a crown of righteouſneſſe, which the Lord, the juſt judge, ſhall render to me*; and hence the Prophet is bold to challenge God with his promiſe, *Pſalme* the hundred and nineteenth, *Perform thy promiſe, wherein thou haſt cauſed me to put my truſt*; and therefore *Auguſtine* ſaith, *Redde quod non accepiſti, ſed quod promiſiſti*.

Promiſes doe affect two wayes, becauſe they ſtand upon two points; Firſt, The party promiſing: Secondly, The thing promiſed.

If it were the promiſe of a man, it were to be doubted of; for *all men are lyars*, *Pſalme* the hundred and ſixteenth; They either promiſe that which they cannot perform, as *being weak*, as *Pſalme* the twenty firſt and the tenth verſe; or which they will not perform, as *Naball* in the firſt book of *Samuel* and the twenty ſixt chapter. But if we can finde one that is both able and willing to keep his promiſe, that is a great kindneſſe, not to be diſtruſted. And ſuch a one is God; who, of his own goodneſſe, is become indebted to us, by *making us moſt great and pretious promiſes*: he is true of his word; for he is *Deus mentiri neſciens*, *Titus* the firſt chapter, *he cannot lye*: And for his power and ability, *Apud eum non erit impoſſibile omne verbum*, *Luke* the firſt chapter: And for his willingneſſe the Angels teſtifie of it, that there

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is in God *good will towards men*; even the ſame which he beares to Chriſt his own Sonne, of whom he witneſſeth from heaven, in the third chapter of *Luke*, *This is my well beloved Sonne, &c.* *in whom*

Secondly, For the thing promiſed: Though it be God that promiſeth, yet if the thing promiſed be a matter of no great value, wee reſpect it the leſſe; but this is a *great and moſt pretious promiſe.* Now that is pretious, for which a man will give any thing; as for a pearle, *a man will ſell all that he hath to compaſſe it*, *Matthew* the thirteenth chapter; and *what will not a man give for the ranſome of his ſoul?* the whole world, nay a thouſand of worlds, is little enough to give for it, *Matthew* the ſixteenth chapter, and the ſixteenth verſe: So then, this promiſe is pretious, in reſpect of the thing promiſed.

Secondly, It is pretious in regard that it coſt dearly; *For wee are bought, not with corruptible things, as ſilver and gold, but with the pretious blood of Chriſt*, in the firſt epiſtle of *Peter*, the firſt chapter and the eighteenth verſe.

Thirdly, It is a pretious promiſe in this reſpect, becauſe our bleſſednesſe here promiſed, ſtands, not only in having our ſinnes forgiven, or in being made righteous; that is not the thing we are ſatisfied with; or to be with God, which was the deſire of our firſt Parents, *Geneſis* the third chapter; and of *Lucifer*, *Iſaiah* the fourteenth chapter, *ero ſimilis Altiſſimo*; but it ſtands herein, that we ſhall be made partakers of the Divine nature, and enjoy thoſe things *which eye hath not ſeen, &c.* in the firſt epiſtle to the *Corinthians*, the ſecond chapter and the third verſe; he doth not promiſe that we ſhall be partakers of Gods glory, joy, and felicity, as *Zebedees* ſonnes would have been, *Matthew* the twenty firſt chapter; but partakers of his nature: That as we are ſubject to ſickneſſe, death, and all croſſes, by being partakers of the nature of the firſt *Adam*; ſo we ſhall be partakers of glory, joy and immortality: And being partakers of the ſecond *Adam*, *as the branches receive life from the vine*, *John* the fifteenth chapter; ſo it ſhall be between Chriſt and us, he will derive his benefits to us: *As the root is holy, ſo wee that are branches, ingraffed into him, ſhall be holy*, *Romans* the eleventh chapter and the ſixteenth verſe: As we partake of the miſeries of the firſt *Adam*; ſo of the joy and felicity of the ſecond *Adam*: As *we have been partakers of the earthly*, ſo *of the heavenly*, in the firſt epiſtle to the *Corinthians*, and the fifteenth chapter.

Fourthly, If we conſider from how baſe eſtate we, to whom this promiſe is made, are exalted; not only from the nature of beaſts, *Pſalm* the fourty ninth; *Of wormes and rottennesſe*, *Job* 17. and, which is more baſe, from being the *Children of wrath*, *Epheſians* the ſecond chapter, *and Children of the Devil*, *Acts* the thirteenth chapter, to be partakers of the divine nature; that will appear to be a pretious promiſe, containing matter of ſo great comfort; whereby, that is, by the knowledge of God, that hath called us to glory and virtue, or by whom, that is, by Chriſt taking knowledge of him, as in the fifty third chapter of *Iſaiah*, *My righteous ſervant, by his knowledge, ſhall juſtifie*

ſtifie many; and in the ſeventeenth chapter of *John*, and the third verſe, *This is eternall life, to know thee and Jeſus Chriſt.* The Heathen and Turkes are not capable of this pretious promiſe, becauſe they take no notice of Chriſt: It is a promiſe made to Chriſtians, for, becauſe they are partakers of fleſh and blood, *He alſo took part with them*, *Hebrews* the ſecond chapter: As Chriſt took part of our nature, ſo he makes us partakers of his. It is the Chriſtian only that beleeves this; and therefore he is capable of this ſo pretious promiſe; for albeit Chriſt were man, yet *it pleaſed God, that the fulneſſe of the God-head ſhould dwell in him bodily*, *Coloſſians* the ſecond chapter and the ninth verſe; and as he is in us by his humanity, ſo are we in him in reſpect of his Divinity. God partakes with Chriſt becauſe of his Divine nature, and man partakes with Chriſt in as much as he hath aſſumed our humane nature: He is partaker of our humane nature, for *he is fleſh of our fleſh, and bone of our bone*, *Epheſians* the fifth chapter; and we, by his Spirit, *are partakers of his Divine nature*; for in the firſt epiſtle to the *Corinthians* the ſixth chapter, *He that cleaveth to the Lord is one ſpirit: Hereby we know, that we dwell in him, and he in us, by the ſpirit which he hath given us*, in the firſt epiſtle of St. *John*, the fourth chapter and the thirteenth verſe.

Chriſt imputeth his nature two wayes; First, by regeneration in Baptiſm; *for except ye be born again of water and the holy Ghoſt*, *John* the third chapter: Secondly, by eating and drinking in the Sacrament: In which reſpect the Apoſtle ſaith, that we muſt *bibere ſpiritum*, the firſt epiſtle to the *Corinthians* the twelfth chapter and the thirteenth verſe. In this life we muſt ſeek for Gods grace and glory; and he hath promiſed to give both, *Pſalm* the eighty fourth; and then we ſhall *Intrare in gaudium Domini*, *Matthew* the twenty fift chapter; and ſo *we ſhall be alwaies with him*, the firſt epiſtle to the *Theſſalonians* the fourth chapter; and *ſee him as he is*, the firſt epiſtle of *John* the third chapter and the firſt verſe; that is, be partakers of his divine nature: and which goes beyond all, he ſhall not be glory in one and joy in another, and immortality in a third, but he ſhall be *omnia in omnibus*, the firſt epiſtle to the *Corinthians*, the fifteenth chapter and the twenty eighth verſe. Now the promiſe is with a reſtraint, *nobis qui*, that is, *to us which eſchue the corruption*: The like we have in *John* the third chapter and the ſixteenth verſe, *ut omnes qui credant*; and *Matthew* the eleventh chapter, *Come to me omnes qui*: And great reaſon it is, that if we will have God to perform his promiſe to us, we keep the condition on our part towards him; ſo the Apoſtle diſputes, in the ſecond epiſtle to the *Corinthians*, the ſeventh chapter and the firſt verſe, *ſeeing we have ſo great promiſes, let us cleanſe our ſelves*; for the Divine eſſence is incorruptible, and it is impoſſible *that corruption ſhould inherit incorruption*, the firſt epiſtle to the *Corinthians* the fifteenth chapter: therefore albeit our outward man corrupteth daily, *yet we muſt labour to be renewed in the inner man*, the ſecond epiſtle to the *Corinthians* the fourth chapter. But whence is this corruption? From luſt: So ſaith the

Apoſtle

Apoſtle here, agreeing with *St. James* in his firſt chapter and the fourteenth verſe, *Every man is tempted, when he is inticed and drawn away of his own luſt.*

The place where this corruption is, is the world; So *St. Peter* ſaith, and the firſt epiſtle of *John* and the ſecond chapter, There is nothing in the world but *concupiſcentia oculorum & carnis*; and *St. Paul* ſaith, *They that will be rich in this world, fall into many fooliſh and noyſome luſts*, the firſt epiſtle to *Timothie*, the ſixt chapter. There are *utriquam myſt.* the ſecond epiſtle to the *Corinthians* the ſeventh chapter and the firſt verſe, and the ſecond epiſtle of *Peter* the ſecond chapter and the tenth verſe; but *we muſt keep our ſelves unſpotted of the world*, as in the firſt chapter of *St. James* epiſtle; *and hate the garment ſpotted of the fleſh, Jude* the twenty fift verſe. For avoiding of corruption we muſt know, That temptations, which come by fair and flattering ſpeeches, are not to be reſiſted, but a man muſt fly from them, *Heb.* 12. 1. There is *dimicatio quaedam*, an imbracing ſinne; and *James* the 1. 13. there is a line or bait, or angle which you muſt flye from; ſo ſhall you be ſafe: If you reſiſt not you will be taken; and *James* the fourth chapter and the ſeventh verſe, *Reſiſt the Devil*; but in the firſt epiſtle to the *Corinthians* the ſixt chapter, *Fugite fornicationem*; for it is an imbracing ſinne; the ſecond epiſtle to *Timothy* the ſecond chapter, *Flye luſts of youth*: There is no other way; for by talking and arguing the point, is the way to be catched, that is, *ſeeing the world from without doth corrupt*; as in the firſt epiſtle to the *Corinthians* the fift chapter, *A little leaven maketh ſower the whole lump*, they that will not avoid it, *are ſervants of corruption*, the ſecond epiſtle of *Peter* the ſecond chapter; and *Jude* calls them *ſpots and blots*; they that will be partakers of theſe promiſes, muſt avoid the evil company of ſuch: As, when *Jacobs* rods lay before the Ewes, *they brought forth party coloured Lambs, Geneſis* the thirtieth chapter: So that is the effect of evil company. And *for ill ſpeeches, that corrupts good manners*, in the firſt epiſtle to the *Corinthians* the fifteenth chapter, for as *Michah* the ſeventh chapter and the third verſe, there are ſome, *that ſpeak out of the corruption of their ſoul, it ſpreads like a canker and corrupts many*, the ſecond epiſtle to *Timothy* and the ſecond chapter. Evil example and bad company, lewd ſpeeches and vain ſongs, are to be avoided, if we will avoid corruption: For, leſt that we may know from whence it proceeds, he that flies not allurements and provocations, cannot avoid them: Therefore, in *Pſalm* the hundred and nineteenth, the Prophet prayeth, *Turne away mine eyes*: So for occaſions, *Proverbs* the fift chapter, *Come not neer the harlots houſe*: And for the time and opportunity, that is carefully to be reſpected, *Proverbs* the ſeventh chapter, *In the twilight the young man was found going to the harlots houſe, and ſo was corrupted.* So though neither object nor opportunity be offered, yet a man being idle and without exerciſe may be corrupted; for that was the ſinne of *Sodome*; *Ezekiel* the ſixteenth chapter and the fourty ninth verſe, *Pride, abundance of bread, and idleneſſe.* Then a man

Filthineſſe of the fleſh and ſpirit; and luſt of uncleannes.

man must never purpose to sinne; for so he corrupteth the spirit of his minde; nor to let his desire be corrupted. *He must shun evil company, Ephesians* the fift chapter, *have no fellowship with the unfruitful works of darknesse*, and that is a signe of grace. Grace is the motion of the spirit, the end of grace is glory. He whose reasonable soul doth not purpose to doe evil, and his will doth not desire it, but shunnes all occasions and opportunity of evil, such a one hath a beginning of grace, which will not forsake him till it have brought him to glory, and *made him partaker of the Divine nature.*

2 Pet. 1. 5. *Ad hoc ipsum verò vos, omni præterea collato studio, adjicite fidei vestræ virtutem, &c.*

THERE is no promise made by God, but is with a condition, either by way of a restraint, with *si qui*, as *Romans* the eighth chapter and the first verse; or of affirmative *illi verò*, or conclusion; the second epistle to the *Corinthians* the seventh chapter: Therefore seeing we have such promises, in this place we have both. Before promise is made us, *to be partakers of the divine nature, so that we flie the corruption*; And the Apostle, not contenting himself with that, doth joyn a second, as an affirmative condition: *Therefore give all diligence to this.*

The first observation from hence is, To know how to draw a conclusion from the promise of God: For some, from the promise of Gods grace, did conclude, *that they might now freely sinne, Romans* the sixt chapter: But the Apostle here dislikes that, as also *Paul* in the second epistle to the *Corinthians* the seventh chapter, *seeing we have such promises, let us consummate our holinesse in the fear of God*, The cause of so many dissentions in the world is, because we are of diverse spirits, and gather contrary conclusions, as in the first epistle to the *Corinthians* the seventh chapter, the Apostle, from the shortnesse of life, draweth this conclusion, *that men should use the world as if they used it not*; So from the same, there are another sort that conclude thus, *Seeing we must dye to morrow, let us eat and drink*, the first epistle to the *Corinthians* and the fifteenth chapter; as *Romans* the sixt chapter, because *where sinne abounds, grace superabounds*; they conclude, *let us sinne that grace may abound.* From the promise of God we may not draw any other conclusion, but as here he exhorts, *therefore let us give all diligence.*

Secondly, He sheweth wherein this diligence is to be shewed; *joyn to your faith virtue.*

First of Diligence; and then of the thing wherein it is to be imployed.

Care,

Care, or Diligence, the Apoſtle maketh the firſt part of repentance from ill, the ſecond epiſtle to the *Corinthians* the ſeventh chapter: And it is the ſame word in both places; It is here the God of repentance; and the Apoſtle he makes it the gates of affirmative virtues, and a good life; the one for taking away ſinne, the other for bringing in of godlineſſe. There are many kinds of diligence; but this is that a man uſeth, when he makes it *tempeſtiva diligentia*; when a man having day before him, he doth not put off till the end, σπουδὴ ἀπὸ σπουδῆς, as *Pſalm* the hundred and nineteenth, *I made haſte and prolonged not to keep thy commandements*; and in the third chapter, *looking for and haſting to the comming of the day of the Lord.* As we muſt look for it, ſo make haſte to meet him joyfully.

Now we know the nature of it, we will conſider the degree of it in the word *all*, not ſome kinde of care or indeavor, but *all diligence. Seeing we have great and pretious promiſes*, in the higheſt degree, let our diligence be in the higheſt degree. Men muſt not perſwade themſelves it is an eaſie matter to be a good Chriſtian; but a thing wherein all care and diligence is to be ſhewed, and he had the ſpirit of God to direct him, *He layeth upon us no other burdens, then neceſſary commandements*, *Acts* the fifteenth chapter and the eighteenth verſe. Our Saviour Chriſt, by crying often *Watch and pray*, *Mark* the thirteenth chapter, *Take heed*, *Luke* the thirteenth chapter, *Strive to enter into the ſtreight gate*, *Matthew* the ſeventh chapter, *Labour not for the meat that periſheth*, *John* the ſixt chapter, calling entrance into life, *as hard as for a camel to paſſe through the eye of a needle*, *Luke* the ſixteenth chapter, ſhews, men may not think but it requires *all diligence* and contention. If the preſervation of mans body cannot be without caring for apparel and meat; And if humane nature be decayed, and will not be repaired without coſt, there muſt be care and diligence to keep a good dyet; then our union and incorporation into the Deitie is no matter of eaſe. We muſt uſe diligence both in ceaſing from evil and following good, and that in as good degree as we can; for when we have done what we can, yet it is true, in the firſt epiſtle of *Peter* the fourth chapter, *juſtus vix ſervabitur.* Unto which we add thirdly, that the word *give*, here uſed, is very effectual: It is uſed two wayes, It is to bring in a thing with an oppoſition; as if the Apoſtle ſaid, Heretofore ye have ſhewed great diligence in vanities; ye can watch, ſpend your time and money: Shew the like diligence in following good. The other is a ſenſe uſed in the ſixt chapter to the *Galatians* and in *Judes* epiſtle, that if Hereticks cannot get in, they will creep in craftily: in the next chapter he ſaith, *Privily bringing in hereſies*; and the ſame *Jude* verſe the fourth: So here it is brought in by imitation. We muſt be as careſull to poſſeſſe our ſelves with good, as the wicked are to joyn vice to vice. It is Chriſts adviſe, *Luke* the ſixteenth chapter, *The children of light to be as wiſe as they of the world.* This joyning is ἐπιχορηγία, It hath a plain expreſſion in the 68. *Pſalm*,

The singers went before, the players went after: This procession in order of a Quier, is the true motion signified by this word. It is used by the Apostle, speaking of the body in the fourth chapter to the *Ephesians* and the second to the *Colossians* and the nineteenth verse: This coupling of one bone with another, thus orderly marching or training, he calls by the same name: Such a thing the Apostle exhorts unto here. From hence we learn, that Christianity or Religion is as a Quier, consisting of many veins; or a body, of many parts. It is not a thing standing of one virtue; they that have learned Christ truly, *Ephesians* the fourth chapter, have learned first *to put off the old man, and then to put on the new.* And so the Apostle reckoning up, as a great train of virtues, as *Peter* doth here; and *St. Peter* saith, verse the nineth, *They that conceive not so of Christianity, are blinde, and cannot see afarre off:* When in the Scripture, we finde any main matter of weight laid upon one virtue, we must take a part for the whole, it is but one virtue of the train. As there are many parts of repentance, the second epistle to the *Corinthians* the seventh chapter; so the Apostle gives a compleat harnesse, standing of seven several parts, *Ephesians* the sixt chapter.

As they that are partakers of the Divine nature, are a body compact of many joynts and sinnews; so the divine spirit is not one alone, but as the ancient Fathers define the eleventh verse of the seventh chapter of *Isaiah*, and the fourth chapter of the *Apocalyps*.

Secondly, This is not *promiscuè*, confusedly; but orderly as in a Quier, one begins, another follows: This multitude of virtues is *Acies ordinata, Canticles* the sixt chapter, like the marching of Soldiers; for it comes from God, *who is the God of order and not of confusion.*

Thirdly, All at once doe not break out, but there is a successive bringing in one of the other. In that order there are degrees, First, *Faith*: Secondly, *Virtue*: Thirdly, *Knowledge*. The number of virtues be eight, as eight parts of repentance, in the second epistle to the *Corinthians* the seventh chapter. Those contain our separation from the Devils nature: As the other are our union with Gods nature, which are usually compared to those eight steps, in *Ezekiel* the fourtieth chapter, from the thirty first to the fourty first verse, they are our assents, whereby we approach to the Altar; so the promises of blessednesse which our Saviour speaketh of, are eight, *Matthew* the fift chapter.

Another thing to be observed is, That of these eight there are four pair; for to a theologicall virtue is added ever more a moral: *Faith, knowledge, godlinesse,* and *charity,* are theologicall; to every one of these there is a moral virtue.

To come to the particulars, we shall observe that faith begins, and charity ends, as *Galatians* the fift chapter, *fides per charitatem operatur*: So in *Peter* faith works till it come to love; *He that will come to God must believe, Hebrews* the eleventh chapter; but *that is nothing without love,* 1 *Cor.* 13.

Love

Love is the bond of perfection, *Coloſſians* the third chapter, *Above all have love, which is the chain of perfection.* Faith is a moſt pretious thing; ſo he ſaith verſe 1. And it hath this honor, to be the root and foundation of all, as *Coloſſians* 2. *grounded in faith*; it is the ground of all vertue, it is *Choragus*, the firſt that leadeth the dance. Men hope to receive the end of faith, and *that is the ſalvation of ſouls*, the firſt epiſtle of *Peter* the firſt chapter; then faith is the beginning of it. To this truth we muſt add another truth; that as it is the firſt, ſo but a part; and not as the world would have it, to be all. Becauſe *faith commeth by hearing*, *Romans* the tenth chapter, the world is all ſet on hearing; but in the firſt epiſtle to the *Corinthians* and the twelfth chap. the body is not all an eare: Faith is but a part, and that an eighth part. As here we have warrant from *St. Peter*, it is the firſt; *ergo* we muſt begin at it, but not to ſtand there, but goe further. As it is *choragi*, ſo *epicorigia*, that is, not ſo compleat of it ſelf, but ſomething is to be joyned to it. For faith, *St. Peter*, the fitteſt to take inſtruction from, who ſhewed the failing and wavering of his faith, when Chriſt asked him, *Loveſt thou me?* he anſwered *Thou knoweſt that I love thee*, *John* the twenty firſt chapter. But how knew he it, when he denyed him before a poor Damoſel? *Matthew* the twenty ſixt chapter. And in reſpect of Chriſt, *Luke* the twenty ſecond chapter and the thirty ſecond verſe, *I have prayed for thy faith:* Chriſts promiſe and his own experince may perſwade us, he knew the nature of faith: And this is an infallible mark of true faith, that it hath joyned virtue, and is taught of the Law of God; and true faith doth not abrogate the Law; nay, *Romans* the third chapter, *the Law is eſtabliſhed by faith.* Faith muſt bring in virtue by the hand: So in that great chapter of faith, having gone through all, he ſaith, *They chuſed rather to ſuffer, than to enjoy pleaſures of ſinne*, *Hebrews* the eleventh chapter. *Paul* ſaith true faith *operatur juſtiam & per charitatem*: So *Peter* here, and *James* the ſecond chapter and the twenty ſecond verſe, it doth *cooperari*; that is the ſigne *James* gives of faith: In the firſt epiſtle of *John* the fift chapter, the ſigne of true faith is, it overcomes not only the Devil, but the world, and the pleaſures, riches, honors of the world, as in *Hebrews* the eleventh chapter: It is the ſame ſigne that, *Hebrews* eleventh chapter and the fourth verſe, ſhewed it ſelf in *Moſes*, when he refuſed to be the ſonne of *Pharaohs* daughter: And *Jude*, in the twentieth verſe, ſaith, If it be true faith, it is *fides ſanctificans*. So they all agree, *Paul* ſaith, *Faith muſt work righteouſneſſe*; *Peter*, *It muſt bring virtue in by the hand*; *John*, *It muſt overcome the world*; and *Jude* ſaith, *It is a ſanctifying faith*, not locked up in a mans conſcience. So that it is no true faith, which virtue follows not.

2 Pet. 1. 5. *Adjicite fidei veſtræ virtutem, virtuti verò notitiam.*

THE Apoſtles minde is to ſhew, That the life of a Chriſtian is no ſingle thing, but a Quire or Dance, and the beginning of the train is *faith*: For, if we muſt be elevated *to be partakers of the Divine nature*, as verſe the firſt, it muſt be a divine thing that muſt effect this; and the firſt divine thing is *divina veritas*, the ſame which the Prophets in all ages have deſcribed to us. Which divine truth we apprehend by faith.

Now becauſe there may be deceipt in our faith, we muſt take heed that it be not a rotten faith. There is *fides ficta*, the firſt epiſtle to *Timothy*, the firſt chapter and the fift verſe, *Faith feigned*; and *a dead faith*, *James* the ſecond chapter. There is a vile faith as well as a like pretious faith: And that we may ſeparate the pretious from the vile, *Jeremiah* the fifteenth chapter. And if we will know which is the pretious faith, for which Chriſt prayed, in *Luke* the twenty ſecond chapter, it is not that which is alone, but which is accompanied with other virtues. It muſt not be *totum integrale*, or *Alpha* and *Omega*, but like a Quire, wherein are diverſe parts, faith is but a part, and the eighth part of Chriſtianity. This company is not added *ad ornatum*, but for neceſſity; therefore he exhorts, *Give all diligence, and he that hath not theſe is blinde.*

To proceed, If faith be not all, what is that company he ſpeaketh of?

The firſt is Virtue, A word which the Scripture hath taken from Philoſophers, whereof all their books are full; and albeit we muſt beware *that no man ſpoile us through Philoſophie*, *Coloſſians* the ſecond chapter, yet we may not contemne it. *We are called to glory and virtue*, verſe the third; and *Philippians* the fourth chapter and the eighth verſe, *If any virtue.* It is not to be taken generally; for ſo it contains all: It comprehends not moral virtues more than theological, but a more ſpecial thing. By Virtue is not meant an honeſt life, nor faith; but virtue is uſed either for an active power, as in the firſt epiſtle to the *Corinthians*, the firſt chapter and the twenty fourth verſe; or ſome notable effect, as *Galatians* the third chapter and the fift verſe: It is uſed either in oppoſition to weakneſſe, as in the firſt epiſtle to the *Corinthians*, the fifteenth chapter and the fourty third verſe, and the ſecond epiſtle to the *Corinthians* the twelfth chapter and the ninth verſe, *Virtus mea perficitur in infirmitate*; or in oppoſition to fear, as in the ſecond epiſtle to *Timothie*, the firſt chapter and the ſeventh verſe, *Not the ſpirit of fear, but of power.* By Virtue is meant that *acrimena ſinapis*, as Chriſt ſpeaketh, *If you had faith but as a grain of muſtard-ſeed*: this is that muſt be added to faith; then ſhall that καινότης and ὁμοίωσις, in the firſt epiſtle of *John*, the third chapter and ſecond verſe, be accompliſhed in us; then we ſhall ſay with Chriſt,

in

in the fift chapter of *St. Johns* Gospel, *My Father worketh and so do I*; and in the first epistle to the *Corinthians* the twelfth chapter, *The Holy Ghost worketh all in all.* Faith hath no act but the act of assent; but the true faith is operative: Which power of working is called by *Peter* ἀρετὴ, by *Paul*, in the first epistle to the *Corinthians* the fourth chapter, *The spirit of faith: The life and work of faith with power, opus fidei in virtute*, the second epistle to the *Thessalonians* the first chapter and the eleventh verse: *St. Paul* saith, in the first epistle to the *Corinthians*, the fourth chapter and the twentieth verse, *You shall perceive, non sermone, sed virtute*; not only a power to talk well, but to work; they have a form of faith, but doe *abnegare virtutem*, the second epistle to *Timothy*, the third chapter and the fift verse. As it betokens a power of doing well; so an ability of induring adversity depends on this virtue. For want of this *Peter* fell asleep, *Matthew* the twenty sixt chapter; He came afar off when Christ was apprehended, and was afraid of a poor Maid. So it was with *Peter*, having nothing but faith; but *when he joyned with his faith virtue*, then that was fulfilled, *Luke* the twenty fourth chapter and the fourty ninth verse, *He is indued with power from above, Induemini virtute ex alto: When he received the power of the holy Ghost, Acts* the first chapter and the eighth verse, then *he was bold, Acts* the fift chapter and the twenty ninth verse: The Apostle calls it, *strength in the inner man, Ephesians* the third chapter and the sixteenth verse. *If a man fear death his strength is small, Proverbs* the twenty fourth chapter and the tenth verse. By this virtue *Moses* feared not, *Hebrews* the eleventh chapter and the twenty third verse. As there is *modica fides, Matthew* the fourteenth chapter and the thirty first verse; so *Modica virtus, Apocalyps* the third chapter and the eighth verse. Where there is great faith, there is great virtue; where no faith, no virtue. As it is no true faith, which virtue doth not follow; so no true virtue, which faith doth not goe before.

It is called Grace in respect of God, from whom it comes; and virtue in regard of the effects. The Philosopher called them *habitus*, because they had them from themselves; but *virtus est à Deo & Domino virtutis*, to salve the error of the Philosophers. The Apostle calls it *Grace*, in the second epistle of *Peter*, the third chapter and the eighteenth verse, *grow in grace*; so he calls it *virtue, He hath called us to glory and virtue*, in the second epistle of *Peter*, the first chapter and the third verse, and *Philippians* the fourth chapter and the eighth verse. It is by good consequence, that it is so called, *because it is wrought by the Gospel, which is the power of God, Romans* the first chapter and the sixteenth verse: *His words are spirit and life, John* the sixt chapter: Virtue must bring forth virtue. The Philosophers Virtue had no divine thing in it; they enured themselves to it, and so ascribed it to themselves. Our virtue proceedeth from faith, which is a divine thing, *Whatsoever is not of faith is sinne, Romans* the fourteenth chapter: But the Heathen called their virtues *habits*, as from themselves, not from the grace of God.

To Virtue Knowledge. He began with *Faith*, a theological virtue; then he added *Virtue*, which is moral; now he comes to *Knowledge*, another theological virtue.

By this ſucceſſive coupling we are taught, not to ſtay at virtue, but to proceed *de virtute in virtute*. *Pſalm* the eighty fourth and the ſeventh verſe, *from ſtrength to ſtrength*. As before againſt infirmity and weakneſſe of our nature, he added virtue; So for our error and ignorance, he joyneth knowledge: for there may be an active power to work, and yet *not aright*, as *Romans* the tenth chapter & the ſecond verſe, *They have Zeal, but not according to knowledge*: But there muſt be, not only power, but wiſdome; not only *homines improbi*, ſhall be caſt out, but *fooliſh vigins*. *Matthew* the twenty fift chapter. As virtue is required, ſo is knowledge, to direct us in that we doe. We muſt ſeek for *Non tam virtutem quam aurigam virtutis ſcientiam, ſine quâ ipſa virtus eſt vitium*; therefore *Proverbs* the twenty third chapter and the fourth verſe, *Ceaſe from thy wiſdome*; And in *Eccleſiaſtes* the ſeventh chapter, *Be not nimium juſtus*: *Knowledge is a key*, *Luke* the eleventh chapter and the fifty ſecond verſe: And a Quire muſt have a key to ſet the ſong, that is, *the key of knowledge*. In the Law nothing was to be offered without ſalt, that is, the grace of knowledge. It is that which the Apoſtle calleth, *the inward annointing*, in the firſt epiſtle of *John* the ſecond chapter and the twentieth verſe, which gives a ſweet ſavour and ſent to God: So ſaith the Apoſtle, in the ſecond epiſtle to the *Corinthians* the ſecond chapter, *We are a ſweet ſavour to God*. But is not faith knowledge? It is: But yet where the object of faith is *verum & falſum*. Science hath for its object good and evil; as *Geneſis* the ſecond chapter and the ninth verſe, the paſſions of Chriſt, and the torments of Hell, are indifferently the objects of faith, but the affections are ſtirred by good and ill: And it is knowledge that muſt diſcern between good and ill; evil things may goe under the ſhew of good; and therefore we muſt have knowledge to unmask them. So the doctrin of repentance, being a good thing, hath a ſhew of ill; and, without the grace of knowledge, men are hardly brought to beleeve it. As there is *prudentia carnis*, *Romans* the eighth chapter and the ſixth verſe, and *prudentia ſeculi*, in the firſt epiſtle to the *Corinthians*, the third chapter and the nineteenth verſe; ſo there muſt be a ſpiritual knowledge and wiſdome, to diſcern them, and to meaſure what is good. That all which we doe teach may be λογικὸν γαλα, the firſt epiſtle of *Peter* the ſecond chapter, and all you doe may be λογικὴ λατρεία, *Romans* the twelfth chapter, we muſt add this knowledge. Knowledge is lame without power, and power is blinde without knowledge; for *knowledge is the lightning of the eyes of the minde*, the ſecond epiſtle to the *Corinthians* the fourth chapter. There is *a knowledge, falſly ſo called*, the firſt epiſtle of *Timothy*, the ſixt chapter and the twentieth verſe. The knowledge, truly ſo called, is not ſpeculative, but practique; *It is the knowledge from on high, that directs our feet in the way of peace*, as *Luke* the firſt chapter and the ſeventy ninth verſe: And not only that which lightens

lightens our eyes. Phyſitians of longeſt practiſe, and Souldiers that have been trained, are moſt reſpected; ſo it is in worldly things, and ſo it ſhould be in divine things: A man muſt *animare praxin*, that was the adviſe of the Civilian, give a ſoul to it, as in the thirty third chapter of *Deuteronomie* and the eighth verſe, firſt *Thummim*, and then *Urim*. *Jeſus began to doe and teach*, *Acts* the firſt chapter and the firſt verſe, that is the touchſtone of knowledg, as Chriſt ſaith, *If any man will doe his will, he ſhall know of his doctrine, qui fecerit voluntatem Patris, ſciet de doctrina, utrum ſit ex Deo*, *John* the ſeventh chapter and the ſeventeenth verſe; for there are ſome that are alwayes learning, but never come to the knowledge of the truth, eſpecially that knowledge that may be truly ſo called, in the ſecond to *Timothy* and the third chapter.

Scientiæ verò continentiam, continentiæ verò tolerentiam, 2 Pet. 1. 6.

THE Apoſtle proceedeth now to the fourth voice of this quire, having laid faith for the firſt, and to it added, that which the Apoſtle calls *the work of faith in virtue*, in the ſecond to the *Theſſalonians*, the firſt chapter and the eleventh verſe, and thirdly, *To virtue knowledge*; now in the fourth place he joyneth to it temperance: It is the common courſe of the world, ſo ſoon as they have a little taſte of knowledge to aſcend up to heaven, but he tells us, knowledge muſt goe down to our ſouls, and then proceed to godlineſs, which we are taught in our conformity to our Saviours example, of whom the Apoſtle ſaith, *Epheſians* the fourth chapter and the ninth verſe, *He that aſcended, the ſame is he that deſcended firſt.*

The chief point of our duty is, firſt to temper our affections, and then to come to godlineſs after: For the juſtifying of *Peters* order in reſpect of the conſequence this hath with the former, there are three cauſes why he bringeth in temperance next after knowledge.

The firſt is, becauſe whereas *corruption is in the world through luſt*, verſe the firſt; and *Epheſians* the fourth chapter, *The old man is corrupt through luſt*; and the abandoning of that corruption, muſt bring us to *the participation of the divine nature*; and it is temperance that makes us avoid this corruption: For unleſſe we temper our affections we ſhall never be partakers of the divine nature.

Secondly, It follows the natural power of the ſoul: Having placed Knowledge, which is a virtue of the reaſonable part, he comes next to the affectioned part, that is, Deſire, whereunto temperance anſwers, he would not have ſenſuality grow above reaſon, nor the body to govern the ſoul: The upper part being already

ready perfected, the lower part must next in order be made perfect, as in the first epistle to the *Corinthians* the fifteenth chapter, *That which is natural is first, and then that which is spiritual.* So moral virtues are the perfections of men in this life, and theological virtues are the perfections in the life to come.

Thirdly, Knowledge being the virtue that teacheth what is good or evil, Temperance follows it very well, in as much as it is a helper forward, and a preserver of good, *It keeps us from the graves of lust, Numbers* the eleventh chapter: It preserves reason which is the power of the minde: For by worldly cares we doe *gravare cor, overcome the hearts, Luke* the twenty first chapter and the thirty fourth verse; but this temperance makes it, and therefore is called σωφροσύνη of keeping the minde and understanding safe. And for the body we see the effect of this virtue, in *Daniel* the first chapter and the fifteenth verse: therefore the Apostles counsel to young men is, in the second epistle of *Timothy* the second chapter and the twenty second verse, *Flye the lusts of youth*; and *Titus* the second chapter and the third verse, *To be temperate and sober minded.* It preserves knowledge, not only by keeping the body in order, but, *Proverbs* the twenty third chapter, the fourth verse, and *Romans* the twelfth chapter and the third verse, φρονεῖν εἰς τὸ σωφρονεῖν, not to deal in genealogies and curious questions, which are unprofitable, but *to be wise with sobriety, Titus* the third chapter and the ninth verse, and the first epistle to *Timothy*, the first chapter and the fourth verse. So it follows by good order, in as much as it preserves the virtue going before.

Secondly, Touching temperance what it is, and wherein it stands. When knowledge hath taught what to chuse, the next thing is, *nullis inde illecebris avocari*; and that is it which Temperance performs: For in the beginning this corrupter of the world sought to draw our Parents away from their duty, by a baite he shewed them, *bonum delectabile*, that was the goodly fruit, so fair to behold: the allurement being offered, concupiscence flyeth to it, *as a bird to the snare, Proverbs* the seventh chapter and the twenty third verse. Every man is ἀπαζόμενος, *James* the first chapter and the fourteenth verse, *There is a bait offered to lust to catch at*; therefore it is called εὐπερίστατος ἁμαρτία, *Hebrews* the twelfth chapter, sinne is so pleasant, that if concupiscence be not weaned, there is no child desires the mothers breast more than it desires sinne, *Psalm* the hundred thirty first and the second verse, men being in this case, *and add drunkennesse to thirst, Deuteronomie* the twenty ninth chapter and the nineteenth verse, and seek baits to allure concupiscence: therefore our concupiscence needs a bridle to wean and restrain this soul. Lust is two fold, the first *Epistle* of *John* the second chapter and the sixteenth verse, *carnis & oculorum*: The corruption of the flesh is either for the belly, as it is in the sixth chapter of St. *Luke*, or that carnall pleasure that *Felix* and *Drusilla* were overcome with, *Acts* the twenty fourth chapter, so that he could not abide to heare *Paul* dispute

ſpute of temperance; *the eye luſteth for faire apparell*, as *Luke* the ſixteenth chapter, *to bee cloathed in purple*, for that is a bait of concupiſcence: as *Achan*, when hee ſaw the Babyloniſh garment, deſired it, *Joſhuah* the ſeventh chapter; *So alſo the eye delighteth in bedding and furniture for houſes*, as *Jer.* the twenty ſecond chapter and the fourteenth verſe, *to have it ſhine with Cedar, to lye on beds of Ivory*, *Amos* the ſixt chapter and the fourth verſe; Temperance is the refrainer of all theſe. For the deſire of the belly, the firſt of the *Corinthians* and the ninth chapter, *They that run a race abſteyne from all meat that may hurt*: For carnall pleaſure, *if they cannot contein let them marry*, the firſt epiſtle to the *Corinthians* and the ſeventh chapter: And for apparell, that muſt bee done in temperance, the firſt epiſtle to *Timothy* and the ſecond verſe; thus wee ſee what is the object of temperance, which virtue performes two things; Firſt, to bee able to want thoſe things, as *Philipians* the fourth chapter, *poſſum deficere*; then, having them, to uſe them moderatly; as the Apoſtle counſels in *Timothie*, 1 *Timothy* 5. *modico vino utere*; for many, comming to have the poſſeſſion of theſe things, exceede in Ryot. For the firſt, it is a dangerous luſt, how pleaſant ſoever it bee; not to bee able to want them, if wee make neceſſary luſts of them, ſo as wee muſt have our luſts ſatisfied though it cannot bee without ſinne, wee bring our ſelves under the power, as it is in the ſecond epiſtle to the *Corinthians* and the eight chapter, if wee make our ſelves debtors to the fleſh ſo farre, *Romans* the eighth chapter, *A man that cannot refraine his appetite, hee is like a City broken downe and without walls*, *Pro.* 25. 28.

Thirdly, for the end, why the Apoſtle exhorts to this virtue, It is firſt to eſchue corruption, and ſo to bring us to the divine nature; and Temperance is the virtue by which wee eſchue corruption both of ſoule and body; for, as thoſe things that are ſweete doe ſtop and putrify the body, ſo doe thoſe corrupt defires of the minde, and the corruption of mankinde defires to corrupt man with theſe allurements. If wee love, wee are not the ſervants of ſinne, we are *ſervi corruptionis*, as it is in the ſecond epiſtle of *Peter* and the ſecond chapter. For the body, it corrupts it alſo; *for ſo hee ſinneth againſt his owne body*, the firſt epiſtle to the *Corinthians* and the ſixt chapter; and *ſuch doe corrupt the Temple of God*, the firſt epiſtle to the *Corinthians* and the third chapter; *The fleſh ſpotteth the garment*, as it is in the epiſtle of Saint *Jude*, *the bed defiled*, *Hebrewes* the thirteenth chapter; ſo *that wee cannot poſſeſſe our veſſels in holineſſe*.

Fourthly, that it bee not ſo, Temperance muſt effect this; ſo it diſpoſeth us to the participation of the divine nature, who is a ſpirit *John* the fourth chapter. as they that are ſpirituall minded are; for *they that take care to fulfill the luſts of the fleſh*, *Romans* the thirteenth chapter, *doe make their bellies their God*, the thirteenth chapter of the epiſtle to the *Philippians*, *and minde earthly things*, *ſuch are carnall and are not ſpirituall*: Temperance will make men depart from the fleſh and grow ſpirituall, and ſo be like the divine nature.

To Temperance hee exhorts to add Patience, the first voice of this quire, which the Apostle reckons among *the fruits of the Spirit*, *Galathians* the fift chapter and the twenty third verse, for three reasons, as the Philosophers observe, to *fortitudo* there is next adjoyned *robur*, to the effective part is joyned courage; For as is observed from *Iohn* the first chapter and the thirteenth verse, *not of the will of the flesh, nor of the will of man.* There are in man two wills, the will of the flesh, and the manly will; for God having planted in the Soule, desire to follow good, there followes courage to remove whatsoever shall hinder our desire, and as wee have a virtue to moderate our concupiscence, or sensuality, so here is Patience against our courage. Secondly, what makes a man intemperate but impatience? as *Genesis* the twenty fift chapter, *Esau must needes die, except hee have the meat hee desires*; therefore Patience is a virtue necessarily required in the faithfull, the sixteenth chapter of the *Proverbs*, and the nineteenth chapter of the *Revelations*; *Hæc est fides & patientia Sanctorum.* The third reason of the dependance is, *quia vincit qui patitur.* Intemperance and Impatience are the great Conquerors of the world; the one being the Nurse of Philitians, the other of Lawyers: And as we have had a virtue to conquer intemperance, so it followes by good order next, that wee have the virtue against impatience. As the one sort are said to bee clothed in white, that is, *the innocency of the Godly*, *Apocalyps* the seventh chapter and the nineteenth verse; so others (by Patience *have made their garments purple, in the blood of the Lamb*, *Apocalyps* the nineteenth chapter.

Secondly, when wee know what to doe, wee must not be drawn from it by any terror; For as the devill, to allure us to sinne, joyns *dulce & molum*, so to keepe us from good hee joynes bitter with that which is good: He joynes to duty labour and disgrace, that by them hee may keepe us from it. Labour is a thing our nature cannot away with, *durum pati*; the object of this virtue is tribulation, as *Romans* the twelfth chapter, *bee patient in tribulation*, a virtue that becommeth Saints, *Apocalyps* the nineteenth chapter, *hæc est fides & patientia Sanctorum.* For the originall of tribulation, men doe not feare the evils of the life to come; and therefore God is faine to send them crosses *while they live, which must bee borne patiently*, as *Micah* the seventh chapter, *portabo iram Domini, quia peccavi.* Secondly, they are sent for tryall of our faith, *ut telles ferre rubiginem, & addat ærepunitatem.* That was the cause of *Iobs* trouble, to try his faith. The use of this virtue, in respect of men is, as *Matthew* the fift chapter, *If they smite thee on the one cheeke, to turne the other*; *If they take away thy coate, let them have thy cloak also*; If men reproach ye, as *David* was, to beare it as hee did, the second of *Samuel* and the sixteenth chapter, *to endure the spoyling of our goods*, as *Hebrewes* the tenth chapter. In such cases it is the perfection of the Saints while they live here, *to possesse their Soule with Patience*, as it is in Saint *Luke* the one and twentith chapter.

For the use the Apostle makes of this virtue, patience is needfull, the

for the avoiding of corruption, *Give not place to the Devil, by ſuffering the Sunne to goe down upon thy wrath, Epheſians* the fourth chapter; *For men in their impatience utter the corruption of their hearts, Michah* the ſeventh chapter. Secondly, It makes them like God, as *John* the third chapter and the firſt verſe; for there is nothing in God more divine than patience; this virtue he ſhewed to the old world, *which he endured ſo long*, the firſt epiſtle of *Peter* the third chapter; and to the new world, the ſecond epiſtle of *Peter* and the third chapter, He is not ſlack, but patient to all, and would have all repent. The ſame is the affection of the Sonne of God towards his Church. What did *Moſes* admire, *Exodus* the third chapter, to ſee the buſh a fire, and not burn, but *videt rubum ardentem*: Even ſo now the faithfull *ſhall drink deadly poyſon, and it ſhall not hurt them*, as Chriſt promiſeth, *Mark* the ſixteenth chapter, that is, the evil tongues of the wicked, *which are as the poyſon of Aſps*, as *Pſalme* the hundred and fourtieth. The Apoſtles exhortation is, *James* the firſt chapter and the fourth verſe, *Be patient, that ye may be intire and perfect*; and as the firſt epiſtle of *Peter*, the fifth chapter, *If ye ſuffer but a little, God ſhall make you perfect*: And Chriſts adviſe is, *To bring forth fruit in patience, Luke* 8.

Tolerantiæ pietatem, pietati verò fraternum amorem, fraterno verò amori charitatem. 2 Pet. 1. 7.

IN the firſt of theſe three verſes, the Apoſtle makes his firſt conjunction of Faith; Teaching, that as we muſt be of a ſound belief, ſo of a virtuous life: The ſecond of Knowledge, not to be drawn from a virtuous life by any deceits: Of Temperance, againſt allurements: And Patience, againſt terrors and troubles; all theſe are moral virtues: And to theſe he joynes in the third verſe, the threefold train of Godlineſſe, Brotherly love, and Charity; all which are theological virtues. For as Chriſt exhorteth, not only *to doe good to them, from whom we receive good, Luke* the ſixt chapter and the thirty third verſe; which be the virtues of kindneſſe, that the Heathen practiſed; but to add Chriſtian virtues, *Doing good to them that hurt us*; and as *Matthew* the ſixt chapter, *Our righteouſneſſe muſt exceed the righteouſneſſe of Scribes and Phariſees*: So theological virtues doe not exclude moral; but, as the Apoſtle ſhews, we muſt beſide moral virtues practiſe theſe theological: *Faith doth not aboliſh, but eſtabliſh the Law*; ſo, *Romans* the third chapter, the Goſpel requires of a Chriſtian, both will virtues and theological.

In the courſe of the world we finde it otherwiſe, the civil man will ſhew himſelf temperate and patient, but makes little account

of religious vertues. Others, as *Jude* the first verse, *will seem to be religious*, by hearing and discoursing of the word, and by certain religious terms, but neglect those moral duties. According to the first table they are religious, but neglect the duty of the second.

Therefore for the Civil man, albeit moral virtues are the perfection of this life; yet if he look higher to the great and pretious promises, *of being partaker of the divine nature*, his moral virtues cannot raise him up to high as those virtues of Christianity, that must doe that. And for them that stop at the moral duties of the second Table, and content themselves with a shewing religion by theological virtues, *If any man seem to be religious* in such sort, *his religion is vain*, except he add moral, *James* the first chapter and the twenty sixt verse, *That he refrain his tongue and keep himself unspotted.*

Secondly, For the order or method of the Apostle.

There is an order, not only of things productive one of another, but that are adductive. And having already gone through the powers of the soul, that is, Reason, Affection, and Corruption; and prescribed internal virtues, Knowledge, Temperance, and Patience: Now he comes to the outward man, and shews, That to God, who is above us, is due *Godlinesse*; to them that are neer us, that is, Christians and spiritual brethren, that have one Father, *Brotherly love*; and to them that are farre off, that is, all men, *Charity*. *Godlinesse* is required in respect of the divine nature; *Brotherly love*, in respect of the familiarity, or Church, which are the houshold of Faith, that is kindnesse, to be shewed to Christians; Thirdly, *Charity* is a duty to be extended to all, both Jews and Gentils, as well as to Christians. For as *John* the first chapter and the thirteenth verse, there is *the will of the flesh, and the will of man*, whereunto Temperance and Patience have respect: So there is the will of God too, and that is it that Godlinesse takes hold of: The want of Patience to bear, made *Peter* to deny Christ: And therefore first he must be patient, and next after will follow Godlinesse, *All that will live godly must suffer affliction*, the second epistle to *Timothy*, the third chapter. So when we are armed with patience, we are fit to hear of Godlinesse. So it was with *Peter* and the rest; of whom it is reported, that having this virtue, *ibant gaudentes*, *Acts* the fift chapter; having first planted patience, godlinesse follows by good consequence. Thirdly, Godlinesse is that virtue, whereby we are affected towards God, as the worldly mans is to wordlinesse, or the fleshly man to carnal pleasure. *Cornelius* is called *Θεοσεβὴς*, *Acts* the tenth chapter; and *Acts* the seventeenth chapter and the twenty third verse, it is used for the worship of God, *τὰ δαιμόνια*. If we ask, as *Elius*, to whom God is God; One hath his belly for his God, *Philippians* the third chapter; such a one was *Esau*, therefore called, *a prophane person*, *Hebrews* the twelfth chapter: Others have no other godlinesse *but gain*, as the first epistle to *Timothy*, the sixt chapter and the fift verse; such were they that were content to retain *Diana*'s religion for their gain, *Acts* the nineteenth chapter. When we are as carefully affected

ded to God, as worldly men are to the world, and carnal men to the flesh, then we have Godlinesse.

But to consider of this, how deeply Godlinesse is joyned, we carry up our thoughts to God, as to the chief truth; to him that is the fountain of all goodnesse and joyes. We are perswaded that he is the highest wisdome, that knows all our actions, and the highest power that can minister deliverance to their troubles: that he is a regarder of them that seek him; and a severe punisher of such as contemn him. This inward affection is Godlinesse; and this inward affection and perswasion of God, is *the mystery of Godlinesse*, the first epistle to *Timothy* the third chapter; and *the truth that is according to godlinesse*, *Titus* the first chapter and the first verse. But as we must have this inward conceit; so *we must professe godlinesse*, the first epistle to *Timothy*, the second chapter and the tenth verse. For as in the first Commandement of the Law, we must serve God in the truth of the spirit; so in the second Commandement, in the service of the body; in the third with the blessing of the mouth, we must blesse and praise God; that is, we must professe our Godlinesse at all times and all occasions; not only privately, but publiquely, in the fourth Commandement, that is, intirely, by all the parts of the body; even with the tongue, which is our glory, especially on the day of our publique profession; not only to have a reverent opinion of God, but as the Church calls us, *Come, Let us fall down before the Lord*, *Psalm* the ninety fift; not only to say with the Apostle, *Romans* the seventh chapter, *I serve God in my spirit*, but *Ephesians* the third chapter, *I bow my knees to God the Father*. And thirdly, to worship God by vocal prayer, *I will praise him with my mouth*, *Psalm* the sixtieth; *Hast thou faith? habe apud te*, *Romans* the fourteenth chapter and the twenty second verse: So if thou have an inward conceit of God, have it with thy self; but withall, thou must professe it publickly: The visard of Godlinesse must be plucked off, and the power shewed: *We must exercise and shew godlinesse*, the first epistle to *Timothy*, the fift chapter and the sixt verse: There must be *godlinesse of life*, the second epistle to *Timothy*, the third chapter, *All that will live godly*. *Cornelius* was godly; for he shewed his godlinesse, *by giving almes and praying to God*, *Acts* the tenth chapter: By his exercise of godlinesse, he shewed the power of godlinesse working in him, and that is the chiefest thing: For there are spiritual sacrifices, the first epistle of *Peter* the second chapter; and to them we must add that which the Prophet calls *Vitulum labiorum*, *Hosea* the fourteenth chapter; without which we are not truly godly: And to both these there was added a sacrifice of the hand, this spiritual sacrifice is *a broken and contrite heart*, *Psalm* the fifty first; to that is to be added, *Psalm* the thirty second, *I will acknowledge my sinne*, that is an outward profession and vocal confession, an externall sacrifice of the body. And lastly, the sacrifice of mercie, *Hosea* the sixt chapter *I will have mercy, and not sacrifice*: Not to give good words, as *James* the second chapter, *God be mercifull*, but the real

mercy, *Hebrews* the thirteenth chapter, *to distribute and to doe good forget not; for with such sacrifice God is well pleased.* Thus shall we approve our selves to be godly; as also if we say with *David, Psalm* the twenty sixt, *I have loved the habitation of the just.* If we account the Sabbaths our delight, *Isaiah* the fifty eighth chapter; If we esteem of places and times of godlinesse aright, and cleave to the persons that professe godlinesse, as *Acts* the seventeenth chapter and the thirty fourth verse, *Dionysius* and *Damaris*; they that doe so, shew Godlinesse.

The second Virtue is, *love of brethren*: For as in the Law he goes from the first Table to the second; so here having noted what is due to God, he prescribes us duties to be performed unto men. So the Gospel, as well as the Law, commands both purity and charity; and we must take the ground of our love, *ex fonte puritatis; God makes his Sunne to rise upon the just and unjust, Matthew* the fift chapter; So must we shew, not only *brotherly love* to Christians, but *charity* to all men. Which *brotherly love*, is not to be extended to natural brethren, as *Matthew* the twelfth chapter, *My brothers and sisters are they which hear the word, and keep it*: this is to be shewed to the Church, and for such which have one father and one elder brother. Some forsake the fellowship, *Hebrews* 10. *they are filii hipostoles, they withdraw themselves from the fraternity*; but *towards such as continue in the faith, let brotherly love continue, Hebrews* the thirteenth chapter, and the first epistle of *Peter*, the first chapter and the twenty second verse, *They that are faithfull, are called a brotherhood*, the second epistle of *Peter*, the fift chapter; and therefore to them must this brotherly love be extended. This love must be without hypocrisie; not to say, as *James* the second chapter, *If thy brother starve, and thou say depart and be warm, but minister not to him, what faith and godlinesse is that?* So for Charity, the first epistle of *John* the third chapter, *Love must not be in word and tongue, but in deed and truth.* That is true charity, when we doe good to the fraternity; not that of the world, or after the flesh, but of the Church.

Concerning which, you need not that I write; for you are taught of God, who said, *By this shall all men know that ye are my Disciples, if you love one another, John* the eleventh chapter. From hence he proceedeth to Charity, exhorting us to shew love, not only *quia sunt*, but *ut sunt*; As to the faithfull, because they are brethren; but to all men generally, that they may be wonne to be of the Church. We must love, *Inimicum in Deo, & inimicum propter Deum.* O that is true love. As he begun with Faith, so he endeth with love, *which is the bond of perfection, Colossians* the third chapter, and keeps in all the other virtues. *Jerusalem* is an heap of stones; but love is that makes it a compact building, *Ephesians* the fourth chapter. As the Apostle here exhorts to love; so in the first epistle of *Peter*, the fourth chapter, *Above all things have love, Colossians* the third chapter; and, the first epistle of *Peter*, the fourth chapter and the eighth verse, *which covereth the multitude of sinnes.* Of all graces *it is the more excellent,*

lent, the first epistle to the *Corinthians*, the twelfth chapter: It is greater than faith or hope, the first epistle to the *Corinthians*, the third chapter and the thirteenth verse.

Touching the end, *fuga corruptionis*, and *the partaking of the Divine nature*, are the two things we have looked unto in all the other virtues. The cause of our corruption is *amor corruptionis* in the judgement and valuation; but it is refined by charity. Love is *Charitas*, of dearenesse; we set a great price of that which is most deare: And so if we make greatest account of God, we will love him above all things. If we set our love on that which is most deare, we shall eschue corruption. Secondly, *The partaking of the Divine nature, is to be like to him*, the first epistle of *John*, the third chapter; and love is the greatest representation of the divine nature. In the other virtues we doe but dispose our souls to be partakers of it. The Apostle saith, *Deus est Charitas*, the first epistle of *John*, the fourth chapter. If then we be possessed of love, we shall be possessed of the Divine nature. Love is it that makes us *adherere Deum*, *Psalm* the seventy third: *Fides videt, spes tendit*, but charity possesseth. Love is called *an annointing*, the first epistle of *John* and the second chapter; because, as Kings were annointed, so it makes us have a right unto Gods kingdome: *Fides per charitatem operans*, is that which must doe us good, *Galatians* the fift chapter: There is is the midst, but here the end of all, without the which, all the other will doe no good: It is as oyle to the Lamp *Matthew* the 25. without which the lamp gives no light. The pretious faith is that which hath all these virtues, and charity at the end. Then is Christianity well taught, when it is taught as a building, standing on many parts, *Ephesians* the second chapter; or *Armor*, *Ephesians* the sixt chapter; *as a tree*, *Galatians* the fift chapter; *as a body*, *Ephesians* the fourth chapter; as a choiser harmony of musick, as the Apostle here setteth it out, in the second epistle of *Peter*, the first chapter and the fourth verse.

Nihil ad vos, ô viatores omnes; intuemini & videte an sit dolor par dolori meo, qui factus est mihi: quam afflicit Jehova mœrore die æstus iræ suæ. Lament. 1. 12.

THE words of a party in great extremity, and that two wayes. First, That he is in sorrow and pain, such as none other ever felt. Secondly, That being in this extremity, he is not regarded of any. It is well known that it is a grievous thing to flesh and blood to be afflicted; but so to be afflicted as no other, that is a high degree of misery; but that in this case there is none to have compassion, that is as much as can be said.

Against

Againſt the croſſes that befall us in this life, the ordinary comfort is, the firſt epiſtle to the *Corinthians* the tenth chapter, *Nothing befalls us, but is ſuch as pertaineth to man*; but this was not any other mans caſe. And whereas there is none ſo hard-hearted, but will ſhew ſome relief, at leaſt pitie a man in diſtreſſe, here was none touched with any compaſſion.

For the verſe it ſelf, it is the Prophets ſpeech in the perſon of the City of *Jeruſalem*, lamenting the miſeries that happened at the death of *Joſiah*; but by the rule of reciprocation, whereby that which is ſaid of the members, may be applyed to the head; as was ſaid to *Saul* by Chriſt, *why perſecuteſt thou me?* where it was the Church that was perſecuted, *Acts* the ninth chapter, it is otherwiſe to be expounded. If any member, then eſpecially of them under the Law, *Quibus ad contingebant in figuris*, the firſt epiſtle to the *Corinthians*, the tenth chapter: therefore *Iſaacs* ſacrifice, *Joſephs* ſelling by his brethren, and *Davids* betraying, who were particular members of the Church, were types and figures of Chriſts being *ſlain, ſold*, and *betrayed*. If the eyes, or hand, or foot ſuffer, the head alſo ſuffers with it; much more may the ſufferings of the whole body together be applyed to the head, as *Out of Egypt have I called my ſonne*, that being a place of the deliverance of Iſrael, *Gods firſt borne*, *Coloſſians* the eleventh chapter, is applyed to Chriſt, *Matthew* the ſecond chapter. And according to this rule, this verſe is by the ancient Fathers applyed to the paſſions and ſufferings of our Saviour Chriſt.

Whether it be the Cities ſpeech, or any other whoſoever, it may well be the ſpeech of Chriſt on the Croſſe, that he was then in that great extremity, which none ever indured the like; and yet being without cauſe, none vouchſafed to look at him. That is the drift of the words, and is ſet down firſt by way of complaint, *Have ye no regard?* Secondly, by way of petition, *Mark and regard*.

In the Paſſion two things are to be conſidered, firſt the grievouſneſſe of his ſufferings, noted in theſe words, *If ever there were the like ſorrow*; Secondly, the cauſe of it in theſe, *Wherewith the Lord hath afflicted me*. Upon which follow theſe three actions: Firſt, to ſee: Secondly, to conſider: Thirdly, to regard and eſteem of it, as a thing which concerns us.

As is implyed in the firſt words, which are thus read, *Nonne ad vos pertinet*, for the firſt point, here is ſome ſpectacle to behold, in as much as he directeth his ſpeech to them that paſſe by the way, *Omnes qui tranſitis viam*. When a ſtay is made, not of one, but of all, there is ſome great matter: and the holy Ghoſt tells us, that there is no journy ſo important, nor haſte ſo great, that ſhould hinder us from conſidering of the ſufferings of Chriſt. The motives that he uſeth to quicken our weakneſſe, are two, the one taken from the thing it ſelf; the other from the beholders. For the thing it ſelf, we know thoſe things that are rare, draw our eyes to behold them; therefore he ſaith, *If ever there were ſorrow like my ſorrow*: And this reaſon

reaſon he takes from the beholders; as, Doth it not concern or pertain to you? For the things that were ſhewed, chiefly are ſuch as concern us: as for other things that appertain unto us, we reſpect them not. The ſufferings conſiſt as all other doe, either *in ſenſu* or *damno*, that is, either privatively or poſitively. That which is tranſlated ſorrow or prayer, is a blow or wound, which is a matter of ſenſe; and it ſignifies ſuch a blow as ſtrikes off both root and leaves: that is it we are to conſider in this ſpectacle. That which he felt, was either in body or ſoul.

Touching his bodily ſufferings, our own eyes are witneſſes: For there was no part of him, neither skin, nor bone, nor ſenſe, nor any part, wherein he was not ſtricken: His bleſſed body was an Anvile to receive all the ſtroaks that were laid on him. And we have no better argument hereof than *Pilates Ecce homo*, *John* the nineteenth chapter; for he thought they had brought him to that paſſe already that even the hard-hearted Jews would have pitied him. But that which is ſaid here, *ſi fuerit dolor ſicut*, is not ſo verified of his bodily ſufferings, as in that which he ſuffered in his ſoul: For in bodily ſufferings many have been equall to him; but the ſuffering of the ſoul is moſt grievous, as the greateſt heavineſſe is the heavineſſe of the heart: the afflictions of the body may be ſuſteined, but *a wounded ſpirit who can bear? Proverbs* the eighteenth chapter. Therefore *St. Paul* calls that ſuffering which he felt in his ſoul, *corpus mortis*, *Romans* the ſeventh chapter: Upon theſe ſufferings it is that he cryeth out, *Ecce, ſi fuerit dolor ſicut*: The grievouſneſſe of whoſe ſuffering we argue not ſo much from that which is recorded of him, that he did ἐκθαμβεῖσθαι καὶ ἀδημονεῖν, *Mark* the fourteenth chapter and the thirty third verſe; that he was ἐν ἀγωνίᾳ, *Luke* the twenty ſecond chapter and the twenty fourth verſe; that his ſoul was περίλυπος ἕως θανάτου, *Matthew* the twenty ſixt chapter; as from the bloody ſweat, *Ecce, ſi fuerat ſudor*; that is verified when no uncleanneſſe is offered; when a man lying on the cold earth (for then it was cold, ſo as they were fain to make fire) then to ſwear, not *tenues ſudores*, but *grandes ſanguinis*: He that conſiders this, may make a cauſe of it, that there was never any ſuch ſorrow or ſweat. The cauſe of this ſweat was bought, as indeed the word imports; wherewith the Lord hath boyled me, as in a furnace; as after in the next verſe, *Ignem miſit Dominus*, he was in a furnace of Gods fierce wrath: therefore the Greek Church prayeth, *By thy unknown ſufferings, good Lord deliver us.* For that which was taken from him, that was *Pœna Domini*: he was ſpoyled both of earthly comforts and heavenly graces. For the firſt, He that had gone up and down feeding, healing and preaching among the Jews, receives no comfort from the earth; their words were not his but *Barabas*. Again, *His blood be upon us and our children.* Laſtly, When he was on the Croſſe they ſcorned him, *He truſted in God, let him ſave him*; and, *Thou that ſaveſt others, come down and ſave thy ſelf.* As for his Diſciples, from whom he might have looked for moſt comfort, one of them betrayed him,

another denyed him, and all forſook him, and he is ſtript of all earthly comfort.

And as for his ſoul, that was bereaved of all heavenly graces or influence, there was a traverſe or draw-bridge drawn, as appeareth by his words, *My God, why haſt thou forſaken me?* It is not ſo with the Martyrs; for they in the mid'ſt of their pains and ſorrows, feel drops of heavenly conſolation, which make them cheerfull. But it was not ſo with our Saviour; there was a ſequeſtration, whereby the influence of his divinity was reſtrained from his humanity, whereupon enſued that cry, *My God, why haſt thou forſaken me?* there was never the like cry. Thirdly, From the party that complaineth, we may argue, there was never the like ſorrow: A little thing done to a perſon of great excellencie, doth aggravate the matter; but never the like perſon ſuffered, and never the like ſorrow, *Exodus* 23. 3. God takes order, men ſhall not handle the poor beaſt barbarouſly, but be ready to relieve and help him; but more reſpect is to be had of a man, although a Malefactor, and much more an Innocent, as he that fell among theeves and was hurt, *Luke* the tenth chapter: But if it be not only an Innocent, but an exalted perſon, as *Joſiah*, then great reſpect is to be had; but *ecce, major Joſiah hic, Matthew* the twelfth chapter; it is Chriſt that ſuffers: of whom not only *Pilate* ſaith *Ecce, John* the nineteenth chapter, but the Centurion confeſſeth, *Verè hic filius eſt Deus*; this makes it a cauſe not to be matched. The cauſe of thoſe his ſufferings is imputed not to the bloody Soldiers, or hard-hearted Jews, or high-Prieſts & Scribes, but *afflixit Deus*. When God doth as well chaſten in wrath, as chriſten in his diſpleaſure, this is not don in his merciſull chaſtiſement, but in his wrathfull diſpleaſure, *in die furoris ejus*, may his colour was red. When God is angry, or puniſheth grievouſly, it is for ſome grievous ſinne, and is for ſome notable ſinne, of which it may be ſaid *non ſicut*, had our Saviour deſerved the wrath of God in ſuch manner. *Pilate* confeſſeth, *He found nothing in him, John* the fourteenth chapter and the thirtieth verſe, Why then did he ſuffer? It was foretold, *The Meſſias ſhould be ſlain, Daniel* the ninth chapter and the twenty fift verſe, not for himſelf, but for others. He that took not a penny was made to pay for all: That is the nature of ſurety-ſhip; he undertaking to be our ſurety, our debt became his. It is a pityfull thing to ſee a Lamb have his throat cut; but if he will be a Sacrifice, it muſt be ſo. Chriſt undertook to be our Surety, to be a Sacrifice to God for our ſinnes; therefore he was wounded for our ſinnes, *By his ſtripes we are healed; Poſuit Deus ſuper eum iniquitates omnes noſtras, Iſaiah* the fifty third chapter. That ſtroak that brought forth that bloody ſwear, and the forſaking that brought forth that cry, ſhould have light upon us.

The parts to us. *Have we no regard?* Had it not concerned us, as a thing for our benefit, yet we ought to have had compaſſion, and not only as unſenſible Creatures; for at the time of Chriſts ſufferings, the rocks and ſtones clave, and *the vaile of the Temple was rent,*

Matthew

Matthew the twenty ſeventh chapter: Thus were the inſenſible Creatures moved at his ſufferings, and men not moved a whit. Our Saviour ſheweth, that albeit he felt ſuch a great blow; yet neither the ſenſe of his ſufferings, nor his being bereft of all comfort, did grieve him ſo much as this, That we have no regard of it; therefore followeth this petition, *Mark now*; though heretofore ye have had no regard, yet now *behold it*.

It conſiſts of three points: Firſt, to ſee, He was as the braſen Serpent, ſet up, *that all men ſhould caſt up their eyes*; ſo he ſaith, *John* the twelfth chapter, *If I were lift up I will draw all men to me*. Secondly, To ſee, and not to conſider, is a folly: to ſee and look with gazing, is that which the Angels found fault with, *Acts* the firſt chapter: We muſt not only *look to Jeſus, the Author and finiſher of our faith*, *Hebrews* the twelfth chapter; but, as it followeth, *recogitate*: think on him again and again, what great things he ſuffered, what comfort he was bereft of, *He that had ſuffered was the ſonne of God*, *Hebrews* the ſecond chapter, and he ſuffered for us. Conſider the love wherewith Chriſt was moved to ſuffer this for us; and the benefit that comes to us from his paſſion: he being an innocent, there was no neceſſity for him to dye; and having *guards of Angels*, as *Matthew* the twenty ſixt chapter, he could not be compelled to ſuffer; but he did it willingly: He firſt made him a body fit to ſuffer, and then ſpoyled that body for us; and that was love, and never the like love, whether we reſpect God or Chriſt. God gave his only Sonne; no greater benefit could be given us, then that. Chriſts love appears to us, by his obedience to his Father: His love to us is ſhewed, that for us, he that was the greateſt perſon that ever was, *became obedient to death, even of the Croſſe*; that he ſuffered not only a ſhamefull, but curſed death, *Factus eſt maledictum*, *Galatians* the third chapter; for *curſed is every one that hangeth on tree*: Never was there the like love; his very death had been ſufficient for our redemption: For it is God himſelf that offered this ſacrifice; and this he did to make us conſider his love, *Si fuerit amor ſicut*. But in regard of the benefit that comes to us, his death is our teſtament, whereby we come to an inheritance; the day of wrath to him, is our day of reconciliation and jubile; his ſtripes, our medicine; his forſaking, our receiving to favour. Thus are we to conſider his ſufferings, in reſpect of the fruit that comes to us by it: We are to have a ſympathie, as alſo to conceive an antipathie againſt ſinne.

The cauſe of his grievous paſſion, we muſt ſhew it, pertains to us, not only by looking and thinking on it, but by doing ſomething, as *Luke* the twenty third chapter, *Hoc facite in commemorationem*: the thing to be done, is the celebrating of his Sacraments; and that is a mean, to be partaker of his ſufferings, and we ſhall be united to him, and all that he hath deſerved. By theſe his ſufferings ſhall be ours, *omnia ejus noſtra*: As God hath given us his ſonne to dye for us, ſo *cum filio dabit omnia*, *Romans* 8. 32.

1 Pet. 2. 25. *Nam eratis velut oves errantes : ſed nunc convertiſtis vos ad Paſtorem & Curatorem animarum veſtrarum.*

WHICH words preſent to us, First, the Chriſtians, to whom the Apoſtle wrote this Epiſtle, and conſequently our ſelves under the term of *Sheep*. Secondly, our Saviour Chriſt, who is the *Paſtor* and *Shepheard*, as he affirms of himſelf, *John* the tenth chapter, *I am the true Shepheard.*

That which concerns us, doth ſet out a double ſtate : First, *That we were as ſheep going aſtray* : Secondly, *As ſheep converted.* The one is our eſtate, wherein we were before our converſion; the other our eſtate after converſion. The one is a ſtate of miſery endleſſe; the other of felicity without end.

In the treaty whereof, three things are offered, First, the term of *Sheep*, applyed to our ſelves. Secondly, *Shepheard*, with the application of it to Chriſt. Thirdly, our *error* and *converſion*.

First, For the term of *Sheep*, there is no name ſo often borrowed to expreſſe the ſtate of Mankinde; whereof, beſides the application which the Apoſtle makes of it here, we have a plain expoſition, in *Ezekiel* the thirty fourth chapter, *& hæ omnes homines ſunt.* Of theſe terms that are found in the Scripture applyed to Chriſtian men, there are two eſpecially : The firſt of Plants, Thereby Chriſt chuſeth the Vine : The ſecond of Living Creatures, ſheep. They are both, *Pſalm* the eightieth, *Thou haſt brought a Vine out of Egypt*; and for the other, *Thou that leadeſt Joſeph like a Sheep.* And ſo in the new Teſtament, the ſtate of the Church compared to a *Sheep-fold*, *John* the tenth chapter; and *John* the fifteenth chapter, *to a Vine.* The congruities between the Church and theſe terms are many, but that which is ſpecially here to be obſerved, is the need of having a Shepheard. The Vine is the weakeſt of all other Plants, and muſt be raiſed up againſt the houſe ſide, or elſe it will not proſper, *Ezekiel* the fifteenth chapter : So for Sheep, they are weak and of ſmall ſtrength. For their wiſdome, there is no Creature ſo eaſily miſ-led and carried aſtray; for they of themſelves delight to goe aſtray : and ſo they are not of any reach or wiſdome : Secondly for power, they are unable to reſiſt, but are a pray to every wilde beaſt. To theſe we add a third point, that is, no Creature hath ſo many enemies. So it is with the Church; As they are Sheep, they have Theeves and Robbers, *John* the tenth chapter : As they are like the Vine, *there is the wild Boar out of the foreſt*, *Pſalm* the eightieth. Whatſoever is weak of it ſelf, and hath many enemies, hath need of help from another : So that if there be a Theef and Wolf *quem fugere*, there muſt be ſome body *ad quem confugere debent.* If the Wolfe doe *diſgregare* and *rapere*, there muſt be one that will *congregare Oves.* If to be ſcattered be a miſery, the remedie

die againſt that is, to be in the unity of a flock; and the way to be delivered from being a pray, is to be under the defence of a Shepheard: The one is the wiſdom, the other is the ſtrength of this poor Creature. Then to erre from the Fold and Shepheard, is the only evil that can befall them; ſo the Prophet noteth, *Ezekiel* the thirty fourth chapter, *They ſtrugled on every Hill*; and *Matthew* the ninth chapter, our Saviour deſcribes the miſery of the people, to ſhew them, *that they were as Sheep without a Shepheard.* If to erre be a miſery, then our felicity ſtands, either in ſtaying in the Fold, or, if we be gone aſtray, to return to the Shepheard, that is, to Chriſt, who promiſeth life, and aboundance of life, to him that converteth unto him, the tenth chapter of *St. Johns* Goſpel, and the tenth verſe.

Secondly, For the term of *Shepheard* and *Biſhop*, it is applyed to Chriſt by Congregation, being a flock. Every Governor is a Shepheard, not only in regard of the ſtate of the Church, but in reſpect of the Common-wealth: For it is firſt applyed to *Joſeph*, who was a politick Magiſtrate, *Geneſis* the fourty ninth chapter; ſo to *Joſhuah*, when *Moſes* prayeth for a civil Governor to be ſet over the People, *Numbers* the twenty ſeventh chapter; ſo, *Pſalm* the ſeventy ſeventh, *Thou leadeſt thy People like ſheep, by the hand of Moſes and Aaron*: *Pſalm* the ſeventy eighth, *He took me from the Sheepfold to feed Iſrael*: And in the firſt book of *Kings*, the twenty ſecond chapter, *Ahab* being ſlain, the People of *Iſrael* are amazed, *as Sheep wandring on the waters without a Shepheard*: So *Iſaiah* 44. *Tuus cire pater meus eſt.* This was the opinion of the Heathen; and therefore ſuch temporal Governors are called *πάτερες λαῶν*, and not only ſo, but as it followeth, they are *Paſtores animarum*: For ſeeing men are reaſonable Creatures, God forbid but a Magiſtrate ſhould have a greater regard of men, than rural Shepheards of Sheep that are *pecora campi*, *Hebrews* the the fift chapter, the mount of God, from whence came the Law: But here is Gods own hill from whence came the Goſpel. As the term *Shepheard*, ſo is *Paſtor*, *Ezekiel* the thirty fourth chapter and the eighteenth verſe, to tread on the good paſtures, and drink of the deep waters. Theſe are applyed to the ſtate Civil, as *Pſalm* the twenty third and the ſecond verſe, *The Lord is my Shepheard, he maketh me to reſt on green paſtures, and leadeth me to the ſtill waters.* But as theſe terms are applyed to the Common-wealth; ſo alſo the Church is a flock; and the Shepheard is Chriſt. All that came before him were but theeves, as he ſaith, *I am the true Shepheard*; and therefore it is more excellently applyed to him than to any other: For no Shepheard can ſay of his Sheep, he made them; but we are the Sheep of his Church, *Pſalm* the hundred and tenth. No ſhepheard bought his ſheep with his blood; but *Chriſt hath purchaſed his Church with his blood*, *Acts* the twentieth chapter. No ſhepheard feedeth his flock with himſelf; as Chriſt doth feed us with the preaching of his word, being in his divine nature *Verbum*; and with his fleſh, in his humane nature. But the Apoſtle contenteth

not himſelf to call him *Shepheard*, but *Biſhop*. There was in the Church *Paſtores & Doctores*, *Epheſians* the fourth chapter and the eleventh verſe, and the firſt epiſtle to the *Corinthians*, the twelfth chapter, They fed men by teaching, and ſo made them more able in the inward man; but there were other Paſtors by overſight called Biſhops: Both titles have their ground, in *John* the twenty firſt chapter and the ſixteenth verſe, where Chriſt ſaith to *Peter*, βόσκε καὶ ποίμαινε the one word ſignifies to feed, the other to governe: So there are *paſtores*, βόσκοντες and ἐπισκόποντες. The diverſitie of their gifts, makes the difference of titles. Many have the gift of feeding, by teaching, that have not the gift of overſight and Government. *St. Paul* gave *Titus* power *to order*, *Titus* the firſt chapter; to *Timothy*, *to receive accuſations*, the firſt epiſtle to *Timothy* the fift chapter; *to put to ſilence*, *to correct*, *to viſit*; *Acts* the fifteenth chapter, every one hath not ſuch power, neither is it fit they ſhould have.

Both Teachers and Governors

Out of which words, for our moral inſtruction, ſeeing it hath pleaſed Chriſt, to the office of Paſtors to add Biſhops, he left us examples, as the firſt epiſtle of *Peter* the ſecond chapter, to teach us that have or that muſt have a regard of others, muſt be free from ſleep: Therefore it is ſaid of ſuch, *Hebrews* the thirteenth chapter *Vigilant pro animabus veſtris*; unlike thoſe of whom, *Iſaiah* the fifty ſixt chapter, *Their ſhepheards lye a ſleep, and deliglit in ſleeping*, *Nehemiah* the ſecond chapter and the firſt verſe, neither muſt they be negligent. Some have a care, but it is *to feed themſelves with the milk, and cloath themſelves with the fleece*, *Ezekiel* the thirty fourth chapter. They are *Epiſcopi uberum & vellerum*; but it is of the ſouls that they muſt be carefull. That is the end of their Government: as alſo of civil Magiſtrates, and Maſters of Families: And that Governor that hath not this end, is not ἐπίσκοπος, but ἀπόσκοπος, he aimeth at a wrong mark.

Thirdly, For the *erring, and turning again*, he ſaith, *Ye went aſtray*, and ſo hazarded your ſouls. We know it is one thing to be loſt, and another to erre; *Luke* the fifteenth chapter, The groat was loſt, the Sheep was not loſt, but ſtrayed away of it ſelf, and that is a voluntary thing: but this is not to be applyed to matter of opinion, but to error of life, as *Proverbs* the fourteenth chapter, *Nonne oves errant, quia operant iniquitatem?* That ſtraying is ſet forth in the riotous young man, *Luke* the fifteenth chapter; who, by miſpending his goods on Harlots, was brought to miſery. They that ſtray are ſuch as commit ſinne with greedineſſe, *Epheſians* the fourth chapter, that is, not by the negligence of ſuch as are ſet over us, but by our own corruption. As we goe aſtray by errors of life; ſo by errors of opinion, as *James* the ſecond chapter, *That wait upon lying vanities, and forſake their own mercy*, by errors of life and opinion; *They forſake their fathers houſe*, as *John* ſaith, in the firſt epiſtle of *John* and the ſecond chapter, *Thoſe things I write, ne peccetis*: So we preach *ne erretis*. We ſay as the Angel did to *Sarai* her maid *Agar*, *Remember whence thou commeſt and whither thou goeſt*, *Geneſis* the ſixteenth chapter:

ter.: Therefore the Disciples, when others went astray, said to Christ, *John* the sixt chapter, *Whether should we goe away?* that is, we say not to forsake the fellowship of the Church, nor to withdraw themselves, *For in such my soul hath no delight*, *Hebrews* the tenth chapter. But *Peter* confesseth here, *you have sinned and gone astray*: what then? *If we say we have no sinne, we are not only proud, but lyars*, the first epistle of *John* and the first chapter. The Prophet saith, *All we, like sheep, have gone astray, and turned every one to his own way*, *Isaiah* the fifty third chapter. The direction of the Law is, Not to sinne; But the comfort of the Gospel is, that albeit we have sinned, yet we are turned, as the Apostle saith here, *Ye were as sheep going astray, but now ye are turned*: So in the first epistle to the *Corinthians* the sixt chapter, *ye were sinners*, of all sorts; *hæc eratis*, but now you are justified and sanctified. So then if men erre, the next point is, to confesse it, not to continue in sinne. If a man persevere in sin, he is out of his right way; but if he will goe no further in it, he will *redire ad cor*, as *Luke* the fifteenth chapter, we must return to our selves; that is it, whereunto the Apostle exhorts them, *Acts* the third chapter and the nineteenth verse, *Repent and turne*, as *Joel* exhorts, *Return to the Lord with your whole heart*, *Joel* the second chapter. Of which repentance we must conceive as of a tree that must bring forth fruit; as *Acts* the twenty sixt chapter, *To bring forth works worthy of repentance*.

The works worthy of repentance, are first, *To judge our selves*, the first epistle to the *Corinthians*, the eleventh chapter; then to punish and take revenge of our selves, the second epistle to the *Corinthians*, the seventh chapter and the eleventh verse. Secondly, these are turned *ad punctorem*, which give over an evil course of life; but after they turn to another, that is worse; that is not repentance. As a man having been an Idolater, to become a sacrilegious person, that is worse, *Romans* the second chapter, such a one *is not turned to the Bishop of our souls*. So when a civill man becomes worldly, or a prophane person proveth a Schismatick. The last point is, That when a man is turned, God doth not only speak peace to him, but *he will speak to his Saints that they return not again to folly*, *Psalm* the eighty fift & the ninth verse: When we are turned to Christ, he will say, *Luke* the twenty fourth chapter, *Mane nobiscum*, that was said to Christ after his resurrection. So at the feast of Easter we come to the Pastor and Bishop of our souls, and confesse we were turned: therefore being now risen again, we must tarry with him; we must not turn again to folly: We must consider how it was with us, when we trampled his pasture under our feet, and troubled the waters, yea, *we wandred on the mountains, and upon every hill*, *Ezekiel* the thirty fourth chapter. We must consider if it were better with us before, as *Hosea* the second chapter: And being turned, we must make this conclusion, *Ephesians* the fift chapter, *Ye were darknesse, but now are light*; therefore walk as children of light. So *we were as sheep going astray*, but now being *turned* to Christ, *the Shepheard and*

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Biſhop of our ſouls, we muſt continue under the protection of our Paſtors, and when the chief Shepheard commeth, we ſhall receive the crown of life, which he hath purchaſed, the firſt epiſtle of *Peter*, the fift chapter, *an incorruptible Crown of glory*.

Joh. 16 16. *Pauliſper, & non conſpicietis me : & rurſum pauliſper, & videbitis me, quia ego vado ad Patrem.*

THEY be the words of Chriſt, ſpoken to his Diſciples to comfort them, being in heavineſſe, becauſe Chriſt was to be taken from them, verſe the ſixth; for here is matter of double ſorrow. For firſt, *That they ſhould not ſee him :* Secondly, That he was to goe ſuch a journey from them. But there is a double comfort anſwerable. The comfort of not ſeeing him is, *after a while ye ſhall ſee me :* The comfort againſt his departure is, *that he goeth to his Father.* The words in effect are as much as if he ſaid, within a while I ſhall ſuffer death upon the Croſſe, and be buried; and within a while after, I ſhall ariſe again, and aſcend up to my Father, which is a ſpecial matter of comfort and rejoycing, as *John* the fourteenth chapter and the twenty eighth verſe, *If ye loved me, ye would rejoyce, becauſe I ſaid, I goe to my Father :* They knew not what he meant by thoſe words, verſe the eighteenth; therefore our Saviour maketh a commentary on them, verſe the twentieth, *ye ſhall not ſee me*, that is, ye ſhall weep and lament, but the world ſhall rejoyce : *And again, ye ſhall ſee me*, that is, your ſorrow ſhall be turned into laughter and joyes. Again, he makes it more plain with a compariſon, verſe the twenty firſt, *non videbitis*; that ſhall be to you as the pangs of a woman labouring with childe; *and ye ſhall ſee me*, that is like the joy ſhe conceiveth after her deliverance. For the firſt point he ſaith, verſe the fourth, he did not tell them of his departure from the beginning, nor yet a great while before his paſſion, but only now; that is ſome diminiſhing of their grief. But in the ſecond point there is much more comfort; that is, albeit he muſt be taken from them, yet they ſhall not only ſee him again, but very ſhortly after. The viſion that is for many dayes, maketh us to long and thirſt after the accompliſhment of it; but Chriſt tells them, they ſhall ſee him again, and that very ſhortly. The ſame courſe he keeps in the reaſon; for he ſaith, *quia vado*, not to the croſſe and paſſion, that was not a matter ſo pleaſing, but *ad Patrem*, that is it that doth increaſe their joy. Wherein we are to obſerve Chriſts method of comfort, not to miniſter comfort before the time.

To ſee is a good and comfortable thing, *Eccleſiaſtes* the eleventh chapter; the want of which benefit, made *Tobias* that he had no joy.

joy. And as God giveth ſight, ſo hath he made many excellent Creatures for us to behold; whereof the Wiſe-man ſaith, *non ſatiatur oculus*. And there are not only real, but perſonal objects. *Adam* opened his eyes and ſaw the light, but ſaw nothing, till God made one like himſelf. The perſonal object is the more comfortable. But in the perſon many things make it more deſirous: As to ſee a perſon whom we love, and who loveth us, that is a ſight of comfort: So was it a great joy to *Jacob*, to ſee *Joſeph*, *Geneſis* the fourty ſixt chapter; ſuch is the joy of the Spouſe to ſee Chriſt, *Canticles* the ſixth chapter. Touching Chriſts love, himſelf ſaith, *John* the fifteenth chapter, *Majorem hac charitatem habet nemo*; he loved us being his enemies. If then the view of a man be comfortable, what ſhall we ſay of the ſight of God, that muſt needs be *Viſio beatifica*? *In him is fulneſſe of joy*, *Pſalm* the ſixteenth; *The pure in heart ſhall be bleſſed, quia videbit Deum*, *Matthew* the fift chapter: That was it that made *Philip* ſay, *John* the fourteenth chapter, *Oſtende nobis Patrem, & ſufficit*. But he that ſeeth Chriſt, ſeeth God the Father, as he ſaith, *He that ſeeth me, ſeeth the Father*. When *Moſes* deſired God *to ſhew him his glory*, *Exodus* the thirty third chapter: though he ſhewed but his back parts, yet it was ſo glorious a ſight, that they that beheld *Moſes* face, *ſaw the skin ſhine*, *Exodus* the thirty fourth chapter, ſo that he was fain to cover it. And, as in the ſecond epiſtle to the *Corinthians* the third chapter, *we are transformed into his image*: Chriſt in his corruptible nature being transfigured in the preſence of his Diſciples, was ſo glorious, that they deſired they might goe no more home, *Matthew* the ſeventeenth chapter: Therefore if the ſight of Gods preſence be a matter of ſo great joy, *non videbitis* muſt needs be occaſion of great ſorrow: Which is exemplified in *Adam*; who having ſinned, though he were in Paradiſe, a place of all comfort; yet he had no joy, becauſe he could not ſee God, as he was wont: Therefore *Cain* complaineth, *I am caſt out of thy preſence*, *Geneſis* the fourth chapter: And not only the Reprobate, but *David* ſaith, *Pſalm* the thirty firſt and the twenty ſecond verſe, *I ſaid in my haſte, I am caſt out of thy preſence*, or ſight: which ſhewed, that as *videbitis* muſt be the perfection of all felicity; ſo *non videbitis* is the ſumme of all miſery; eſpecially if it be not qualified with *modicum*, *Pſalm* the thirteenth, *How long wilt thou forget me, O Lord, for ever? Pſalm* the ſeventy ſeventh: *Will the Lord abſent himſelf for ever? Pſalm* the eighty ninth: And that which he ſaith, *John* the fourteenth chapter and the nineteenth verſe, *The world ſhall ſee me no more*; if *modicum* be not added, there is no ſorrow like this.

Out of this we learn to ſeek Gods favour, as *Pſalm* the twenty firſt, and he ſaith, *Seek my face*, to anſwer, *My heart never leaveth thinking on thee*. And if we have loſt the comfort of it, to complain as *David*, *Pſalm* the thirty firſt, *I am caſt out of thy preſence*: For albeit men in the time of their youth, delight in other ſights; yet the dayes will come, when they ſhall ſay, *Shew us the light of thy coun-*

tenance, Pſalm the fourth; *Turn us again, O Lord, ſhew us the light of thy countenance, and we ſhall be whole, Pſalm* the eightieth; *We ſhall deſire to ſee one of Chriſts dayes, Luke* the ſeventeenth chapter and the twenty ſecond verſe: *All fleſh ſhall ſee him at his appearing, even they that pierced him, Apoc.* 6.

Secondly, We are to inquire, what manner of ſight he ſpeaketh of, for as much as men ſee not only with bodily eyes, but with the eyes of underſtanding. They that with their bodily eyes beheld Chriſt before his Paſſion, and after his Reſurrection, did not underſtand it, *Luke* the twenty fourth chapter and the eleventh verſe. As there is an outward light, ſo an inward light of the minde, into which the doctrine of the Goſpel doth ſhine, the ſecond epiſtle to the *Corinthians* the fourth chapter, as the light of the Sunne ſhineth to our outward ſenſe. There are things that cannot be ſeen of the bodily eyes, *which we doe yet behold and look on with the eye of faith*; the ſecond epiſtle to the *Corinthians* the fourth chapter: and *Moſes* is ſaid *to have loved God inviſible, Hebrews* the eleventh chapter. So the bad qualities of men, as Hereſie, are inviſible to the outward eye; but yet we ſee it by the light of our underſtanding. Such a ſight is that which he promiſeth, *John* the fourteenth chapter, *I will make my ſelf manifeſt to him.* He ſhewed himſelf to *Judas* as well as to *Peter* bodily: But as it was a ſpecial touch, wherewith he now *touched the hem of his garment and was healed, Matthew* the ninth chapter; ſo the view that *Peter* had of Chriſt, had another manner of effect then *Judas* beholding, *Luke* the twenty ſecond chapter. But even this ſpiritual ſight hath alſo a deceit, as, in the firſt epiſtle to the *Corinthians*, the thirteenth chapter, *Now we ſee through a glaſſe, but then face to face*: So there are two words to that purpoſe, βλέπω is ἐν αἰνίγματι, to ſee in a glaſſe; but ὁράω is to ſee a thing as it is. The Angels doe continually behold Gods face; we have but an enigmaticall ſight of him in this life, and it is ſoon loſt; as Chriſt being riſen from death, was ſeen of *Mary Magdalen* and others, in the habit of a Gardiner: To them that travelled to *Emaus*, at one time they did ſee him, and at another time they could not ſee him.

Touching which, he that ſhall conſider the deſire which the Saints of God have of this benefit, ſhall eaſily perceive what matter of ſorrow it was; for *Pſalm* the ninety ſecond, *My ſoul is a thirſt for the living God*; *Pſalm* the eighty fourth it ſaith, *For the City of my God*; again, *How long wilt thou forget me, for ever?* but *modicum, & videbitis*, that gives comfort again. *Heavineſſe may endure for a night*, that is *modicum, & non videbitis*; *but joy commeth in the morning*, that is *modicum, & videbitis, Pſalme* the thirtieth. *The delaying of hope is the fainting of the heart, Proverbs* the eighteenth chapter, but *the deſire accompliſhed is the tree of life. Modicum, & videbitis*, is as the tree of life, that quickens the ſoul, *Iſaiah* the ſixty fourth chapter, *For a moment in my anger I forſake them, but with great compaſſion will I gather them.*

As he gives the matter of grief in *non videbitis*, and comfort in *videbitis*,

videbitis, ye ſhall ſee me within a while; ſo in the reaſon, *quia vado*, that is the grief, but *ad Patrem*, that is matter of comfort: He goeth, *but woe to him by whom the Sonne of man goeth*, *Matthew* the twenty ſixt chapter, that is matter of ſorrow; but when he ſaith *ad Patrem*, that is, not to an enemy that keeps me long from you, but to my Father, the ſame that ſent me at my birth, and will ſend me again, by my Reſurrection. Secondly, As he went to *Pilate* a cruel Judge on earth, ſo to as ſevere a Judge in Heaven: But yet when you heare me ſay, *Why haſt thou forſaken me?* yet ſtill he is my Father; as if he ſhould ſay, this is a hard way, but yet I muſt goe this way. Thirdly, *in*, not *quia*, but *quòd vado*, that is the contrary, I ſhall be carried up in a cloud. Secondly, From the conſideration of Chriſts words, verſe the fift, *I goe my way, and none asketh me whither I goe*, that is to be underſtood, as of the place whither; but to what purpoſe? for of the place *Peter* asked, in the thirteenth chapter and the thirty ſixt verſe, *Domine, quò vadis?* So here the placing of *ad Patrem*, is to ſhew that he went to reconcile God; not only that he be no enemy, but propitious and favourable; not as a friend to a friend, but as a father to his children; to make us the children of God his Father, and ſo *joynt heirs with himſelf*, *Romans* the eighth chapter; So Chriſt ſaith, *aſcendo ad Patrem meum & Patrem veſtrum, ad Deum meum & Deum veſtrum*, *John* the twentieth chapter and the ſeventeenth verſe: By my death God is made your Father. Therefore as a woman traveileth in ſorrow, but being delivered, is glad, *quia natus eſt homo*: So by my death there is a new nativity, and you are to be glad, that by me you are made the children of God, that is, by my going away to the Father.

For the Uſe, as Chriſt ſaith of himſelf, *non videbitis*; and again, *modicum, & videbitis*, that is, verſe the twentieth, *Ye ſhall weep and lament, and the world ſhall rejoyce.* We are to reckon of the things and perſons of this life, that is truly ſaid of the *modicum, & videbitis*: and again *modicum, & non videbitis*; their continuance is uncertain. We have had much peace by the ſpace of fourty one years, during which time we ſaw her which now we ſee not: it was a great time indeed, but it was but *modicum*; *for a thouſand years in Gods ſight is but as yeſterday*, *Pſalm* the nintieth. As all worldly things are ſeen for a little time, and ſhortly after are not to be ſeen. So for *vado*, all things in the world are paſſing, they vade & paſſe away, as in the firſt epiſtle of *John* and the ſecond chapter, *The world paſſeth away.* The uſe which we have is, the inverting of *non videbitis me, & videbitis.*

The world ſaith, ye ſhall ſee me for a while, and within a while ye ſhall not ſee me; that is the ſtate of the world, as in *Proverbs* the fourteenth chapter, *Externa gaudia luctus occupat*: But in Chriſt the *not ſeeing* goeth before, and the *ſeeing* goeth after, that is, *Pſalm* the thirtieth, *Heavineſſe goeth before, and endures for a night, but joy commeth after in the morning.* But the world ſetteth on the beſt wine firſt, and the worſt after; but Chriſt keepeth the beſt wine till laſt. He that

will follow the world, ſhall ſee ſome happineſſe here, and not ſee after: but follow Chriſt, and thou ſhalt not ſee here, that thou mayeſt ſee after. Whether of theſe fights is better, the Apoſtle ſheweth in the ſecond epiſtle to the *Corinthians* the fourth chapter; *the things that are ſeen here are temporal, the things that are not ſeen, eternal.* So that we may have our choyce, either to ſee, and not to ſee; or not to ſee here that we may ſee hereafter, which is better: therefore the Pſalmiſts prayer is, *Let me not ſee here a little while, that I may ſee eternally.* So for *Vado*, as we ſee worldly things a little here, and then ſee them not any more; ſo all worldly things paſſe and goe, but whither, the world knoweth not. He that ſeeth not Chriſt here by the fight of the glaſſe, ſhall never ſee him; for he goeth *to utter darkneſſe; Vadit ad Judicem, non ad Patrem, and the ſmoak of his torment ſhall aſcend continually.* The godly that have ſeen Chriſt, ſhall goe to his Father, though through many afflictions, ſeeing Chriſt ſaith, *After a while ye ſhall not ſee me*, to ſhew that he was mindfull of death. We muſt ſtudy and labour that our end be like his, that ſo we may be partakers of his promiſes. I will ſhew my ſelf to him, which was matter of comfort, as in the transfiguration: That albeit to goe away be a hard way; yet we be aſſured, as Chriſt was, that we goe to the Father, *Whither I goe thou canſt not follow me now, but thou ſhalt follow me after, John* the thirteenth chapter, that is, to God the Father, and to his comfortable preſence, where we ſhall have that joy, *which no man ſhall take from us, John* the ſixteenth chapter and the twenty ſecond verſe. Whatſoever joy a man can have here, it ſhall be taken from him, but the joy of Gods fight ſhall never be taken from him. We goe to that Father, *which ſhall give us an inheritance incorruptible, undefiled, and that fadeth not*, the firſt epiſtle of *Peter*, the firſt chapter.

Pſal. 106: 29. 30.

Adeo provocantes Deum ad indignationem factis ſuis, ut irrumperet in eos plaga; donec conſiſtente Pinchaſo & judicium exercente, coercita eſſet plaga illa.

THERE is in theſe two verſes mention of the plague. And as it is here ſaid, *the plague was great among them*, ſo great, *as there dyed of it four and twenty thouſand, Numbers* the twenty fift chapter. And now God hath laid the ſame axe to the root of our trees, and the ſame raſor to cut off ſome of our number, *Iſaiah* the ſeventh chapter and the twenty eighth verſe: Therefore our ſtate being like theirs, while they wandered in the wildernesſe, *Every thing in the Scriptures be written for our inſtruction, Romans* the fifteenth chapter. We muſt take direction from this principle, what to doe in this caſe.

That

That which is let down touching them, is of two sorts: First, The cause of this plague, *They provoked, God with their inventions*: Secondly, the Cure, *Phinehas stood up and prayed, and it ceased.*

The Cause is double, First, *Their inventions*: Secondly, *Gods Anger*, provoked by them. And from these two come both, The *wrath of God* is the mediate Cause, *per quod*; and *their inventions*, the Cause *propter quod*. So a double Cure: Against Gods Anger, is opposed, as a remedy, Prayer; and against Inventions, the executing of judgement upon these sinners.

The Prayer is qualified in two sorts: First, that is *Phinehas* prayer: Secondly, *he stood up* in the cause.

The first thing to be set down is, That sickness and mortality of people is causall, and not casuall; for nothing is more contrary than Chance or Fortune, and Judgement. For seeing a sparrow cannot light on the ground, without Gods providence, such is Gods care for them, though *two of them be sold for a farthing*, *Matthew* the tenth chapter, it is a senseless thing to think that sickness can befall a man by chance. Therefore the Philistims, being plagued by God would try whether that disease came of Gods hand, or by chance; the first book of *Samuel*, the sixth chapter and the ninth verse. But the very name of plague signifying originally judgement, shews it is no casual thing, as in the first epistle to the *Corinthians*, the eleventh chapter, where he saith, *They did eat and drink their own judgement*, that is, *that many were sick among them, and many slept.* So the mortalitie at *Corinth*, was Gods judgement: and so the Latin word *pliga*, being a stripe, sheweth the same. If a stripe, there is a striker: So then, they are not casual. If a Surgeon, Physitian, or Philosopher, were to give a reason hereof, he will impute the cause to the infection of the aire, the putrefaction of the bodies by humors, and to conversing one with another; and they are good causes of it: For so saith God, *Exodus* the ninth chapter and the tenth verse, *Moses took the ashes of the furnace, and cast them up in the aire, and they caused a stink*: And *David* in his sickness saith, *Psalm* the thirty second, *His moisture was like the drought in Summer.* Therefore in the plague of Leprosie, *Leviticus* the thirteenth chapter and the fourty fift verse, the Leper was to have his mouth shut up. *David*, in that great mortalitie, spoken of in the first book of *Chronicles*, the twenty first chapter and the thirtieth verse, would have gone to *Gibeah*, but he found he should not, feared with the Angel: Therefore the servant of God saith, *Proverbs* the fourteenth chapter, *A wise man seeth the plague, and shunneth it, but the foolish goeth on still.*

But these are not the only causes: For besides nature, there is some divine thing to be considered; for there is no infirmity, but a spirit belongs to it, as *Luke* the thirteenth chapter and the eleventh verse, *a spirit of infirmity.* So are we to conceive, that besides natural causes, there is some spiritual, of the sickness, as *Exodus* the twelfth chapter, *a destroying Angel.* So in *Davids* plague in the second book of *Samuel*, the twenty fourth chapter: And *Isaiah* the

thirty ſeventh chapter and the thirty ſixt verſe, *the Angel went forth and ſlue* : And, *Apocalyps* the ſixteenth chapter and the ſecond verſe, *The Angels poured out the Vials of the wrath of God, and there fell a noyſome ſore* : So it is Gods hand that brings in theſe plagues.

The cauſe ſtands on two parts, Firſt, *Gods wrath*, from which all evil things proceed ; *For affliction commeth not from the earth, Job* the fiſt chapter and the ſixt verſe: *They are ſparks of his anger.* And *he is not angry with the waters, that they ſhould drown, Habakkuk* the third chapter ; *nor with the aire, that it ſhould corrupt* ; but *for theſe things commeth the wrath of God*, that is, for our ſinnes, *Epheſians* the fift chapter. He doth but make a way to his wrath, and then the earth ſwalloweth up, the aire infecteth, *Pſalm* the ſeventy eighth. The ſinnes of the people are the cauſe of Gods wrath. *Peccata morum* goe before *peccata humorum*. There is firſt corruption of the ſoul, *Michah* the firſt chapter and the third verſe : *All fleſh had corrupted their wayes, Geneſis* the ſixt chapter : So there is infection in mens wayes, before the ſtreets be infected. There is *plaga animæ*, the plague in the ſoul, before it appear in the body. *It is ſinne that bringeth ſickneſſe and death, Romans* the ſixt chapter : So they are both joyned, *Pſalm* the thirty eighth and the third verſe, *There is no reſt in my bones, becauſe of my ſinne* : Therefore it is our ſinne and infection of the ſoul, that muſt be looked into. If it were ſome outward cauſe only, it could not be but the plague ſhould ſtay, ſeeing there is ſo great ſtore of means, *Jeremiah* the eighth chapter, *Is there no balme in Gilead* : But he ſaith, *Jeremiah* the fourty ſixt chapter and the eleventh verſe, *Fruſtra multiplicas medicandæ* ; ſinne being not taken away, phyſick will doe noe good. Firſt, the corruption of manners muſt be holpen, and then bodily help will follow ; *Pſalm* the fourty firſt, *Heal my ſoul ; for I have ſinned againſt thee.* And that courſe our Saviour keeps, *Matthew* the ninth chapter, firſt he ſaith, *Thy ſinne is forgiven* ; and then, *Take up thy bed and walk.*

Theſe ſinnes he calls inventions. Inventions pleaſe us greatly, and all new things ; our new *omnia*, better than old *Manna, Numbers* the eleventh chapter : But if it be our own inventions, then we goe a whoring after it. Such is the delight we take in it, verſe the thirty ninth. Our firſt Parents were of this minde, ſo proud they would not take a rule of life from God, but would *ſicut Dii, Geneſis* the third chapter ; *They ſet up to themſelves graven Images, Exodus* the twentieth chapter : They have *Dii alieni*, ſuch as their Fathers had. Not when men living otherwiſe then God commands ſhall ſay, *I ſhall have peace, Deuteronie* the twenty ninth chapter and the thirtieth verſe, *Theſe webbs that we weave our ſelves, and theſe eggs that we hatch, Iſaiah* the fifty ninth chapter, *are our confuſion, and diſpleaſe God* ; and great reaſon : For, *Exodus* the fifteenth chapter and the twenty ſixt verſe, he ſaith, *If thou wilt hearken to my voice, I will lay no diſeaſe, Ego Dominus curator tuus* : But if we follow our own inventions, we can look for nothing but diſeaſes, *quid tibi præcipio, hæc tantum fac, Deuteronomie* the twelfth chapter, if men will be wiſer than God ;

that

that was *Sauls* rebellion; he would not destroy all, as God commanded, he was wiser than so. But what were these inventions? It is said, verse the twenty eighth, *They joyned themselves to Baal Peor*, *Numbers* the twenty fift chapter, that is, the sinne of whoring and fornication; and that impudently before the congregation, committed by *Zimry* and *Cosby*. It was the adoring of an abhominable Idoll; a sinne so grievous, as it is said many years after, *Have we not enough of the sinne of Peor?* *Joshuah* the twenty second chapter; it is a sinne that will not be cleansed at the first. And we see daily the sinne of uncleanesse ends with a plague that is infectious.

For the Cure, It is certain, As there are natural causes, so natural cures of this Disease. *Hezekiah*, as some Writers doe hold, had this Disease, and used *not only prayer, but a plaister*, by the Prophets direction, *Isaiah* the fifty eighth chapter. But as the cause of the plague is not only natural, so here is used a spiritual remedy; that is, in as much as contrary, *curantur contrariis viis*. If the provoking of Gods anger be the Cause of the plague, the appeasing of it by prayer must be the Remedy. The two remedies are out of the double sense of the word, which signifieth prayer and punishing. Prayer is an appeaser of Gods wrath, not only in other points, but in this, *Numbers* the twenty fift chapter, *They all wept and prayed*: And *David*, in the second book of *Samuel*, the twenty fourth chapter and the seventeenth verse, fled to this remedy, *I have sinned, but these sheep what have they done?* And *Hezekiah* being infected with the plague, *turned himself to the wall*, *Isaiah* the thirty eighth chapter: And in *Salomons* prayer, the first of the *Kings* and the eighth chapter, where plagues, or corrupt agues shall hop, here then in heaven. And there is a good proportion between this remedy and the disease: For if there be a corrupt smell, the way to take it away is by the good smell of incense or perfume. So, as our sinne doth give an evil savour, and stink in Gods nostrils; so the spiritual incense will remove it, and that incense is prayer, *Psalm* the fourty first: Therefore the prayers of the Saints are called *odours*, *Apocalyps* the fift chapter. But it must be prayer qualified in two sorts.

First, *Phinehas* prayer, that is, the prayer of the Priest. So *David* had *Gad* to pray for him; *Hezekiah* had *Isaiah*, *Lift thou up thy prayer*, *Isaiah* the thirty eighth chapter: The Corinthians had *Paul* to pray for them, the first epistle to the *Corinthians* the eleventh chapter. The prayers of all the just are available, but specially of the elders; therefore send for them, *James* the fift chapter. A Serjeant, Constable, or Scrivener, by virtue of his office, may doe that which a greater man cannot doe; so the prayer of a person called to that holy function, may prevail more: The Priests are appointed to offer up prayers, and *the calves of the lips*, *Hosea* the fourteenth chapter. So, *Genesis* the twentieth chapter, *Abraham* is a Prophet, and shall pray for thee, *Leviticus* the fixt chapter and the seventh verse: he shall pray for thee, *Orabit pro eo Sacerdos*: Therefore *Hezekiah* saith, *Lift up thou thy prayers*, *Isaiah* the thirty eighth chapter. And *Saint*

James

James ſaith in his fift chapter, The prayer of faith made by the Elders ſhall ſave the ſick. The prayer of the juſt avails much, but eſpecially of the elders and Prieſts; for to ſuch a grace is given, as in the firſt epiſtle to the *Corinthians* and the fifteenth chapter, *Gratia data eſt mihi*; and this grace is not in vain.

Secondly, But it muſt be *oratio cum ſtatione*, *Phinehas ſtood up and prayed*. For, as in the firſt epiſtle to the *Corinthians* and the eleventh chapter, of a woman uncovered, judge whether it be a comely thing to ſit ſtill in prayer. All things in the Church muſt be done *δεχημόνως*, the firſt epiſtle to the *Corinthians*, the fourteenth chapter. We muſt pleaſe and ſerve God, *etiam habitu corporis*. *The Angels of God ſtood before God*, *Job* the firſt chapter; *The Cherubims ſtood and hid their faces*, *Iſaiah* the ſixt chapter: And *millions of Angels ſtood before the ſeat*, *Daniel* the ſeventh chapter. Therefore we muſt conclude our ſitting is not pleaſing to God: *Sedentes orare extra Diſcipulum eſt*. The other ſenſe is, the execution or judgement: And it hath a good relation to ſinnes, *They prayed and wept*, *Numbers* the twenty fift chapter; but that prevailed not, till *Phinehas* executed vengeance upon the ſinne: but the vengeance being performed, by *Phinehas*, *the plague ceaſed*, verſe the eighth. So then the wrath of God will ceaſe, if people ceaſe to ſinne; or if *Phinehas*, the *Magiſtrate*, begin to puniſh ſinne in the people. For puniſhment is of two ſorts: Firſt, Every man in himſelf, is to puniſh ſinne, as *David ſmit his heart*, in the ſecond book of *Samuel*, the twenty fift chapter and the twenty fourth verſe; and the firſt epiſtle to the *Corinthians* the eleventh chapter, *judge your ſelves*. But if not *Moſes*, the Magiſtrate muſt take vengeance of ſinne; for if he will not, *God himſelf will ſet his face againſt that Magiſtrate*, *Leviticus* the twentieth chapter. When the people look not at him that ſtrikes them, but to natural cauſes, *then ſhall the hand of God be ſtretched out ſtill*, *Iſaiah* the ninth chapter and the thirteenth verſe. The wrath of God for our ſinnes being the cauſe of this plague, we muſt appeaſe him with prayer and repentance. If we fail to doe this, the devotion of the Prieſt, and the zeal of the Magiſtrate, muſt look to it, elſe the plague cannot but ſtill increaſe. *Amen. Amen.*

¶ Addenda.

Addenda.

Væ vobis Legis interpretibus, quoniam ſuſtuliſtis Clavem cognitionis: ipſi non introiſtis, & eos qui introibant prohibuiſtis. [Luke 11. 52.]

KNOWLEDGE of holy things is compared by our Saviour Chriſt to a Key, in the eleventh chapter of *Luke* and the fifty ſecond verſe, as being a thing neceſſary both to ſhew us in this life the way we ſhould walk in; *Proverbs* the ſecond chapter, the tenth and twelfth verſes; as alſo for the entrance into the kingdome of God, in the life to come. For which cauſe holy men, in all ages, have called us to this kinde of knowledge, *Jeremiah* the thirty firſt chapter and the thirty fourth verſe; and theſe have made it their delight, *Iſaiah* the fifty eighth chapter and the thirteenth verſe; and preſer it before their daily food, *Job* the twenty third chapter; and eſteem it above all treaſures, *Proverbs* the ſecond chapter and the fourth verſe. But ſuch as are ignorant, and know not theſe things, *Solomon* biddeth to goe out and dwell among beaſts, *Cant.* the firſt chapter and the ſeventh verſe, as if they were not worthy the company of men: and therefore Chriſt weepeth for them, *Luke* the nineteenth chapter, as if their caſe were moſt lamentable, which knew not that they ought. Wherefore God hath given unto us means and wayes, by which we may come to knowledge. The one is the frame of the World, by the view of his Creatures: The other is the hearing of his word, by the Miniſtry of Men. Theſe two, are the two great leaves of this gate and way to Heaven, which that key of knowledge muſt unlock and ſet wide open, that ſo we may learn to enter therein. Which two means are ſpoken of, and commended unto us, in *Pſalm* the nineteenth, the firſt and the ſeventh verſes: And *St. Paul* beginneth his epiſtle to the *Romans* with theſe two, *Romans* the firſt chapter, the ſixteenth and twentieth verſes; and it was his order in preaching, and teaching men the knowledge of God, as at *Athens*, *Acts* the ſeventeenth chapter and the twenty third verſe. Theſe are, as it were, the two great books of God, which he would have known and read of all men: For as his written word is called

Octob. 13. 1590.

Place this in the beginning of the book next before the Sermon upon *Gen.* 1. 1. For this was the Biſhops firſt Lecture in *Saint Pauls*, preached as an Introduction to his following diſcourſe upon the four firſt chapters of *Geneſis*.

a ſcroll, Ezekiel the third chapter and the ſecond verſe, ſo is the frame of the world called, *a book or ſcroll, Iſaiah* the thirty fourth chapter and the fourth verſe. *God ſpake once and twice ſaith David, Pſalm* the ſixty ſecond and the eleventh verſe. Once he ſpake to *Job* by the view of his Creatures, *Job* the thirty eighth chapter; and again he ſpake to *Moſes* on Mount *Sinai*, ſhewing his will, *Exodus* 20. 1.

Theſe then being the two effectual means to attain to knowledge, there is no place in the Scripture, nor any book therein, that doth more lively expreſſe them both than this book of *Geneſis*, which we have in hand: For it ſetteth out to us the word of God, by which all things were made, *fiet*; and the Word by which all things are increaled, *exeſtite & multiplicamini*; and the word by which all men were corrupted, *non moriemini*, and the word whereby all are reſtored, *conteret caput Serpentis*, which is the word of Promiſe and of Faith.

We are willed to enquire *for the old and good way*, *Jeremiah* the ſixt chapter and ſixteenth verſe: Chriſt warranteth that *Moſes* ſheweth us both, *Matthew* the ſixteenth chapter, the ſeventh and eighth verſes. It is the ancienteſt in time; for it beginneth with the very beginning: It is firſt in order and in place, in the volumne of Gods book; and therefore I have thought it good to enquire of this way. Some doe give this reaſon, why *John*, of all other, is called the Divine, becauſe he, of all others, began with the beginning of all, *John* the firſt chapter. This order we ſee he took of *Moſes*, who firſt telleth of things paſt, from the Creation till his death, and foretelleth of things which were to come to paſſe in the latter end, and which the new Teſtament doth ſay is fulfilled.

The knowledge of both theſe things, paſt, and to come, God promiſed to ſhew to his Church, and after it muſt we ſeek, *Iſaiah* the fourty firſt chapter and the twenty ſecond verſe: and theſe ſecrets are no where ſo fully ſhewed as by *Moſes* in this book.

If then we intend to get knowledg, and with that key to open Heaven dores, and to ſee the glorious Majeſtie of God, let us take this book in hand, which hath in it both leaves at large, both the knowledge of the Creation of all Gods works, and the knowledge of the wiſdome and the true word of God.

But ſome may demand, What will become of Chriſt and of his Goſpel, all this while that we are meditating of *Moſes* and Gods works? I anſwer, That if *Moſes* did not teſtifie and teach us of Chriſt, we would account the time loſt which we ſpend in reading him, *Philippians* the third chapter and the eighth verſe; and we would leave *Moſes* learning, that we might only finde Chriſt. But *St. Paul* doth aſſure us, *Acts* the third chapter and the eighteenth verſe, that all the Prophets, from the beginning of the world, did ſpeak of him; and among all the Prophets it is ſaid, *We have found him of whom Moſes ſpake*, *John* the firſt chapter and the fourty fift verſe, *even Jeſus the ſonne of Joſeph*: And more plainly Chriſt ſaith, *John* the

fift

fift chapter and the fourty ſixth verſe, *Moſes doth write and teſtifie of me.* And this we ſhall ſee plainly in all his books to be true, both in evident and direct Propheſies, and alſo in dark and myſticall types and figures.

The ſecond queſtion is touching *Moſes* himſelf, How he being but a man, could come to the knowledge of ſuch ſecret things, which were hidden from other natural men beſides, being ſupernatural, and beyond mens reach? I anſwer, As we cannot have knowledg of a ſtrange Country where we never were, but by report or by Letter, or relation ſent from ſome which dwell therein; ſo we can have no notice or certain knowledge of God and his kingdome, unleſſe God firſt by his letter written make relation thereof to us: *Has quidem literas dedit Deus, Moſes attulit*, God was the writer, *Moſes* the Meſſenger of theſe holy Writts; many things, no doubt, were taught by inſtruction, and received by tradition from the Patriarchs before, as wee ſee in the fift chapter of *Geneſis* and the twenty ninth verſe; for ſo *Lamech* knew from his fathers, that the Earth was accurſed by God, as it is in the eighteenth chapter of *Geneſis* and the twenty ſeventh verſe: *Abraham* knew from his Anceſtors, that he was made of duſt and aſhes, *Adam* leaving it to his poſterity; as *Abraham* did teach his family, that God revealed to him, *Geneſis* the eighteenth chapter and the nineteenth verſe: But though many things came to knowledge by this meanes, yet *de eo tempore ſcribere de quo non erat*, is a ſtrange matter, ſome may ſay; but wee anſwer, that this was done either knowing it by that pattern which hee ſaw in the Mount, or elſe by the voice and ſpirit of God ſpeaking and talking with him to teach him theſe things, that is, hee muſt needs come by it by the Eye, that is, by viſion, or elſe by the Eare, that is, by Revelation: For as all Scriptures came by inſpiration, the firſt of *Peter* and the firſt chapter, ſo eſpecially this booke of *Moſes*, who writ it not of his own privat motion, but by the heavenly direction of the ſpirit of God: And therefore *Moſes* might ſay as *Daniel* did. *Daniel* the ſecond chapter and the twenty eighth verſe, *It is not I that can reveal ſecrets, but there is a God of Heaven which declareth them.* *Moſes* was but the pen of that God did ſpeak. If any then ſhall move that queſtion, *Matthew* the twenty firſt chapter and the twenty fift verſe, *The Doctrine of Moſes, whether it is from Heaven or of men?* We anſwer, That it is of God and from Heaven: It may hereby appear, becauſe he was ſo publickly and manifeſtly familiar with God, and had often and long company and conference with him, all Iſrael ſeeing him to goe up to the Lord. If any object that Heathens have pretended as much of their Laws and Doctrins, they have delivered. *Moſes* is able to cleere himſelf from that ſuſpicion, becauſe this thing was not done in a corner, but in the view and before the face of all Iſrael; and that not in a Cave or Den, as they; but in the top of Mount *Sinay*, which made that none of all Iſrael, in his time, ever made any doubt or queſtion hereof; but ſtill acknowledged him the ſervant of God; yea, though he called them *ſtiff-*

necked and rebellious men, *Deuteronomie* the ninth chapter and the ninth verse. And as none durst call his truth in question; so they which resisted, as *Korah* and *Dathan* did, were grievously punished by the hand of God. And so were *Appian* and *Julian* plagued for their blasphemy, which scoff and deride these holy Books. For so saith *Moses* to his accusers, *Numbers* the sixteenth chapter, the twenty eigth and twenty ninth verses, *Hereby ye shall know that the Lord hath sent me to speak these words, if these dye not the death of all men, &c.* Another reason to prove that his writings came from Heaven, is his Rod, and the miracles which God caused him to doe, to confirm these things which he spake and wrote; which miracles, even the Heathen Chronicles doe confesse to this day. Last of all, Mens writings and books savour of passions and imperfections incident to men. *Moses* is not, of self-love, partial to himself, nor vain-glorious, seeking any praise; For, in his writing, he spareth not his own Father: *Exodus* the thirty second chapter and the twenty seventh verse, he spareth not Idolatry in his brother, nor his sister *Cazbies* fault, no nor his own fault of unbelief; for which he confesseth, that he could not enter into the promised Land, *Deuteronomie* the thirty second chapter. Seeing then all that is of the flesh and earth is flesh, and savoureth earthly things; this sheweth that *Moses* writing came from Gods spirit. For *Moses* in all the warres he waged, and in all the Laws he wrote, he never ascribeth any thing but to the glory of God, which gave them by his means, exhorting to nothing but this, That by holy obedience we should seek his praise.

The conclusion therefore must be this, That seeing it is the infallible word of God sent from Heaven, and not invented by men; Why doe we not then, with all reverence hear him, and with all diligence beleeve him, as a Prophet sent from God? especially seeing it is threatned concerning him by name, That whosoever doth not hear him, but despise him, He shall be cut off from the people of God.

Gen. 1. 5. *Sic fuit vespera & fuit mane diei primi.*

Novemb. 5. 1590.

Place this in pag. 36. at the end of the Sermon upon *Gen.* 1. 5.

THis is the conclusion of the first dayes work. After God, in the beginning, had made the World of nothing, the which was a grosse masse, after he gave it a capacity; and because, as the Philosophers say, *Frustra est potentia, quæ non reducitur in actum*, he gave it an actual being, which being was good. It is better for a man not to be born, than to be wicked, *Matthew* the twenty sixt chapter and the twenty fourth verse. And then it had a perfection of goodnesse from order; having in the natures and the names a distinction, the one for knowledge, the other for practise, he closeth up the first day with this, *So the evening and the morning were the first day*; which is the whole summe and effect of the first day, and of all whereof

hath

hath been ſpoken heretofore. This is the providence of God for man, who viſiteth the earth and watereth it, who prepareth corn and things needfull for man, *Pſalm* the ſixty fift and the ninth verſe: He turned the wheel of the great clock, that ſo there might be Evening and Morning. As the light is the abſtract of life everlaſting, for *the fire wrapped about the cloud, and brightneſſe wrapped about the fire*, *Ezekiel* the firſt chapter and the fourth verſe; ſo is time the abſtract of eternity. In that day began motion, time, and number and order: If there had been no motion, if the Heaven had ſtood ſtill, it would have been continual day and no evening. The day is the time of the day, motion is in time, the day is time, the firſt day is the numbring of time. This firſt day was the true New-years-day, and the light was the great New-years-gift of the world, the like whereof no Prince no Potentate ſhall for ever give. In the fourth day there was a publiſhing of this light, by the two great lights. Herein is a perpetual alternation, which may be perceived by a diviſion, then by the parts, laſtly by the whole. Firſt, it importeth a diviſion; before, the time of light is called the day, and here day and night, evening and morning are but one day. Whereupon ſome diſtinguiſh the natural and civil day. *Dies naturalis & artificialis.*

The day in the firſt acceptance, is called *dies mercinariorum*, for thoſe that labour ſo long as it is light, ſo long is their day. Which day is delivered in the fourth chapter of *Nehemiah* and the twenty firſt verſe, *We laboured in the work, and half of them held the ſpears, from the appearing of the morning, till the ſtarres came forth*, that is, till it was night.

The other is called *dies aſtronomicus* by the Heathen, and *dies ſanctus* by the Scripture, including the time of light and darkneſſe. The Law given to the Jews was, *That the ninth day of the moneth, at Even, from Even to Even, they ſhould celebrate their Sabbath, or reſt*, *Leviticus* the twenty third chapter and the thirty ſecond verſe.

Secondly, The partition, by Evening and Morning, whereinto this day is parted. Light and Darkneſſe, Evening and Morning are both coupled, and yet ſeparated; the end of the night parts the beginning of the day, and the end of the day parts the beginning of the night: And theſe two, Evening and Morning, are the two excellent Mark-ſtones of Time. He flaſheth not the ſhining light preſently after darkneſſe, but the light appeareth by degrees: the aſcending of light is the morning, the deſcending is the evening; from Sunne to Sunne is counted a day; but in the Hebrew names the natures are expreſſed. The Evening in Hebrew ſignifieth a binding up, a mixture of all colours; the night rolls all up, and then all colours ſeem as one black colour. *Boker* in Hebrew is the morning, and doth ſignifie to diſcern colours, and to unbinde the knot knit by darkneſſe. God hath cauſed the morning to know his place, *and it is turned as clay to faſhion*, *Job* the thirty eighth chapter and the fourteenth verſe. As the evening leads us to confuſion, ſo doth the morning to diſcerning.

The order of Evening and Morning.

Now as touching their order, The Evening is first, then the Morning. This computation is according to the Hebrews, who reckoned from Even to Even; so did the Athenians, or the Grecians: the Chaldees and Assyrians reckoned from Sunne rising to the Sun set; the Romans and Egyptians from midnight; the Astronomians and people called Humbriæ, from noon or mid-day. To each Nation their own computation may be allowed. Too curious therefore are they, which will not call the dayes of the weeks, nor call the names of the moneths according as the custom of the Country hath received, because Heathen men have given those names. *Zenas* gave one day to *Jupiter*, *Hermes* to *Mercury*, *Phœbus* to *Phebe*; another to *Æsculapius*, to *Venus*, to *Saturnus*, which names we doe use. A pitth is their imitation, who will follow the naming of dayes according to their own fantasies: yet is there no necessity we should reckon as the Hebrews or Chaldeans, but the order of moneths, of hours, of dayes, may be according to the custom of the Country.

Diverse commentations of time.

Some say he beginneth from the Evening, to insinuate our beginning from nothing, from darknesse and confusion: and it sheweth the proceeding of the Creation, from nothing to darknesse, so to light, and so the perfection of the same; from the night to the morning it is light, it goeth from the morning to broad day. God ordained the night to guard the day: He made the night for the day, not the day for the night, saith *Basil*: and *Job* calleth the night *cunabulum mundi*. The matter of weight is the day, the evening is but a parenthesis. The Heathen say, that motion is from the evening. Touching the Starres, the evening is the beginning of the day and the end of the night. It is a question, doubted by many, Whether the day or night were first? *Paul*, in the thirteenth chapter to the *Romans* and the twelfth verse, saith, *The night is past, the day is at hand*; so that *nox* rather *processit* than *præcessit lucem*. The Poets have their beginning, *ab Erebo*, from the night. But *St. Austins* opinion is, That the day was first, counting it to the morning of the next day, alledging the thirty eighth chapter of *Isaiah* and the twelfth verse, *From day to night thou wilt make an end of me*. All Gods things end in light, then he begins in the morning in the light. The end of the morning is the distinction from the beginning of the evening.

Quest. Whether the day or night first.

Morning and Evening jointly.

Now of the whole. These two make one day, he saith not one night, yet is there as much time, somtime more, in the night than in the day, but *noctes non veniunt in numerum*; therefore we say a day hath twenty four hours, a week hath seven dayes, a moneth thirty dayes; a week likewise hath seven nights, a moneth thirty nights, but evening and morning are all one day. And the first day as the first day of the week, of moneths, of time; this was a day by it self, as the other six were dayes by themselves. God saith at the institution of the Passover, *Exodus* the twelfth chapter and the second verse, *This moneth shall be unto you the beginning of moneths, it shall be to you the first moneth of the year*. But by *Basill* this reckoning had

had a meaning for our natural uſe, that we ſhould eſteem twenty four hours one day, though ſome count the day no longer than the light is ſeen. The firſt day is an example to the dayes after; in this firſt day we behold all the other dayes, and in them all things created. In this firſt day of years, we ſee his Creation, the Annunciation, the Birth, if B was the Dominicall letter, the Redemption, the Reſurrection, the Glorification, the appearance of cloven tongues, was upon the firſt day of the week, year, moneth.

The ſpiritual uſe. *Auſtin*, ſpeaking of this place, ſaith, We are not *in floribus ſpinarum*, it may be applyed to our morning and evening ſacrifice, *A Lamb was prepared at morning, and another at even, the one a meat offering, the other a drink offering, Numbers* the twenty eighth chapter, the fourth and eighth verſes. *David* in the beginning of the hundred fourty firſt *Pſalm*, ſaith to God, *Let my prayer be directed in thy ſight as incenſe, and the lifting up of mine hands as an evening ſacrifice.* Let us, ſaith a Father, open the morning with the key of prayer, and lock up the evening with the bolt of prayer. In theſe two there is alteration and alternation: wherein we ſee the day aſcending, the night deſcending; now long, now ſhort: and in them we ſee joy in the day, ſorrow in the night: there is alternation of things, now proſperity, then adverſity. Notwithſtanding *Babylon* were tender and delicate, and did flouriſh in the day of proſperity; yet for the filthineſſe thereof, *Iſaiah* in his fourty ſeventh chapter and the firſt verſe, ſaith to it, *Sit in the duſt, ſit on the ground, ſit ſtill, and get thee into darkneſſe; evill ſhall come upon the, and thou ſhalt not know the morning thereof.* As there is a uſe for order in things natural; ſo is there in things ſpiritual: the evening and the morning. The very Heathen doe ſay, that to a man ill diſpoſed, commeth a good minde after. *Matthew*, in his fourth chapter and the ſixteenth verſe, ſaith, *The people which ſate in darkneſſe, ſaw great light; and to them which ſate in the region and ſhadow of death, light is riſen up.* Knowledge is a light, and Ignorance darkneſſe. *Auſtin* calls it, ſaying, *Eſt primò veſpertina cognitio, obſcura ſequitur autem matutina lux*, which grows from light to a lighter knowledge. If a man ſpeak not according to Gods word, it is *becauſe there is no light in him, Iſaiah* the eighth chapter and the twentieth verſe; for it is the word of God that is *matutina lux*, that lightneth our very inward hearts. The ſpiritual uſe.

This hath alſo an uſe for our affections; for temptation of any ſin is ever before the iſſue: Firſt we are tempted, then we yeeld to the temptation, but after the yeelding, the godly have repentance; but to yeeld to the temptation, and ſtill to nouriſh the ſame, is the continual evening of the wicked. The godly hath here in this world, in this life, his evening, ſorrow, trouble, perſecution, baniſhment, death; but his joy commeth in the morning, that is, the life to come. His *veſpere* is *luctus*, his *mane, gaudium*: *His weeping may abide at the evening, but joy commeth in the morning, Pſalm* the thirtieth and the fifth verſe. *A man hath ſecret ſinnes*, which be hid, *and preſumptuous*, which be apparent, *Pſalm* the nineteenth and the twelfth verſe; God ſeeth them

them both. The wicked have their morning in this life, they live in proſperity, and have what they can deſire; but in the long evening, in the world to come, they ſhall finde endleſſe adverſity. Notwithſtanding the godly, in this life, be toſſed as a ſhip, and though they ſuffer ſhipwrack of their life, yet this is their hope, that *poſt tenebras ſpero lucem*. Though *Jacob* wreſtled in the evening, yet had he a bleſſing in the morning, *Geneſis* the thirty ſecond chapter, and twenty fourth verſe. The Godly and the wicked doe both dye, and both are buried in the grave; the righteous ſhall have domination over them in the morning, *but God ſhall ſave the ſoul of the righteous from the grave, Pſalm* the fourty ninth and the fifteenth verſe. God ſaith, that in the day of the deſolation of *Jeruſalem*, there ſhall be no clear light, but dark: That day is known to the Lord, which ſhall be neither day nor night, but about the evening time it ſhall be light. *Tertullian* in his book *de reſurrectione*, maketh a reſemblance of the evening and the morning, to the grave and the reſurrection. We are in the grave in ſilence and ſolitarineſſe, but the morning of our reſurrection appeareth *cum gaudio, cultu, decore & gloria: ſepulti veſperè manè reviveſcite.* What though here we ſuffer ſome croſſes? hereafter we ſhall have endleſſe joy: better is it to have our evening here and our morning hereafter, than contrariwiſe. Though the Gluttons morning were his delights, his dainty fare, his coſtly apparel, when it was *Lazarus* evening, who was hungry naked, and diſeaſed; but *afterward the rich man was tormented, and Lazarus for ever comforted, Luke* the ſixteenth chapter. So there is a reſemblance of the reſurrection in Gods works, before the ſame was expreſſed in his words. Now is the light mixed with darkneſſe, and darkneſſe with light: the darkneſſe of the night hath the light of the ſtarres, and ſometime the ſhining of the Moon; the light of the day is often overcaſt with the miſt, or with clouds, but the morning of the reſurrection ſhall be without end. The evening of condemnation to the wicked, ſhall never have morning; and the morning of glorification to the bleſſed ſhall never have evening. Untill that day of reſurrection there ſhall be a mixture, but then, and not before, there ſhall be light without darkneſſe to the bleſſed, and endleſſe darkneſſe, without light, to the damned. And thus much ſhall ſuffice concerning the firſt day, and the work of the firſt day.

Gen. 1. 8. *Sic fuit veſpera, & fuit mane dies ſecundus.*

Novemb. 12. 1590. Place this in pag. 56. at the end of the Sermon upon *Gen* 1. 8. *Bonum* lacketh here, and why.

IT is the ſecond day in relation to the firſt day, in the matter an Incubation and hatching: there were five things the firſt day: the incubation and hatching were in the firſt day. In this ſecond day, as well as in the firſt, there is a being: and order of diſtinction of nature, and a giving of a name. Here lacketh *bonum*, the goodneſſe: *And he ſaw it was good*, is not put down in the ſecond day.

Some

Some, of the Hebrew, ſay and give this reaſon why *bonum* lacketh here, the Angells fell, the creating of hell was in the ſecond day; *Tophet is prepared of old*, as it is in the thirtith chapter of *Eſay* and the twenty ſeventh verſe; they ſay Angells were created yeſterday, as it were, the next day before: after, *David* ſaith, in the hundred fourty eighth *Pſalm* and the ſecond verſe, *Praiſe ye him in the high places*, he ſaith firſt *Praiſe him all his Angells*. In ſix dayes the Lord made the Heaven and the Earth, and all that in them are; in making Heaven he made all things, as Angels in the Heaven, *Exodus* the twentieth chapter. As Hell hath been prepared of old, ſo *the Devill hath been a murtherer from the beginning*, *Johns* the eighth chapter and the fourty fourth verſe. It hath been queſtioned, whether the fall of Angels was the firſt or ſecond day. Secondly, They ſay there is no mention made of goodneſſe, becauſe diviſion was in the ſecond day, and therefore no goodneſſe: but notwithſtanding the diviſion, there is a union. *In the dayes of Peleg the earth was divided*, the tenth chapter and the twenty fift verſe: At the building of *Babel* was the diviſion of tongues, which was confuſion, the eleventh chapter and the ninth verſe. This diviſion of the ſecond day, is of things of diverſe natures, therefore good. Likewiſe they ſay, there is no mention of good, becauſe that was made that day, namely, the divided waters, the upper and nether waters were the deluge and deſtruction of the world afterward: But by them he puniſhed mans wickedneſſe, and the worlds ſinfulneſſe; but to give to each his reward and deſert, to the godly glory, to the wicked puniſhment, this his Juſtice is full of Goodneſſe. *Numerus binarius* is *infauſtus*, ſay the Papiſts, yet *Matrimonium eſt binorum*. Solitarineſſe is not good, which God perceiving, he made to man an helper, the twenty eighth verſe of the next chapter. We ſay in a Proverb, *Secunda omnia ſunt proſpera*, yet it was ſaid *dies ſecundus* was *infauſtus*: But it was *Jeroms* blemiſh, who is not to be excuſed, for who is blameleſſe; for he that firſt deviſed that opinion, did firſt ſtrangle it. Diviſion ſignifieth as well conformity as confuſion; and where reward is for deſert, that is good: *All that God made was very good*, the thirty firſt verſe of this chapter. The action of goodneſſe is ſuſpended, the number is ſuſpended, till both be perfected, which is after in the third day, in the which day you ſhall finde goodneſſe twice; when the ſecond day as the Sea was perfected, the day was parted, but the work was ended. This I doe take in the courſe of beſt reaſon.

Gen. 1. 11. 12. 13. *Et fuit ita. Nam produxit terra herbulas, herbas sementantes semen in speciem suam, & arbores edentes fructum in quibus semen suum est in speciem suam: & vidit Deus id esse bonum. Sic fuit vespera, & fuit mane diei tertii.*

Place this in pag 72. after the Sermon upon Gen. 1. 11

WE have heard of Gods Decree commanding, and the returne executing it, and his censure approving that is made, which, in every dayes work, is set down in these three phrases, *fiat, erat sic, & bonum erat.* Of this third dayes work, we have handled before, we have heard the first part, namely, Gods word commanding the Earth to bud forth hearbs, and seeds, and trees, &c. now it remaineth to speak of the other two: And first of the return and execution, *And it was so.* For the Earth, according to every jot and title of Gods word, fulfilled Gods will and brought forth all sorts of hearbs, and trees, and buds, and fruits, and seeds, leaving nothing undone which was commanded.

Touching which (besides the obedience of this Element, in executing Gods Decree, we note a special Certificate under Gods hand, as it were, for the discharge of this Creature, in the dispatch of his work, and that without delay, with all haste and speed: Which reproveth not only our disobedience to God, but also our dulnesse and slownesse in doing any thing which God commands. For with us it is one thing to doe a thing, and another to doe it willingly and quickly, with expedition and speed: For when God doth command any thing, we put it off with this delay, *erit sic*, it shall be so hereafter, when we can finde leisure and fit time. It can seldom be said in the present tense, *erat sic*, it was performed without delay: For we are as *Salomons* debtors, which bid God *stay till to morrow or the next day*, *Proverbs* the third chapter, before he can finde leisure to pay this debt and duty of obedience.

Secondly, In that the return, in the end of the eleventh verse, was *erat sic, it was so*, two things are to be noted out of the nature of the word: First, a congruity of the performance answerable to the commandement in every point; for here is specified just so much done as was required, nothing too much or too little, to teach us that our obedience must be such: We must not *deficere in necessariis, nec abundare in superfluis.* The other point is for continuance or perpetuity; for the word signifieth, that it was so surely and firmly done, as if it had a sure basis or foundation for continuance, that it might never fail: we see it holdeth and endureth *ad hunc usque diem*, our eyes and experience seeing that it is so.

The last thing we gather by opposition, That Gods word was the cause, and is, that hearbs and trees doe bear fruits and seeds: So, *è contra*, it is the same word of God, saying, Let not the Earth

nor

nor the trees bear, which is the cauſe of unfruitfulneſſe and want. If for our ſinne they fail any yeat *ab ejus edicto fertilitas, & ab ejus interdicto ſterilitas.* If therefore we diſobey Gods word, this will be our puniſhment, That his word ſhall forbid the Earth to yeeld encreaſe, and to deny us his fruits.

The ſecond part is the cenſure and approbation of God, ſaying, that *it was good.* I ſaid before, there are three ſorts of good, firſt *honeſtum*, ſecondly *utile*, thirdly *jucundum*: each of which we ſhall ſee in the earth and the fruits thereof. For honeſty and moral good, we ſee it is gratefull to the owner or ſower which laboureth therein, faithfully and gratefully repaying and requiting his coſts and labour thereon. For profit, it yeeldeth *pabulum & lastbulum* both for man and beaſt; and ſo neceſſarily good is it in this reſpect, that without it the King cannot live, *Eccleſiaſtes* the fift chapter and the eighth verſe. For pleaſure and delight, either of the eye to behold it, or of the taſte to relieve it, it is moſt delicious and delightfull, Milk, Wine, and Oyle, Wheat, and all other grain, which are both for variety and neceſſity, we receive by Gods bleſſing from the fruit and increaſe of the earth and trees: And therefore is every way good.

Poſtea dixit Deus, Abundè progignunto aquæ reptilia animantia, & volucres volanto ſupra terram, ſuperficiem verſus expanſi Cœlorum. Gen 1. 20.

THIS verſe, and the three following, doe contain in them the firſt dayes work, by which, both the waters are ſtored with fiſh, and the aire and firmament was repleniſhed with Fowl: For yet hitherto they were like to wide and great ſtore-houſes, which were empty and void. In which dayes work are four branches; Firſt, the Edict or Precept: Secondly, the Execution or performance of it: Thirdly, the allowance and commendation of it, in the end of the twenty firſt verſe: Laſtly, another ſpecial Precept for the preſerving of theſe things ſo made, in 22. verſe. Place this in the beginning of pag. 84.

Touching the Commandement we may note, That to ſay or to command in word may ſeem to be but a weak thing; for words we hold to be but winde; yet ſuch words as God ſpeaketh, doe receive ſuch and ſo great power and authority from the Speaker or Commander, that of neceſſity that which is ſaid muſt needs be done.

If a King doe command, the power of his authority being joyned with the weakneſſe of his word, doth cauſe it to be very powerfull and effectual. If a Princes authority can make his word ſo great,

how much more can Gods omnipotencie give ſtrength to his word, and cauſe that which he ſaith, to be moſt certainly done? This the reaſon, that by the virtue and force only of his word, whatſoever he ſaith is done and cometh to paſſe.

The ſecond thing to be noted, is to whom God ſpake, namely, to the Waters: For, as *Moſes* was willed to ſpeak to the ſtony rock, *Numbers* the twentieth chapter and the eighth verſe; ſo doth God here ſpeak to the waters; neither is it a fond thing thus for God to ſpeak to deaf and ſenſeleſſe creatures; for though they have no eares and cannot heare, yet they can underſtand when God doth call and ſpeak to them, and have power to doo his will when he commandeth. If then the waters and rocks can heare, and underſtand, and doo what God doth ſay and bid them; how much more ſhould we, which have eares, and underſtanding hearts, and active hands, take heed we doe the like?

Now touching the Tenor of Gods precept, we ſee it concerneth the producing and bringing forth of living things in abundance and great multitude. And though God ſaith, *Let the waters bring forth fowles*, it argueth not (as *Symplicius* the Atheiſt abſurdly gathereth) that here the water is ſaid to be the matter of which the fowles were made; for in the ſecond chapter of *Geneſis*, and the nineteenth verſe, this is explained, that they were made of the earth, though they were brought forth of the waters.

Touching the creatures moving in the waters, the word here uſed doth, in a generall term, ſignifie ſuch things as are quick, and live, and move, comprehending therein all the particular creatures beſides fiſh or fowle, which either creep or crawle or move in either of theſe elements, as Froggs, Snakes, Flyes, &c.

Man by practice can attain to the Fiſhes motion, that is, to ſwim and move upon, and in the waters; but he cannot by any deviſe attaine to fly, and move as Birds, or mount in the ayre. It is a wonder to heare that iron could ſwimme, in the ſecond of *Kings* the ſixt chapter and the ſixt verſe; but it is by the ſame power of God, by which a feather can fly aloft.

By the Firmament or Aire is meant the nether and groſſer part of the aire, which region is full of foggy fumes and vapours which come from the earth, and ſo high and farre the fowle can abide and endure to flie: But the farther and higher part and region of the aire, which is more pure and cleer, are called *Empyrea Cœli*, which is ſo free from groſſe vapours and earthly miſts, that no earthly thing can breath or abide therein: As therefore Water is a fit element for Fiſhes, which breath not, ſo this lower region of the aire is for all Fowls.

But let us come to that which is common both to fiſh and fowls, and maketh both of them live and move, the one by ſwimming, the other by flying, and that is the ſoul of life. Concerning which generally, It ſignifieth a breath or ſpirit of life: For ſeeing we can underſtand and conceive beſt things ſenſible, therefore ſpirituall things

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for our capacity, are termed by things ſenſible. The breath therefore, being of ſenſible things the moſt pure and ſubtil, the ſoul is called by that name: Yet theſe things are in their proper nature diſtinct, breath, life, and ſoul; for life is the adjunct and effect of a ſoul; ſo breath is the effect and ſigne of life. Neither is it ſuperfluous, that here is added to the ſoul life, becauſe it ſerveth for a needfull inſtruction and diſtinction between the ſoul of man hereafter to be handled, which is a ſoul of more than one only life, of a double life, and therefore immortal; whereas theſe Creatures have a ſoul of a ſingle life, and therefore are mortal.

Deinde dixit Deus, Producat terra animantia in ſpecies ipſorum, Gen. 1. 24.
Pecudes & Reptilia, beſtiaſq; terrenas in ſpecies ſuas: & fuit ita.

THIS verſe, and all the reſt to the end of the chapter, doe contain the furniſhing and repleniſhing of the earth with living Creatures; and ſo bringeth to paſſe the finiſhing and perfecting of the whole work of Creation. For this ſixt dayes work ſheweth the bringing forth of Beaſts and Cattel of all ſorts, and the bringing in of Mankinde into the world, to be Lord and Ruler of them and all the reſt. Place this Sermon and the next betwixt pag. 92. and 93.

In which we obſerve the three uſual parts: Gods Decree commanding, the Execution performing it, and Gods approbation of it being done.

For the Decree we may note, as before, That God is the Commander, the Earth is that which is commanded, and the effect of the commandement is that it ſhould bring forth Cattle and creeping things. Having ſhewed before, how God ſpeaketh and revealeth his will to dumb, deaf, and ſenſeleſſe Creatures, as here he doth to the Earth, we will come to the tenor and meaning of the Decree and Commandement to it. For that phraſe here uſed of *bringing forth*, is taken from the manner of women great with childe, which when their time is come to bring forth their young: therefore the Fathers doe call this *Parerperam terræ*, as it were by reſemblance, the children of the earth, or her travail; not that theſe things were before made and hid in the bowels and wombe of the Earth: For as the waters were not in the rock before, *Numbers* the twentieth chapter and the eighth verſe, but even at that inſtant when God commanded, it guſhed out waters only by the power of God: So the virtue of Gods word and the power of the Commander, cauſed the Earth to bring forth all theſe things, when of it ſelfe it had no power to doe it.

Now the ſeveral kindes of Creatures, which here the Earth is willed to bring forth, are reduced to three heads, Beaſts, Cattle, and creeping things. Cattle are called *Jumenta, à juvando*, becauſe they are made to be our ſervants, to help us in our labours and affairs. And they are ſuch as doe need us as much as we need them; for Sheep, Oxen, Horſes, &c. muſt firſt be ſerved and fed and tended by us before they can attend to ſerve our turnes.

The ſecond ſort are Worms or creeping things, called *Reptilia*, becauſe they crawl upon the ground; and therefore they are ſaid *natare ſuper terram*, as it were to ſwim or glide upon the ground; and ſo they are diſtinguiſhed by their motion. And theſe are of two ſorts, either they have no feet or leggs at all, crawling on their belly, or elſe very ſhort feet, creeping low by ground.

The third kinde are wilde beaſts, which doe live alone *in terra inculta* (as the word ſignifieth) in the waſte wilderneſſe, and in the unprofitable and barren Land, which is deſert and forſaken of men. In which they live, for the moſt part, by blood, preying on the ſpoyle one of another; and therefore to ſome of them is given ſtrength, to ſome ſwiftneſſe, to ſome ſubtilty and craft, by which they know how to get their prey. And leſt theſe ſavage, wilde, and cruel beaſts, ſhould annoy, hurt, or deſtroy Mankinde, we ſee the Lord hath provided for us divers wayes, allotting to them only the barren Wilderneſſe; giving to us the profitable ground: appointing the night for them to goe abroad, whereas the day is ſpecially granted to us, *Pſalme* the hundred and fourth and the twenty ſecond verſe: Beſides God hath not made them ſo fruitfull; they doe not multiply as other profitable and meek Cattel doe, which will not hurt us. And thus much for the ſpecial kinde of things which the Earth bringeth forth.

Now for the performance of Gods Precept, it is generally ſet down in the end of the twenty fourth verſe, as in other places, that *it was ſo*, even as God had commanded; which general, is more particularly ſet down in the twenty fift verſe enſuing.

Gen. 1: 25. *Fecit enim Deus beſtias terrenas in ſpecies ſuas, & pecudes in ſpecies ſuas, omniaque reptilia terræ in ſpecies ſuas: & vidit Deus id eſſe bonum.*

THE firſt part of this verſe is the performance of his word and Decree in every point; the end of it is the approbation thereof. For the execution of all that God ſaid, becauſe as he ſaid, ſo it came to paſſe, and was truly and fully performed and done, we note how true and certain and undoubted Gods word is: *Shall he ſpeak the word, and ſhall it not come to paſſe? Surely Heaven and Earth may paſſe away, but not one jot or title of his word*

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shall fail: Which, as we see in the word of Creation, so shall we finde it in the Gospel, the word of Salvation. And here we may observe; that God will be made known, not only to be the maker of the Lyon and the Elephant, those great and goodly beasts, but also of the poor creeping Creature, and the Ant; *Qui fecit Angelos, fecit & vermiculos*, saith *Augustine*: Neither is it any disgrace or dishonour to God, because there is no lesse power & wisdome shewed and seen in these, than is in the greatest and hugest beasts that be; yea, for the most part, the excellencie of Gods handy work is more admirably seen in the least and smallest living things that are: As strange things are known of the poor Shrimp as of the Whale: More virtue is to be found in the silly Bee, than in the Eagle. So as great art may be seen in the Ant as in the Elephant: Which may be known, if we observe the great providence and forecast of the little Ant, his great industry and diligence, in laboring without weariesse while the Summer doth last, and the great strength this little Creature hath, which is able to carry a corne farre greater than himself. Wherefore these small creeping Creatures which God hath made are not to be passed over without regard, but to be considered to his glory and praise which made them.

The last part of this verse, is the liking and approbation of this work; for this censure is given of this, as of the rest, that *it was right good*, and therefore very well done.

Which must teach us this lesson, That if we will have the like praise and commendation of all works, they must be done so answerable to Gods will and word in every point, so diligently and speedily and perfectly done as these things were.

But here God doth not purpose so much to commend the manner of doing his will, as the works themselves, and the things that were done, that is, the goodnesse of these natures which are made and brought forth: And if we enquire of the goodnesse of these things particularly, the Wise-man will tell us, *Ecclesiastes* the thirty ninth chapter and the thirty fourth verse, Every thing in his time, place, and kinde, is profitable and good.

For touching the Cattle, which are servants and helpers to us, Who knoweth not how good and beneficial the Oxe, the Cow, the Sheep, and such things are, both for work, and food, and cloth? But you may ask, Wherefore are wilde beasts, which cruelly devour one another, and oftentimes kill men? For answer whereto, we must consider, That God made these before sinne was in the world; and therefore in that estate and time of innocencie wherein God did commend them, we must not doubt but they were good, without any evil or hurt at all: *Quamdiu Adam non peccavit in Deum, nihil peccabat in eum*; while we were good servants to God, they were good servants to us. It is our evilnesse and sinne therefore, which causeth them to be evil and hurtfull to us. And as in our first holy estate they were good; so if we be converted to God, after his Image again, they will be good and doe us no hurt, *For* the fift

chapter

chapter, the twenty second and twenty third verses, for *then the beasts of the forest shall be in league with thee*, as they were with *Daniel* in the Lyons den, *Daniel* the sixt chapter and the sixteenth verse.

Gen. 3. 14. *Super ventrem tuum ito, & pulverem comedito omnibus diebus vitæ tuæ.*

Jun. 25. 1598.

Place this and the two following Sermons betwixt pag. 3.

THESE words with those that went before, contain that Sentence that was given by God upon the Serpent, whom the Devil, the invisible Serpent, used as an instrument to deceive *Adam* and *Eve*; and, as we have heard, it hath three branches.

That which we are to consider in this Sentence, is first, That he is condemned to be under the curse of God: Secondly, *To creep upon his belly*: Thirdly, *To eat the dust all the dayes of his life*. Which three punishments are proportionable to that threefold fault which the Serpent committed, and whereunto he perswaded our Parents, that was the sinne first of Malice; Secondly, of Pride; Thirdly, of intemperate desire, to eat of that which was forbidden. The Curse of God hath relation to the Serpents malice; the creeping upon his belly, was inflicted as a punishment for his pride; and the feeding upon the dust, hath a correspondencie with his inordinate desire. These three sinnes are necessarily to be considered, that considering how God hath plagued them in the Devil, we should beware that we fall not into the like sinnes.

Touching the Curse of God, As it is the first, so the greatest part of this Sentence; And is a punishment most fearfull; for all men doe abhorre to be cursed, and to incurre the displeasure of a man, much more of God, whose word is his deed; so that he no sooner speaks, but it is done. *Jacob* was loth to doe any thing to deceive his Father, *because so*, saith he, *I shall bring a curse upon me, and not a blessing*, *Genesis* the twenty seventh chapter. Indeed, as the Wiseman speaks, the curse that is causelesse and proceeds from foolish people shall not light upon a man, *Proverbs* the twenty sixt chapter and the second verse. But if a godly man, such as *Jacob* and *Isaac* were, doe curse, it shall not fail but come to passe: Much more shall the curse of God take effect, *for it shall come into a mans bowels like water, and like oyle into his bones*, *Psalm* the hundred and ninth, the seventeenth verse. For the meaning of this Curse, the Holy Ghost hath set down a large commentary, in *Deuteronomie* the twenty eighth chapter, and in *Leviticus* the twenty sixt chapter; and the Prophet saith Gods curse is *a flying book, twenty cubits long, and ten cubits broad, containing the curse that goeth over the whole earth*, *Zechariah* the fifth chapter and the third verse: *It is a book written within and without, with lamentations, mournings and woes*, *Ezekiel* the

second

ſecond chapter. By theſe places it appeareth how large Gods Curſe is, in reſpect of this life: But if with this we joyn that which Chriſt addeth concerning the life to come, that is, *everlaſting fire prepared for the Devill and his Angels, Matthew* the twenty fift chapter, his curſe will appear to be farre more large.

Secondly, There is no malediction but in regard of ſome evill: The evill that procured this curſe unto the Devill, was the evill of his malice which he ſhewed, not only in ſpeaking evill of God, but in ſeeking to deſtroy man both in body and ſoul: And his malice appears herein, becauſe he did thoſe things, being not provoked thereunto, and for that he did it without any profit to himſelf.

As the Devill is malicious, ſo are all they that are of that evill one: *Cain* had no other cauſe to hate his Brother, and to ſlay him, but becauſe his works were righteous and his own evill, in the firſt epiſtle of *John*, the third chapter and the twelfth verſe. The Phariſes perſecuted Chriſt, not for any evill that they found in him worthy of death, but only of envy, *Mark* the fifteenth chapter, and the tenth verſe. Thus to ſinne of malice, is a thing ſo diſpleaſing unto God, as, albeit he did in mercy forgive men, when they ſinned through frailty, yet he will puniſh their own inventions, *Pſalm* the ninty ninth, and the eighth verſe, and therefore againſt ſuch the Prophet prayeth, *Be not mercifull to thoſe that offend of malicious wickedneſſe, Pſalm* the fifty ninth and the fifth verſe, *But conſume them utterly in thy wrath, that they may periſh*, verſe the thirteenth. Where the Lord ſaith, *Curſed art thou* [and not be thou] he ſheweth, that the curſe commeth not from God, but from the Devils malice; and ſo whatſoever miſery betideth us, it is nothing elſe but the ſparkles of our own ſinnes, *Job* the fift chapter and the ninth verſe; and as the Pſalmiſt ſaith, *They are the dreggs of Gods wrath, Pſalm* the ſeventy fift; for as the Prophet ſpeakes, *Wee our ſelves hatch the Cockatrice egge*, that is, ſinne, and the Serpent that is bred of this egge, is the curſe of God inflicted upon us, both in this life, and the life to come: We doe firſt by ſinne, as it were, caſt the ſeed, and the crop that we reap is all manner of miſery and calamity, *Iſaiah* the fifty ninth chapter: and in Juſtice God doth reward us thus; for the wages of ſinne is not only puniſhment with ſickneſſe, poverty, and ſuch like, in this world, but hereafter with eternall death and deſtruction both of body and ſoul, *Romans* the ſixth chapter & the twenty third verſe.

In that God ſpeaks by way of compariſon, (*Curſed art thou above all beaſts*) he doth not drop a curſe upon the Serpent, but, as *Daniel* ſpeaks, *the curſe is powred upon him, Daniel* the ninth chapter and the eleventh verſe. And that this curſe was verified in the viſible Serpent, appears hereby, that not only Men, but even all beaſts, doe ſhun the Serpent, as a Creature principally accurſed of God; much more it is true in the inviſible Serpent the Devill; for not only the godly, but even the wicked that are of their Father the Devill, doe not ſtick to curſe him. The viſible Serpent, being an unreaſonable

creature, could not be ſo malicious: But the inviſible Serpent, the more policie he hath, the more pernitious and hurtfull he is; yea, he is ſo malicious, that as he himſelf is fallen from his firſt eſtate, and hath plunged himſelf in the bottom of Hell, ſo he laboureth to bring all men into the ſame eſtate: therefore thus was his malice rewarded.

Now to the two other branches of this Sentence, where we ſhall finde two fit puniſhments for two ſorts of ſinnes; for pride muſt have a fall, and luſt muſt loath; and we ſhall ſee that they are both rewarded accordingly, as *Salomon* ſaith, *That Pride goeth before dejection*, *Proverbs* the ſixteenth chapter and the eighth verſe: So the Devil, having exalted himſelf, muſt be thrown down to creep upon the ground; for it is great equity, that he that would fly, ſhould creep: And, as it was meet, *that glory ſhould end in ſhame*, *Philippians* the third chapter; ſo is it as meet, that God ſhould puniſh inordinate luſt with loathſomneſſe. And this is the courſe of Gods Juſtice, as the Wiſe-man ſaith in *Proverbs* the twentieth chapter and the ſeventeenth verſe, *The bread that is gotten by deceipt is ſweet, but at the laſt it will fill the mouth with gravel.* All the ſinnes of the world may be reduced to theſe two, that is, The deſire of greater glory than God hath appointed to us, And, of greater pleaſure than is lawfull for us.

Firſt, we are to inquire, How the firſt of theſe two puniſhments is verified in the viſible Serpent? for we know that all Creatures, ſaving Man, are dejected, and creep, as it were, upon their belly, and, as one ſaith, have their breaſt between their feet; only man, being lift up with his countenance, is taught not to ſet his minde upon earth, but to meditate upon heavenly things. But as *Jonathan* went of all four, when *he climbed up to the rock upon his hands and feet*, the firſt book of *Samuel*, the fourteenth chapter and the thirteenth verſe; ſo doth man ſomtime grovel and creep upon earth, when he is earthly minded. But the difference that is between the Serpent and other beaſts is this, The Serpent, having no legs, lyeth flat upon his belly, and is therefore called a Serpent of creeping; but other beaſts, though they have their breſts between their leggs, yet they doe not creep, as the Serpent doth.

Another queſtion is, How this creeping can be a puniſhment to the Serpent, ſeeing from the beginning they were created without feet? The ſolution is, That that which was natural before the fall, after the fall became a puniſhment. Nakedneſſe before the fall, was no matter of ſhame; for, *The man and his wife were naked, and were not aſhamed*, *Geneſis* the ſecond chapter and the twenty fift verſe; but ſince the fall, it is a diſgrace to be naked: So now the creeping of Serpents is a ſigne of Gods wrath inflicted upon viſible Serpents, becauſe of the ſinnes of him that is inviſible, whereas in the beginning it was no puniſhment.

Another queſtion is, How the third part of this Sentence is verified of the viſible Serpent, *That he eats duſt?* For one Prophet ſaith

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of him, *To the Serpent duſt ſhall be his meat, Iſaiah* the ſixty fift chapter and the twenty fift verſe: And another ſaith, *The Serpent licks the duſt, Michah* the ſeventh chapter and the ſeventeenth verſe; and yet in the Creation *Moſes* recordeth, that the Serpent hath the like food that other Creatures have, of whom God ſaith, *To every beaſt of the earth, fowl of the aire, and to every creeping thing upon earth, I have given every green herb for meat, Geneſis* the firſt chapter and the tenth verſe. The anſwer is, That whereas at the firſt the Serpent had food in common with other beaſts, now he is excommunicated, and is appointed only to feed upon the duſt, not upon the earth, for that hath a moiſture, and ſo is apt to nouriſh; but God did not allot unto him ſo much, but only to feed upon the duſt, which is dry and altogether without moiſture: So that all men may evidently ſee, both by the motion and feeding of the Serpent, that the Curſe of God is upon him, becauſe the Devil, that old Serpent, did uſe him as a means to perſwade man to ſinne againſt God.

As for the inviſible Serpent, theſe puniſhments pronounced by God are verified in him alſo, but not literally; for he hath no ſhape of body, and therefore cannot creep: but as he is a ſpirit, ſo *we muſt judge and diſcern ſpiritual things ſpiritually*, the firſt epiſtle to the *Corinthians* the ſecond chapter; for he hath a ſpiritual breſt and belly; he hath a ſpiritual creeping and feeding. For his moving, we are firſt to conſider the motion as it offereth it ſelf: Firſt, It is the baſeſt and vileſt motion that is; to ſignifie unto us, that the dejection of the Devil is a more vile dejection and overthrow than any can be: For where at the firſt, he was an Angel of light, appointed to be a Miniſter in Heaven, now he is caſt down into the deepeſt Hell, and is there occupied in all baſe and vile ſervice. Now he doth buſie himſelf in nothing ſo much as how to work wickedneſſe, and to deſtroy the ſouls of men. Of this dejection our Saviour ſpeaks, *I ſaw Satan, as it were lightning, fall down from Heaven, Luke* the tenth chapter and the eighteenth verſe: And of him, to his ſhame, it is ſaid, *How art thou fallen from Heaven, that ſaid'ſt, I will aſcend into Heaven, and exalt my throne above the ſtarres of God, Iſaiah* the fourteenth chapter and the twelfth verſe: For it is a great ſhame for a Prince and noble perſon, that hath been occupied in matters of State, to be thruſt into the Kitchen, to be a drudge. So is it with the Devil, the inviſible Serpent, who, having been, before, a Miniſter in Heaven, doth now creep upon earth *and compaſſe it, Job* the firſt chapter: And, as Chriſt ſaith, *He walks through dry places, Luke* the eleventh chapter and the twenty fourth verſe, that is, he delights to be in ſouls that are defiled with all manner of ſinne; and if he cannot be received there, he will *enter into the Swine, Matthew* the eighth chapter.

And then doth he creep, when he makes men to minde earthly things, *Philippians* the third chapter and the ſecond verſe: As this word ſheweth, that the reward of pride is and ſhall be baſeneſſe; ſo from his creeping, we are taught what is his fraud and deceitfulneſſe.

neſſe. These things that have feet and goe, cannot move without ſome noyſe, but the way of the Serpent doth paſſe mans underſtanding, for that it leaveth no impreſſion, *Proverbs* the thirtieth chapter: In this ſenſe the Apoſtle ſaith, *Some falſe brethren have crept in, Galatians* the ſecond chapter and the fourth verſe; and, *theſe creep into widowshouſes*, the ſecond epiſtle to *Timothy* & the third chapter. This kinde of creeping is nothing elſe but a privy kinde of beguiling and deceiving ſuch as we finde to have been uſed by the Devill, the ſecond epiſtle to the *Corinthians*, the twelfth chapter. Therefore we muſt have a ſpecial regard of the Devil when he comes to us in this manner, for then is he more to be feared, than when *he ſeeks about like a roaring Lyon, whom to devour*, the firſt epiſtle of *Peter* the fift chapter and the third verſe. The Devil is ſaid to creep, to ſignifie thus much, That as creeping things doe not fly about our heads, nor keep even paſe with us, ſo the old Serpent is alwaies aiming at our loweſt part, as it were at the heel, tempting us by ſenſuality, to the ſinne of uncleanneſſe and intemperance. Secondly, We are to conſider the manner of this motion, which is expreſſed by the original word, to be upon the breſt and belly; whereby we have ſhewed to us two main ſinnes: For when he creeps upon his breſt, by the lifting up of himſelf he brings the temptation of the breſt, that is, he would have us puft up with pride, and exalt our ſelves. When he creeps upon his belly, he tempts us to deſire the forbidden fruit and apple that was ſo goodly and pleaſant to look upon, and under this is comprehended both the ſinnes of gluttony and luſt. In this manner we are to obſerve the means whereby he perſwades men to theſe ſinnes. In the breaſt is the heart, and when he labours to take the poſſeſſion of the heart, by corrupting our inward thoughts, then he creeps upon his breſt. And his creeping upon his belly betokens the actual accompliſhment of ſinne. So we ſee that albeit the Devil be a ſpirit, yet by a ſpiritual analogie he creeps upon his breaſt and belly no leſſe than the viſile Serpent.

Thirdly, After the caſting down of Pride, we come to conſider the ſinne of Luſt, and the puniſhment laid upon it, which is, *To eate the duſt*. The inviſible Serpent doth not eate only corporally, but ſpiritually he may be ſaid to eate; for in ſpiritual matters there is a thing anſwerable to eating: We ſay, in regard of the delight we take in ſomthing, this is meat and drink to us: And ſo the Holy Ghoſt alſo ſpeaks, *I eſteem of thy word above my appointed food, Job* the twenty third chapter; And Chriſt ſaith, *My meat is to doe the will of him that ſent me, John* the fourth chapter; by which is ſignified the delight and contentment of the minde: So whatſoever the Serpent delights in, that he may be ſaid to eat and feed upon. Secondly, this word implyeth not only a delight, but a devouring and a deſtroying; as in the Prophets it is ſaid, *The ſword and famine ſhall devour*, the ſecond book of *Samuel*, the third chapter and the twenty ſixt verſe, not that it can devour, but is a means to conſume

and

and destroy. This eating the Apple ascribes to the Devil, when he saith of him, *That he goeth about seeking whom he may devour*, the first epistle of *Peter*, the fift chapter; and therefore he is said, *to stand by, ready to devour the child so soon as it should be brought forth*, *Apocalyps* the twelfth chapter; that is, there is none so soon born anew in the Church of spirit and water, but the Devil seeks presently to kill it: And in these two points standeth the spiritual eating of the invisible Serpent.

For the dust which is appointed for his food, there is a spiritual thing correspondent also to it; for where God promiseth unto *Abraham*, *Thy seed shall be as the dust*, *Genesis* the thirteenth chapter; and, *as the starres of Heaven*, *Genesis* the twenty second chapter; upon these places the Fathers gather, That of *Abraham* should come both a dusty and earthly generation, not expressing the faith and obedience of *Abraham*; and also a heavenly generation, that should shine and give light to the world, as it were starres, with the pureness of their life. And *David* saith plainly, *That the ungodly are as dust*, *Psalm* the first; for whatsoever lyeth along upon the earth will gather dust: the earth it self, being without moisture, turneth to dust, so that the least winde that comes, bloweth it away: So the idle person that lyeth along, and hath no vocation to follow, doth gather dust, and is subject to be scattered with the wind. And they that somtime had some moisture and dew from Heaven, if they lose it, so *as their soul waxe dry*, *Numbers* the eleventh chapter, the Devil will send them a winde that shall carry them away; for his delight is *to be in dry places*, *Matthew* the twelfth chapter; and, *in places without moisture*, *Luke* the eleventh chapter. The winde wherewith they shall be carried away is, *every winde of doctrine*, *Ephesians* the fourth chapter: Therefore we must beware, *that we be not clouds without water*, as *Jude* calls the wicked, verse the twelfth; and, *that we fall not from our own stedfastnesse*, the second epistle of *Peter*, the third chapter and the first verse, which we cannot chuse but doe, if we loath prayer and other spiritual exercises, whereby the dew of Heaven doth descend upon us. And as it is in Religion, so also in matter of the Common-wealth, wherein we shall finde that this dryness is a cause of much evil; for those light and idle persons which *Jeroboam* took unto himself, turned to his destruction, the second book of *Chronicles* and the thirteenth chapter. Seeing the Devil delights in these dry souls and loose parts of the earth, how is it a punishment laid upon him to feed on them? It is indeed a punishment, he would have other meat; for so soon as one is borne anew by regeneration, the Devil is ready to devour the childe, *Apocalyps* the twelfth chapter: So he would have devoured Christ himself, *Matthew* the fourth chapter: So he desired to have fed on *Job* and all other godly men, which are the starres of Heaven. But he is excluded from that food, and is to feed only upon the wicked, who being dry and destitute of the grace of God, are fitly compared to the dust. And as the Devil himself is accursed; so they that are

allotted to him for food, *are curſed Children*, the ſecond epiſtle of *Peter*, the ſecond chapter.

Thirdly, It is ſaid (*all the dayes of thy life.*) This puniſhment is laid upon him, as God ſpeaks here, (*becauſe thou haſt done this :*) upon him not as he is the red Lyon; but the Tempter, as he is a ſpirit, he is immortal and hath no end of life, but the dayes of his temptation ſhall have an end at the comming of Chriſt to judgement; as he is the red Dragon condemned in Hell, he hath no end, but ſhall goe into everlaſting fire, where he ſhall have no end of torment. The Dragon, the old Serpent, is looſe but for a little ſeaſon, but after *he ſhall be bound and caſt into the bottomleſſe pit*, *Apocalyps* the twentieth chapter the ſecond and third verſes.

Here is matter of admonition, That we avoid thoſe ſinnes which we ſee ſo ſeverely puniſhed by God in the inviſible Serpent, eſpecially Malice, in ſpeaking evil of God and hurting our neighbours; Then to beware of Pride, which God doth puniſh with baſeneſſe: Laſtly, to deteſt the proſecuting of our own inordinate luſt, becauſe that will deprive us of the bleſſed food, ſo as we ſhall have nothing to feed upon but the duſt. We muſt not putrifie in idleneſſe, but get up and take our ſtrength unto us, and cheriſh the moiſture and dew of Heaven which we have received, *Iſaiah* the fifty ſecond chapter.

So here is matter of faith and comfort; for this Curſe pronounced by God upon the Devil, turns to a bleſſing to us: For *Adam* and *Eve* had cauſe of comfort, ſeeing that God took their fall, wrought by the Devil, ſo grievouſly. God here profeſſeth himſelf an enemy to the Serpent, that was and is our enemy; and ſo giveth us hope, that howſoever we, by his perſwaſion, are fallen from our firſt eſtate, yet he will be mercifull to us.

Gen. 3. 15. *Præterea, inimicitiam pono inter te & mulierem hanc, ſimiliterque inter ſemen tuum & ſemen hujus.*

Jul. 2. 1598. IN this verſe we have the ſecond part of the Sentence given by God upon the Serpent: The former part concerned the Serpent himſelf, but this part hath reſpect alſo to us, and is much more grievous unto him, than the other three branches: And it is that which he doth moſt hardly digeſt. Concerning which, as it directly containeth a Commination and Curſe, ſo as *we muſt acknowledge it to be Gods doing, and to be marvellous in our eyes*, *Pſalm* the hundred and eighteenth. In this Curſe is implyed a ſingular Bleſſing, and in this threatning we have *a great and pretious promiſe*, the ſecond epiſtle of *Peter*, the firſt chapter and the fourth verſe.

Touching

Touching this verſe, nothing can be ſpoken good enough, ſeeing upon it the new Teſtament hath his foundation, and that all the reſt of the Scripture is nothing elſe but a Commentary upon it; for there beginneth a new creation of all things, and the new Creature which the Apoſtle ſpeaks of in the ſecond epiſtle to the *Corinthians* the fift chapter and the ſevententh verſe: For ſeeing the world, which was lately created by God, was preſently corrupted by the malice of the Serpent, it hath pleaſed God to create the world anew in Jeſus Chriſt.

By *the ſeed of the woman*, is meant our Saviour Chriſt, who *in fulneſſe of time was made of a woman*, *Galatians* the fourth chapter: So that when God ſaith, *I will put enmity between thy ſeed and the womans ſeed*, we have in theſe words a manifeſt promiſe of Chriſt; and it is as much in effect, as if the Lord, after he had by his word created all things, ſhould at length ſay, as he did of all things elſe, *Geneſis* the firſt chapter, *Fiat Chriſtus*, Let there be a Chriſt; that is, ſeeing Man is fallen, and hath degenerated from his firſt eſtate wherein he was created, Let there be a creation of a *Meſſiah* and Saviour by whom he may be reſtored. By this ſeed we are ſhadowed from the firie two edged ſword that was ſet *to keep the way of the tree of life*, *Geneſis* the third chapter and the twenty fourth verſe: and it by faith, which is our victory, the firſt epiſtle of *John*, the fift chapter and the fourth verſe, we can overcome the Serpent, *we ſhall eate of the tree of life, which is in the midſt of the Paradiſe of God*, *Apocalyps* the ſecond chapter and the ſeventh verſe. And unto this promiſe of God, as the Apoſtle ſpeaks, *Hebrews* the ſecond chapter and the firſt verſe, we are bound to give the more earneſt heed, becauſe this Goſpel was not preached by man in this world, which is a vail of miſery, but by God himſelf in Paradiſe: Wherein, before we conſider the words themſelves, theſe things are generally to be obſerved: That howſoever the old Serpent, that is, the Devil, did with grief heare the firſt part of the Sentence pronounced upon him, yet he was content, in that he, in the malice of his heart, thought that he had now ſwallowed up man in deſtruction with himſelf, and that he had ſo taken all the generation of Mankinde captive, as that it was impoſſible for them to get out of his ſnare, the ſecond epiſtle to *Timothy*, the ſecond chapter and the twenty ſixth verſe. Secondly, That our Parents, knowing that they had tranſgreſſed Gods commandement, did now wait every hour when he would give them over into the hands of their ghoſtly enemy, to be deſtroyed with eternal death, both of body and ſoul, as God had threatned (*thou ſhalt dye the death*, *Geneſis* the ſecond chapter.) Thirdly, That albeit the Devil preſumed in his miſchievous imagination, that he had fully wrought our deſtruction, yet God prevents this malice, by means of this bleſſed ſeed: And howſoever our Parents, in conſcience of their own rebellion and diſobedience, were out of all hope of recovery, yet God ſuffers them not to deſpair, but comforts them with this promiſe, *That the ſeed of the wo-*

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man shall bruise the Serpents head, that is, shall both destroy him that had the power of death, and set at liberty those *that were subject to the bondage of sinne*, *Hebrews* the second chapter and the fourteenth verse. For thus doth God speak, in effect, to the Serpent, Thou supposest that thou hast deceived them already, and taken them captive, so as they shall never escape thee; but know that I will take them out of thy Jaws, and set them at liberty; *thou did'st boast in thy malice*, *Psalm* the fifty second, but I will not only take away this thy boasting, by delivering them from that destruction whereunto thou hast brought them, but they shall have a hand over thee; for where thou shalt but bruise his heel, he shall break thy head. On the other side, of our Parents, he saith on this manner, That howsoever they, by sinning against his expresse Commandement, had destroyed themselves, yet God, instead of delivering them to their enemy the Devil, will make them to wage warre with him, and to get the victory of him: And so this was a blessed disappointing both of the Serpents malice, and also of mans desperation.

This course God took in two respects.

First, That the Devil should not wax proud against God, if his devise touching mans destruction had prospered. God had said at the first, *Let us make man after our own Image*, and he created him according to the same, *Genesis* the first chapter; which, although it was decayed by the malice of the Devil, yet God (to shew that neither mans unfaithfulnesse, nor the Devils malice can make Gods faith of none effect, *Romans* the third chapter and the fourth verse) hath taken order, *That his Image in man should be renewed*, *Ephesians* the fourth chapter.

Another respect that God had herein, was to shew *Adam* and all his Posterity, That whereas the Devil would make them believe that God did maligne and envie their good estate, this was but a false suspition; for, as he doth not delight in the destruction of any, *Ezekiel* the eighteenth chapter and the thirty second verse, so when men, by sinne, had wrought their own destruction, yet he is so mercifull, that he forgives their misdeeds and destroyeth them not, *Psalm* the seventy eighth and the thirty eighth verse: So when it was in his hands to have destroyed our Parents for their disobedience, yet he did not destroy them, but provided a means of salvation for them. And *as the father, seeing his sonne afarre off, ran and met him and imbraced him*, *Luke* the fifteenth chapter, so God, that our Parents should not despair of mercy, prevents them by telling the Serpent, that he had a way to deliver them out of his bondage, before he pronounceth any Sentence upon them; for the Sentence given upon the Man and his Wife, was after this promise: And these two, that is, the Malice and Pride of the enemy, at our destruction and Gods mercy, are the two motives whereby the Church perswadeth God to be gratious unto her, *Lamentations* the first chapter and the ninth verse.

Touching

Touching this objection, Why God doth utter this promise by way of commination to the Serpent, whom it concerneth not, and doth not rather direct his speech to *Adam* and *Eve*? it may be thus answered: That beside Gods custom, which is *in wrath to remember mercy*, *Habakkuk* the third chapter and the second verse; *in the valley of Achor to open a dore of hope*, *Hosea* the second chapter and the fifteenth verse; and, *to cause light to shine out of darknesse*, and so to make the light of his favourable countenance *to shine in the face of Jesus Christ*, the second epistle to the *Corinthians*, the fourth chapter and the sixth verse; when men can look for nothing but wrath and displeasure, we may see it to be reasonable, that because they had deserved nothing, therefore he doth not make his speech to them, but to the Serpent by way of a Curse, that we may know, that it is not for mans deserts that God is favourable, but, as the Prophet speaks, *It is for his own sake that he doth put away our iniquities*, *Isaiah* 43. 25.

The parts of this verse are two. First, a proclaiming of hostility between the Serpent and the Woman, and between his seed and hers. Secondly, a promise of victory to the woman and her seed.

Here the wisdom of God doth observe a wonderfull proportion between the Devils fault and the punishment: Before, his evil speaking was rewarded with curse, his Pride with creeping, his Lust with loathsome feeding on the dust; and here that visor and shew of friendship, whereby he tempted our first Parents to transgresse Gods Commandement, is taken away by open hostility. He made a great shew of love and good will to *Adam* and *Eve*; and, as one saith, howsoever he were indeed a cruel adversary, yet he pretended himself, in outward shew, to be a faithfull Counsellor: But this preposterous agreement of theirs, *with Hell and death*, *Isaiah* the twenty ninth chapter, is broken off by God himself; who, instead of the Devils love feined, saith, *I will put open enmity between thee and the woman*.

By the successe which our Parents had of the Devils fained good will, it is easie to be seen, that no temptation is so dangerous as that which is offered by way of compassion and friendship, and therefore when *Peter* said to Christ, in *Matthew* the sixteenth chapter and the twenty second verse, *Master, pitie thy self*, Christs answer was, *Get thee behinde me Satan*, and thereto e God useth to plague such preposterous loves and wicked agreements with deadly hatred: So God punished the conspiracie of *Abimelech* and the men of *Sichem* with bitter hatred; for he sent an evil spirit between them, which made them break their promise made to *Abimelech*, *Judges* the ninth chapter and the twenty third verse. The end of the preposterous love which *Ammon* bare to *Thamar* was such, as his hatred wherewith he hated her after, was greater than ever his love was, the second book of *Samuel*, the thirteenth chapter and the fifteenth verse. So *Judas*, having made a wicked compact with the high-Priests

and Scribes, to betray Christ into their hands, was rejected of them after, *What is that to me? Look thou to that, Matthew* the twenty seventh chapter.

Touching the enmity between the Serpent and the woman, three things are here set down by God: First, that it shall be personall, *between thee and the woman.* Secondly, it shall be mortal enmity, such as shall never be forgotten, but the Posterity shall continue it, *between thy seed and hers.* Thirdly, it shall be a mortal and deadly hatred, *the woman and her seed shall break the Serpents head.*

Further, when God saith not only, that thus it shall be, but that he himself will be the Author of this enmity, as he saith (*I will put*) we are to consider two things.

First, That God himself is the ruler and stirrer up of our inward affections, that he is not only *the searcher of our hearts, Acts* the first chapter, but *the turner of mens hearts, Proverbs* the twenty first chapter; for so *he turned the Kings heart toward Esther, and gave her favour with him, Esther* the fift chapter: *When a mans waies please the Lord, he will turn the hearts of his enemies, so that they shall be his friends, Proverbs* the sixteenth chapter and the seventh verse: Thus he turneth mens minds both in good and evil things. When the Serpent and our Parents conspired together in that which was evil, God turned their hearts, and made them hate one another. So when all People and Nations that were escaped out of the flood conspired to build a Tower, *God himself confounded and scattered them, Genesis* the eleventh chapter. So, as he is the God of peace in good things, so in evil things he will be the God of discord; and therefore he saith, *I came to send a sword on earth, Matthew* 10.

Secondly, As by these words he sheweth, that all our affections are in his hand; so he teacheth us, that where he proclaimeth enmity, we ought not to compound or make any peace: Because God saith, *I will put enmity between the Serpent and the seed of the woman,* therefore we must not make any league with the Devil, sinne, the world, or our own lusts, but wrestle or be at warre with them continually.

The persons between whom this enmity is proclaimed, is the Serpent and the Woman, which must first be literally understood of the visible Serpent; for that Creature, of all other, doth strike a terror into man when he seeth him, so that presently man is inflamed with hatred against the Serpent.

Here this question ariseth, Whether this antipathy that is naturally between Man and the Serpent were before the Curse, or only after?

The answer is, That there was a hatred between them from the beginning, as of the Wolf with the Lamb and the Lyon, *Isaiah* the eleventh chapter and *Isaiah* the sixty seventh chapter; but this hatred did not shew it self between them, but was stayed with the same grace, by which man should have been preserved from death, if he had not sinned.

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There is an antipathy between the body of man and fire, ſo as the one is apt to deſtroy the other, as by grace this was ſtayed in the three Children that were caſt into the furnace, *Daniel* the ninth chapter. Water would naturally drown the body of man, being heavy, but by grace nature is ſtayed, as when *Peter* walked upon the water, *Matthew* the fourteenth chapter. And the Lyon is a beaſt given to devour, being naturally hatefull, but when *Daniel* was caſt into the Lyons den, God by his grace preſerved the Prophet, ſo as the Lyons had no power of him, *Daniel* the ſixt chapter. So the hatred that is in man toward the Serpent naturally did not ſhew it ſelf in the Creation as it doth now, that man is fallen from his Innocencie.

The ſame is alſo verified in the inviſible Serpent, if we compare ſpirituall things with ſpirituall, in the firſt epiſtle to the *Corinthians*, the ſecond chapter: For though *Adams* wife were, in regard of ſin, rather the mother of the dead than of the living, as ſhe is called, in the third chapter of *Geneſis*, and the twentieth verſe, yet for the hope of life, which God doth offer unto us in this ſeed, *Adam* calleth her not amiſſe, *The mother of the living*, for that ſhe was a reſemblance of the Church within: All that will be partakers of Salvation muſt be born anew, to lead a ſpirituall life: For, in the twelfth chapter of the *Apocalyps*, the Church is compared to a woman with Child, and the Devil to a Dragon perſecuring the woman, to ſhew the ſpirituall enmity that is between the Devill and the faithfull, between whom, God doth here foretell, there ſhall be perpetuall hoſtility.

The ſeed of the woman, principally, and by way of eminency, is Chriſt, as St. *Paul* expounds it, in the third chapter to the *Galatians*; and the Church which is called Chriſt, in the firſt epiſtle to the *Corinthians*, the twelfth chapter and the twelfth verſe, doth, by the preaching of the word, conceive a ſpirituall ſeed, and travail till ſhe have brought forth, *Galatians* the fourth chapter; and the old Serpent, of whom Chriſt ſaith, in the eighth chapter of St. *John*, *You are of your father the Devil*, hath no doubt a ſeed, that is, the wicked, which are his Children, which are alwaies at warre with the ſeed of the Church. As the ſeed of Serpents doth prove to be Serpents; ſo, for that wicked men are the ſeed of the old Serpent, Chriſt calls them *Serpents*, *Matthew* the twenty third chapter: and becauſe *Judas* was the child of the Devil, therefore Chriſt calleth him *a Devil*, *John* the ſixth chapter & the ſeventieth verſe. The reaſon why the wicked are called Serpents, is becauſe they ſtop their eares like Serpents, *and will not hear the voyce of the charmer*, *Pſalm* the fifty eighth; becauſe *they ſharpen their tongues like Serpents, and hide Adders poyſon under their lips*, *Pſalm* the hundred and fourtieth; that is, blaſpheme God and ſpeak evil of men. So that as the Elect are the ſeed of the woman ſpiritual; ſo the wicked and reprobate are the curſed ſeed of the ſpiritual Serpent: And God pronounceth, that there ſhall be perpetual hoſtility between them;

There is a corrupt ſeed, Iſaiah the firſt chapter and the fourth verſe; The other, *a holy ſeed, Iſaiah* the ſixth chapter and the thirteenth verſe. Our Saviour expounds *the good ſeed to be the children of the kingdome, and the cockle to be the children of the world, Matthew* the thirteenth chapter and the thirty eighth verſe. The Apoſtle compares *the children of God and the children of the Devil* together, the firſt epiſtle of *John* the third chapter and the tenth verſe: between theſe is that perpetual enmity that is here ſpoken of. The ſame is between *the Church of God; Acts* the twentieth chapter, and *the Synagogue of Sathan, Apocalyps* the twenty ninth chapter: between the two Cities, *the Citie of God, whoſe foundation is upon the holy hill, Pſalm* the eighty ſeventh, and *great Babylon, Pſalm* the hundred thirty ſeventh, and *Apocalyps* the eighteenth chapter: between the two Camps or Tents, whereof the Prophet ſpeaks, that is, *the Tabernacles of the Lord God of Hoſtes*, and *the Tents of the ungodly, Pſalm* the eighty fourth. This enmity is within every one of us, as *Peter* ſpeaks, *Abſtain from fleſhly luſts, which wage warre againſt the ſoul*, the firſt epiſtle of *Peter*, the ſecond chapter and the eleventh verſe; *We wreſtle not with fleſh and blood, but with ſpiritual wickedneſſe, Epheſians* the ſixth chapter; therefore he ſaith, *The weapons of our warfare are not carnal, but ſpiritual and mighty through God to overthrow ſtrong holds*, the ſecond epiſtle to the *Corinthians*, the tenth chapter and the fourth verſe. And the thing that God aimeth at is, that there be not only an enmity between theſe two Cities and Camps, but that this enmity be perpetual, and tend at the leaſt to the killing of ſinne, and to the vanquiſhing of Sathan. So ſoon as this Sentence was given, there was enmity between *Cain*, the ſeed of the Serpent, *who was of the evil one*, the firſt epiſtle of *John*, the third chapter and the twelfth verſe, and *Abel*, who was ſpiritually begotten by the Church, *of the ſeed of the world, Geneſis* the fourth chapter. *Iſmael* and *Iſaac, the one being born after the fleſh, the other after the ſpirit, perſecuted one another, Galatians* the fourth chapter. He that was of the Serpents ſeed mocked and derided the ſeed of the woman, *Geneſis* the twenty firſt chapter and the ninth verſe. *Jacob* and *Eſau*, being divers ſeeds, the one hated the other, and vowed to kill the other, *Geneſis* the twenty ſeventh chapter and the fourty firſt verſe. Laſtly, This enmity was practiſed between *the Church of God*, (*Apocalyps* the twelfth chapter,) and *the Synagogue of Sathan* (*Apocalyps* the nineteenth chapter.)

Of theſe ſpiritual Combats the Scripture hath many examples; and therefore it is called, *The book of the warres of the Lord, Numbers* the twenty firſt chapter and the fourteenth verſe. The Serpent deſerved to have been utterly deſtroyed; and God, *who calleth things that were not as if they were, Romans* the fourth chapter and the ſeventeenth verſe, was able to have deſtroyed him, at leaſt to have chained him up, that he might not trouble his ſervants, as he will at the laſt day, *Apocalyps* the twentieth chapter and the tenth verſe: but the Councel of God, in ſuffering him ſtill to practiſe his malice againſt

againſt us, is for our good, that we ſhould be ſtill exerciſed and kept in a warre; for, as Chriſt ſaith, *What thanks is it, Luke* the ſixth chapter and thirty ſecond verſe, and *what praiſe is it to obtain eternal life*, the firſt epiſtle of *Peter* the ſecond chapter and the twentieth verſe, unleſſe in this life we doe ſomthing towards it? The Apoſtle ſaith, *No man is crowned except he ſtrive aright*, the ſecond epiſtle to *Timothy*, the ſecond chapter and the fifth verſe: Therefore God hath appointed us an enemy, that is, the Devil, whom we muſt continually fight with. If we reſiſt his allurements by pleaſure, and his terrors in oppreſſing us with croſſes, we ſhall, at the length, be crowned with the crown of life; and *then he will*, according to his promiſe, *tread down Sathan under our feet*, ſo that he ſhall not trouble us any more, *Romans* the ſixteenth chapter and the twentieth verſe. But in the mean time, he is oppoſed againſt us by the wiſe Councel of God, as an enemy, that we ſhould continually ſtrive againſt him.

As this is a threatning to the Devil, ſo it is a promiſe in reſpect of us, and that a promiſe of grace, to be ſhewed us that are of the ſeed of the woman, without which grace we cannot ſtrive with the Serpent, nor once conceive any deſire to reſiſt him. And therefore if we have any deſire to reſiſt the Devil and his temptations, it is not of any natural power of our ſelves, but the grace of Gods ſpirit working in us, who ſaith, *I will put enmity betweene thy ſeed and the woman*: Whereupon, whereas the Apoſtle ſaith, that by reaſon of the continual rebellion that is betweene the fleſh and the ſpirit, *we cannot doe that we would*, *Galatians* the fifth chapter and the ſeventeenth verſe. *Auguſtine* ſaith, that yet weare bound to thank God that he gives us his ſpirit to ſtirre us up to the reſiſting of the fleſh and the corrupt luſts thereof; for hereby he performs his promiſe which he makes in this place: And except we had the grace of his ſpirit, it were impoſſible for us, but that we ſhould be at agreement with the fleſh, and like well of the temptations thereof; for naturally we are given *to make league with hell and death*, *Iſaiah* the twenty ninth chapter and the fifteenth verſe; to be friends with our carnal and worldly luſts, which doe ſtill ſolicite and perſwade us to break Gods Commandement and Law. And if by the ſpecial grace of God, he work in us ſome diſlike of our fleſh and the corruption thereof, for a time, yet this is not perpetual; and though it did continue perpetually, yet it is not enmity mortal and to the death; for we never labour to kill ſinne, and to mortifie the old man utterly, but all that we can doe, is to bruiſe his head: And many are ſo farre from that, that they fetch balmes and oyntments to heal his head ſo ſoon as it is wounded. Inſtead of treading him under our feet, many doe tread under their feet the Law and word of God, as *Samuel* ſpeaks, in the firſt book of *Samuel*, the fifteenth chapter and the twenty third verſe; and tread under feet the blood of the Covenant, *Hebrews* the tenth chapter and the twenty ninth verſe, which God appoints as a meanes to ſtrengthen us in this fight. By nature

are enemies to God and to the crosse of Christ, Philippians the third chapter and the eighteenth verse, except God vouchsafe us the benefit of his promise, and make this enmity betweene the Devill and us. We see this enmity was fulfilled betweene the Devil and Christ, that was the seed of the woman, for they say, *What have we to doe with thee, Jesus? Matthew* the eighth chapter and the twenty ninth verse; and betweene him and the wicked Jews, which were of the Serpents seed, which said to Christ, *Behold, a glutton and a wine drinker, a friend to Publicans and sinners, Matthew* the eleventh chapter and the nineteenth verse. And thus still the Devill and his generation doe oppose themselves against Christ and the faithfull, that *are borne anew of the immortall seed of the word*, the first epistle of *Peter*, the first chapter and the twenty third verse. But as for the ungodly, the Devil doth never disturb them; for in them the strong armed man hath taken full possession, so as all that he hath is in peace, *Luke* the eleventh chapter and the twenty second verse. And the Devil doth not sooner hold up his hand to them, but they are ready to doe whatsoever he will. But he that hath not his part in this hostility and spiritual conflict with the Serpent, shall have no part in the promise of victory which is made to the godly.

Gen 3. 15. *Hoc conteret tibi caput, tu autem conteres huic calcaneum.*

Aug 10. 1598. IN this last part of the Curse pronounced by God upon the Serpent, there are two points, First, a proclaiming of warre: Secondly, a promise of Victory; the summe whereof is, *the breaking of the Serpents head*, as the holy Ghost speaks here; or, as the Apostle saith, in the first epistle of *John* and the third chapter, *the loosing of the works of the Devil.*

In the proclaiming of enmity we have to consider, First, the enmity it self: Secondly, the persons betweene whom it shall be.

Touching the enmity, we shewed first, That it is kindly, that prepposterous love and amity should end in hatred and mortall enmity, as it fell out betweene the Serpent and the woman: Secondly, That God is the author of this enmity, who saith of himself, *I will put enmity*: Whereupon we gather, That as God is the stirrer up of all affections, so especially of that hatred which is betweene good and evil, truth and error, betweene *Babel* and *Sion*, the Tents of the godly and the wicked, as they are opposed in the eighty fourth *Psalme*: And therefore, as it is Christs rule, *That no man should separate that which God hath joyned, Matthew* the nineteenth chapter; so where God promiseth, that he will dis-joyn the wicked and the godly, let no man seek to conjoyn them, nor make peace, when this will is, there should be mortall hatred and warre.

The persons are the Woman and the Serpent. By the Woman

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is meant not *Eve*, as she is the mother of them that dye; but the Church which is signified by her, in regard whereof, she is called *The mother of the living*, *Genesis* the third chapter and the twentieth verse. As also the bodily Serpent is not meant, but the Devil, that old Serpent.

The first thing then, to be noted in the persons, is, That as there is naturally a hatred between the Woman and the visible Serpent; so God threatneth this as a punishment to be laid upon the Devil, That there shall be continual warre and hatred between him and the Church.

Secondly, This enmity shall not be for a time, for he contents not himself to say, *I will put enmity between thee and the Woman*, but that it shall continue *between their seed*; that is, it shall be hereditary, to abide till the worlds end, so long as God hath a Church. By *the seed of the Woman* is understood the faithfull, that are born and begotten in the Church, which is the mother of us all, *Galatians* the fourth chapter. By *the Serpents seed* is meant the wicked, whom Christ calls *Serpents, and a generation of Vipers*; *Matthew* the twenty third chapter and the thirty third verse.

Thirdly, It shall be no light hatred, but deadly and mortal; for it shall proceed to grinde one another to powder. The hatred which the Church beareth towards the Devil, is such as shall breake his head in peeces, *as an earthen vessel is broken, so that it shall not be fit for any use, not so much as to fetch fire in any peece of it*, *Isaiah* the thirtieth chapter and the fourteenth verse. Wherefore touching this former part; As it is a great punishment for a proud man to have them set before him, whom he thinks to be farre under him; so, for as much as the Devil hold us captive at his will, the second epistle to *Timothy* and the second chapter; it is a grievous curse which God layeth upon him, that we shall not only be set at liberty from him, but have the mastery over him, and trample him under our feet. Secondly, for our selves, As it is a blessing for a man not to be deceived of him whom he thinks to be his friend; so God vouchsafeth us a great blessing, in that he promiseth to stirre up in us a hatred against sinne and the Devil, so that *we shall not make a league with hell, nor an agreement with death*, *Isaiah* the twenty eighth chapter, but shall still be at enmity with him. Contrariwise, if we make truce with the Devil, and please our selves in our sinnes, then are we accursed, and like the fool that laugheth when he is lead to the Stocks to receive correction, *Proverbs* the seventh chapter. Thirdly, It is a generall Prophecie, That if God set not enmity between us and the Serpent in this life, he will set enmity between us and himself in the life to come; so that we shall say, *How have we hated instruction, and our hearts despised correction? Proverbs* the fift chapter and the twelfth verse: *Sinne goeth down sweetly, but in the end it will bite like a Serpent*, *Proverbs* the twenty third chapter and the thirty second verse.

Thus

Thus we see, that because we did abuse that general peace that was between us and the Creatures, God hath thought it necessary to stir up war between us, so that we shall have the Devil an adversary to us. And as he tempted us to evil, so we shall still be enemies to him. God indeed might easily have destroyed the Devil, for causing us to sin, as well as he could make him of nothing: But because it is no praise for man not to yield to sinne, when they have no motive thereunto, nor to be obedient to Gods will, when they have none to perswade them to rebellion, as in the beginning the Serpent did; therefore he thought good, that the Devil should still be their enemy, as he was at the first; for the promise of reward is made to them that strive and overcome, *To him that overcommeth will I give*, especially as and they must not only fight, but *fight lawfully*, or else they cannot be crowned, the second epistle to *Timothy*, the second chapter. As for this cause God thought it good, that this warre and hostility should continue, so because he knew men doe make warre in vain, where there is no hope of victory, therefore he proclaims, that the womans seed shall not only be at continual warre with the Serpent, but shall overcome him, and grinde his head in pieces, the more to encourage them in this spirituall battel. There shall be hurt done on both parts, but not like hurt; they shall both bruise, but the same thing shall not be bruised; the head, which is the chief part, is bruised by the Woman, and therefore she hath the greater victory; the heel or tail, which is the lowest part, is only bruised by the Serpent; and consequently doing lesse hurt, he is put to the worse. The seed of the Woman doth so fight with the Devil, that they break his head, but the Devil fights so as he doth no great hurt. Wherein two things are to be considered: First, What this Victory is, namely, the bruising and grinding in pieces of the Serpents head. Secondly, The condition of this Victory, to wit, that it shall not be with ease, for it shall cost both swear of browes and shedding of blood, *for we must resist sinne unto blood*, *Hebrews* the twelfth chapter. And the holy Ghost saith here, that however the womans seed doe bruise the head of the Serpent, yet the Serpent shall bruise his heel.

In the Victory we are to observe, First the person that shall overcome, that is, *the womans seed*. Secondly, the manner how, and that is *by bruising his head*.

The person receiveth two considerations; for *by the seed of the Woman* we must understand not only Christ, but the whole Church, which is his body. This Scripture concerns Christ, as he is *the wheat corn, which being cast into the ground and dying, bringeth forth much fruit*, *John* the twelfth chapter and twenty fourth verse: It respects the faithfull as they are the ear of corne, or the crop that commeth of that grain of wheat; And as he was the seed of the Woman so are the faithfull to the end of the world. Therefore of the Church the Prophet saith, *That when he shall offer up his soul as an*

offering

offering for ſinne, he ſhall ſee a long ſeed, Iſaiah the fifty third chapter. And where the holy Ghoſt reporteth, that the Dragon makes warre with the reſt of the Womans ſeed, *Apocalyps* the twelfth chapter and the ſeventeenth verſe, by that is meant the congregation of the faithfull to the worlds end; who, for that they are a body politick, as Chriſt is a body natural, are therefore called *Chriſt*, the firſt epiſtle to the *Corinthians*, the thirteenth chapter and the twelfth verſe; And this victory is verified in them no leſſe than in Chriſt. So that in this promiſe we ſee not a *Fiat lux*, that is, *Let there be light*, as in the Creation, but *Fiat Chriſtus*, *Let there be a Chriſt*, that is, a deliverer, to reſtore mankinde, being now fallen from the eſtate wherein they were created: For where God promiſeth, That there ſhall be warre between the Serpent and the Womans ſeed, and that the one ſhall conquer the other: As if *Adam* ſhould object, How ſhall our ſeed be able to ſtrive with Sathan, ſeeing they themſelves being in ſtate of perfection, could not tread upon his head, but were tempted and overcome? God anſwers, That he will raiſe them up a Captain. As of the Judges, whom God appointed to rule the People of Iſrael, it is ſaid, *The Lord raiſed them up a Captain, Judges* the eleventh chapter; ſo here God promiſeth to *Adam* and *Eve*, that he will raiſe up the Captain or Prince *Meſſiah*, *Daniel* the ninth chapter and the twenty fift verſe, that ſhall fight and get the conqueſt for them, and that he ſhall come of their ſeed.

Secondly, If God will raiſe up this Captain of the Womans ſeed, then he ſhall not be an Angel or Archangel that ſhall deliver us; for as the Apoſtle ſaith, *He in no ſort took the nature of Angels, Hebrews* 12. 15. *but he took the ſeed of Abraham*; that is, he ſhall be man, compaſſed with the ſame fleſh that we carry about with us; he ſhall be bone of our bones; and, as the Prophet ſpeaks, *The Captain ſhall be of themſelves, and the Prince ſhall ſpring out from among them, Jeremiah* the thirtieth chapter; ſo Chriſt, who is appointed by God his Father, to be the Saviour of the world, is of your ſelves, and took our fleſh upon him.

Thirdly, God ſaith not your ſeed, but the Womans ſeed; which is a plain manifeſtation of the ordinary work of God; As if God ſhould ſay to the Devil, Thou beginneſt with the Woman, which is *the weaker veſſel*, the firſt epiſtle of *Peter*, the third chapter, thinking to prevail the ſooner; But how weak ſoever ſhe be, thou ſhalt finde, that out of her will I bring a ſeed that ſhall bruiſe thy head, and thou ſhalt thereby ſee *that my power is made perfect in weakneſſe*, the ſecond epiſtle to the *Corinthians*, the twelfth chapter; for God, in his counſel, *doth make the weak things of the world to confound the ſtrong*, the firſt epiſtle to the *Corinthians*, the firſt chapter. Secondly, This ſhall be performed by the ſeed of the Woman; becauſe, as ſhe was the cauſe of tranſgreſſion, *For Adam was not deceived, but the Woman*, the firſt epiſtle to *Timothy*, the ſecond chapter and the fourteenth verſe; ſo God would have the cauſe of remedy to come from her, to ſhew, *That he doth bring light out of darkneſſe*, the ſecond epiſtle to

the *Corinthians*, the fourth chapter. Thirdly, For that *Eve*, knowing that her credulity, in hearkning to the Serpents voyce, was the cauſe of all his miſery, might, as that ſex is moſt inclined thereunto, conceive great grief of heart to comfort her, the promiſe of victory is by God himſelf in great mercy appropriated to her, whereas Chriſt came of *Adam* no leſſe than of the Woman.

Fourthly, That it might be the gate to all Prophecies, For, as one ſaith of Chriſt, He is ſo the Womans ſeed, as he is not the Mans, therefore *Iſaiah* ſaith, *Behold, a Virgin ſhall conceive, Iſaiah* the ſeventh chapter; and in the Prophet *Jeremiah* God ſpeaks thus, *Behold, I create a new thing in earth, a Woman ſhall compaſſe a Man, Jeremiah* the thirty firſt chapter and the twenty ſecond verſe: Which ſeed, of whom he came, the Scripture doth particularly ſet down: For among the ſonnes of *Noah*, he came of *Shem*; among thoſe that came of *Abraham* he was of the Tribe of *Juda*; in that Tribe he came of the houſe of *David*, and ſo is called, *The Sonne of David, Matthew* the firſt chapter; and, *made of the ſeed of David according to the fleſh, Romans* the firſt chapter: He is that ſeed in whom God promiſed *Abraham, That all the Nations of the earth ſhould be bleſſed*, as the Apoſtle expounds it, in the third chapter of the epiſtle to the *Galatians*.

Secondly, For the manner how that Victory is gotten, It is by bruiſing the Serpents head. Wherein, for the bruiſing, we learn that Chriſt goeth not to work by ſubtilty, as the Serpent did; he pretends not love, as Sathan did; but he profeſſeth deadly hatred; he deals not creepingly and deceiptfully, but goeth to it with open force and violence: He that hurts the heel comes by ſtealth behinde, as the Devil dealt here; but if a man will break another mans head, he will come before him, and ſo doth Chriſt. And therefore he is not like the ſubtil Serpent, but *as the braſen Serpent, that was ſet up upon a pole, John* the third chapter and the fourteenth verſe, to ſhew, that his dealing is open and manifeſt. *The Serpent having a purpoſe to deſtroy our Parents, ſeduced and beguiled Eve*, the ſecond epiſtle to the *Corinthians*, the eleventh chapter; but Chriſt, having a purpoſe to deſtroy the Devil, and ſo ſave man, ſaith plainly, in the thirteenth chapter of *Hoſea, O death, I will be thy death, O Hell, I will be thy deſtruction*; and ſo he ſpeaks in the twelfth chapter of *John, I, when I am lift up, will draw all men*, that is, he will not entice them by fraud and ſubtilty, as the Serpent doth.

Secondly, The part to be bruiſed is the Head of the Serpent: Chriſt would not goe to the weaker part, as the tail or heel, as the Serpent doth; but to the head of the Serpent, where both his ſtrength and poyſon lyeth: ſo he is not minded as the Serpent was. The ſtrength and poyſon of Satan, as it is called in the twenty ſixth verſe of the eighteenth chapter of *the Acts of the Apoſtles*, is the poyſon that he hideth in his head, which hath the ſame name in the holy tongue; but Chriſt bruiſeth the head. Secondly, He hath poyſon in his tongue, as it is in the third verſe of the hundred and

fourtieth

fourtieth *Psalme*; but Christ destroyed that poyson, as it is in the fourth chapter of *Matthew* and the fourth verse, with alledging, *It is written*. Thirdly, he hath poyson in his teeth, of which Christ saith, *Now is the power of darknesse*, *Luke* the twenty second chapter: But the chief poyson that he seeks to destroy us with, is the curse of the Law, which the Apostle calls, *the strength of sin*, in the first epistle to the *Corinthians*, the fifteenth chapter: That Curse is of twelve sorts, *Deuteronomie* the twenty seventh chapter, but Christ hath taken them away, *When he became a curse for us*, *Galatians* the third chapter. So hath he broken his head and drawn forth this poyson of it, First, by resistance: Secondly, by patience: Thirdly, by receiving the poyson of it into his own body. Having done this, to shew, that he hath obtained a full conquest, *he went up on high and lead captivity captive*, *Psalm* the sixty eighth and the eighteenth verse. Though he were dead, *that by death he might destroy him that had the power of death*, *Hebrews* the second chapter and the fourteenth verse, yet now he saith, *I am alive, and have the keyes of Hell and death*, *Apocalyps* the first chapter and the eighteenth verse; *He fastned to the Crosse the hand writing*, *Colossians* the second chapter; and triumphed over Hell and Death, as it is said, *O Hell, where is thy sting? O death where is thy victory?* the first epistle to the *Corinthians*, the fifteenth chapter. And thus is the victory fulfilled in Christ: But for the condition, This Victory did not cost him nothing, so great a matter it is to redeem a soul, *Psalm* the fourty ninth; he bought his conquest at a deer rate, even with the price of his own blood; for Christs enemies did not only *slander the footsteps of our annointed*, *Psalm* the eighty ninth, but left in his humanity those impressions of cruelty, that made him cry, *My God, my God, why hast thou forsaken me?* *Matthew* the twenty seventh chapter; and *to send forth strong cries with tears*, *Hebrews* the fifth chapter; but still they did but bruise his heel: And so he did set all this at his heel, as we speak, that he might set us at his heart.

Thus much concerning the Victory, as it was fulfilled in Christ, as he was the wheat Corne; but it is also fulfilled in the Church: For whatsoever he did, he did it not for himself, but for the members of his body; and he doth infuse such virtue into his body, that as Christ said to his Disciples, *Behold, I give you power to tread on Serpents and Scorpions, and over all the power of the enemy*, *Luke* the tenth chapter and the nineteenth verse; so shall the faithfull be able to trample the Devil under their feet, to whom this promise is made, *That God shall tread down Satan under their feet*, *Romans* the sixteenth chapter, which is a plain exposition of this promise set down by *Moses*. Christ, as he is the wisdom of God, shall communicate this power to his Church, That they shall tread under their feet that poyson of temptation which the Serpent spewerh out of his mouth by resisting it, as he himself did, *Matthew* the fourth chapter: They shall be able to sustain the poyson of his teeth, by not giving place to it. Though he hurt them in the heel, that is, in their earthly

parts, as ſubſtance, wealth, good name, yet they ſhall be able to ſuffer it, ſo long as he touch not the head. But if a man refuſe to ſuffer detriment by Satan in theſe outward things, he ſhall have no part in the victory, becauſe it is not gotten without bruiſing of the heel and ſome blood ſhed; for it is Gods will, *That all ſhall be conformable to the Image of his ſonne, Rom.* 8. 29. for of thoſe things which Chriſt in his natural body ſuffered, there remaineth ſomething which muſt be accompliſhed in his myſticall body, *Col.* 1. 24. until the number of the Elect be fulfilled.

Here is matter of ſpecial direction for us. It is plain the promiſe is made to no man, but to him that is at enmity with the Serpent, with whom we muſt make continual warre; becauſe, although Chriſt have already wounded him in his head, yet he is not dead; and though his courage be much abated, yet he ſtill doth much miſchief.

In this warfare we are to learn two things, Firſt, what we muſt doe to him, to practiſe it: Secondly, what he will doe to us, that we may avoid it.

That which we are to doe to him, is to bruiſe his head in peices, which we ſhall be able to doe, *in him that ſtrengthneth us, Phil.* 4. That which he will doe to us is, that he will bruiſe our heel; therefore we are to take heed of him.

By the Serpents head is meant the firſt ſuggeſtion whereby he ſtirreth us up to ſinne; which, albeit in the beginning it were ſtrong, when he tempted *Eve*, yet ſince the promiſe Chriſt hath weakned it, nothwithſtanding, as Chriſt reſiſted the firſt ſuggeſtion, *Matth.* 4. ſo muſt we, after his example, begin at the weakeſt part, even at the firſt ſuggeſtions and provocations, which ſeem to us to be nothing, which the Prophet ſignified by *the children of Babel, which he would have daſhed to the ſtone, Pſal.* 137. In that reſpect it is that the Church would have the little Foxes deſtroyed that hurt the Vines, *Cant.* 2. 12. And the Prophets counſel is, *That we tread upon the Cockatrice egge, leſt it prove a Serpent, Iſaiah* 59. The Fathers, out of *Adams* temptation, made four degrees of our ſpiritual battail, The Man, the Woman, the Serpent, the Tree: By Man they underſtood reaſon; by the Woman, the ſenſuality and carnall affections of our mindes; by the Serpent, the Devil; by the Tree, the occaſion. Concerning which, as it is good counſeile to hear this ſpoken, Command *Eve*; ſo it is better counſel, Take heed of the Serpent, and thou ſhalt be ſafe; but if thou doe not look upon the tree, thou ſhalt be ſafer: For if we avoid the occaſion of ſinne, then ſhall not our concupiſcence be ſtirred up; but he that maketh no conſcience to ſhun the occaſion he loveth danger, and, as the Wiſe man ſaith, *he ſhall periſh therein.*

The Nettle, if it be lightly touched, will ſting and prick, but if it be cruſhed hard in a mans hand, it looſeth the power: So if we dally with ſinne, it will ſting us, but if we bruiſe the very head of it, that is, the firſt motions, then it ſhall not hurt us: Thus did Chriſt,

Matth.

Matth. 4. and thus he would have us doe likewise. *Jacob* being stirred up by his mother to seek the blessing of his father, and to counterfeit the person of his brother, answered, That he durst not; *lest instead of a blessing he should procure a curse, Gen.* 27. 12 *Joseph*, being solicited to uncleanesse by his Mistris, answered, *How can I doe this? Gen.* 39. Thus with the consideration of Gods curse and of his benefits towards us, must we tread the head of the Serpent. But if we be ready *to make league with hell and death, Isaiah* 28. that is, to yeeld to the suggestions of Satan: If instead of treading him under feet, we tread under foot the blood of Christ, by which we are sanctified, *Hebrews* 10. if where we should labour to wound the Devil, we doe heal his wounds with sweet words, *Jer.* 6. then are we farre from that spiritual enmity that God requireth, and doe deprive our selves of the promise of victory.

This not bruising of the Serpents head will cause another contrition: For that man, that for lack of grace doth not tread down concupiscence, and make it subject to the spirit of God, shall be fain to grinde his own heart, and to break it as he should have broken the Serpents head; for one of them must of necessity be performed, either the Serpents head must be bruised and broken, or else our own heart must be broken with sorrow and grief for sinne, which is *that acceptable sacrifice which God doth not despise, Psal.* 51.

Secondly, Touching that which the Devil doth to us, we are taught here, That though he be grievously wounded, yet he will not give over, but make warre with the Womans seed for ever. If he could, he would be at the head, but because he cannot, he begins at the heel, and, by little and little, layeth men down all along upon the ground, that so he may poyson the head: Thus he circumventeth men to make them fall, 2 *Cor.* 11. We must therefore chiefly look to that part which he aimeth at most, and that is the heel; and in that regard it behoveth us to have *our feet shod with the preparation of the Gospel, Ephes.* 6. 15.

The heel hath three considerations, First, *Calcem animæ*: Secondly, *actionis*: Thirdly, *vitæ*.

The heel of our soul is the lowest part thereof, which toucheth the earth; that is, as the Apostle terms them, *our fleshly lusts, 1 Pet.* 2. 11, and, *our worldly lusts, Titus* 2. 12. These affections are, as it were, the feet whereupon our souls doe walk; for the affections are the feet of the soul and minde, which, if they be corrupt, they cause the soul to sinne: therefore the Prophet complaineth, *That the wickednesse of his heels compasseth him, Psal.* 49. 5. meaning the corrupt lusts and affections of his heart: For as the cold wherewith we are troubled in our head, is first taken in our feet; so the corruption of our opinion and understanding proceeds from our corrupt affections.

Secondly, The heel of our actions, is the end for which we doe them; wherein we must be carefull, that all we doe be done for

Gods glory, and not for our own praiſe; this is it which our Saviour reproveth in the Scribes and Phariſees, *They did good works, they faſted, prayed, and gave almes*, but the end of all that they did was not good, for *they did it to be praiſed of men*, *Matth.* 6. For it is the Devils policie, if he cannot hinder good actions, yet to corrupt mens minds, ſo as they ſhall not refer that which they doe to Gods glory, which is the right end and only thing we ſhould aim at, but to their own praiſe and commendation among men. Therefore we muſt beware for what end we doe any thing, be it never ſo good, namely, that it be referred to Gods glory, according to the Apoſtles rule, 1 *Cor.* 10. otherwiſe it not only loſeth commendation, but becommeth ſinfull, how goodly a ſhew ſoever it carry outwardly; *for whatſoever is not of faith is ſinne*, *Rom.* 14.

Thirdly, By the heel in the third and laſt ſenſe, we underſtand the end of our life: For at that time when all action is paſt, the Devil knowing that he hath but a little time to practiſe his malice againſt us, doth then moſt of all rage againſt us, *Apoc.* 12. Therefore even then eſpecially we muſt oppoſe our ſelves againſt him, that he doe not venom and poyſon our heel; that is, when we are ready to depart this life, to give us the overthrow, to drive us to deſparation, and make us to deſpair of Gods favour. Thus we ſee his deſire is and will be either to corrupt our affections, that we ſhall deſire that which is evil: Or if we doe good, he will poyſon the end of our actions, ſo as we ſhall not ſeek Gods glory but our own praiſe. Laſtly, When we come to the end of our life, then he will be buſie to weaken our faith, and to overcome us, by taking from us all other ſpiritual graces: And not only in theſe, but he will hurt us in our goods and good name. And we muſt be content to ſuffer theſe things at his hands, that he may not hurt our ſouls, *Exod.* 4. 3. We muſt not think it ſtrange if we ſuffer detriment in temporal things, ſo that he doe us no hurt ſpiritually to the overthrow of our ſouls.

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